THE CATHOLIC CHVRCH IN THE VNITED STATES OF AMERICA

BX1406
.C3

The Catholic Church in the United States of America

Nihil Obstat
REMIGIUS LAFORT, S.T.D.
Censor

Imprimatur
JOHN CARDINAL FARLEY
Archbishop of New York

NEW YORK
April 14, 1914

The Catholic Church in the United States of America

Undertaken to Celebrate the Golden Jubilee of His Holiness, Pope Pius X



Volume III

The Province of Baltimore

and

The Province of New York, Section I

Comprising the Archdiocese of New York and the Dioceses of Brooklyn, Buffalo and Ogdensburg
Together with some Supplementary Articles on Religious Communities of Women

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

New York
The Catholic Editing Company

COPYRIGHT, 1914, BY ERNESTO BEGNI
COPYRIGHT, 1914, BY THE CATHOLIC EDITING COMPANY

THE·PLIMPTON·PRESS
NORWOOD·MASS·U·S·A

104834

PREFACE

IT is hardly more than a life's span from the primitive days of American Catholicism when the missionary Fathers and the early Bishops traveled day and night and shared privation and peril with their people in vast territories now subdivided into innumerable parishes. Where the people of pioneer days worshiped in log cabins, barns, or in the open air, stately churches have arisen in the still and sacred beauty of imperishable stone, and great Cathedrals are filled with reverent multitudes. Persons who are still left to remember other days, as they look back upon the rare visits of the priest and the poverty and devotion of the early congregations, can scarcely repress the feeling that the heroic age is not yet past.

It has been deemed well that, while the story of the great upbuilding of the Church in the United States can still be told by those whose parents participated in this development, or who perhaps themselves have witnessed it, the history of this great spiritual struggle should be written. The gravity of the historian's task in the gathering of the facts can hardly be overestimated. It is a task to be approached with reverence, with earnestness, with care for every detail, however obscure. His task is to write the story of a people within a people — the story of a battle of tireless and selfless devotion against ignorance, prejudice and sin. The priest has gone into communities uncared for and demoralized, and rallied them to the support of the Faith; he has braved pestilence and persecution to carry consolation and hope to his people. He has labored to establish his parish in some remote mountain village or crowded factory town — perhaps to lay foundations upon which others were to build. The story of the Church in America is ultimately the story of the parish priest. And perhaps no finer tribute could be offered to the Archbishops and the Bishops of the American Church than to say that they have always proved worthy leaders of a loyal, devoted and apostolic priesthood.

The Catholic Church in America has attained its present growth, not alone or mainly through the wealth and opportunity of a new country, but through that indwelling life of the spirit which is the eternal reason for its existence. This mystic endowment of everlasting spiritual life is the real birthright of the Church. The deeds of holy men and holy women, the loveliness of pictured saints, the magnificence of architectural beauty, are only the outward expression, the interpretation to humanity, of this intangible power. And the expression or interpretation, however noble and inspiring, can never be complete, can never be more than a suggestion of the ineffable ideals which the Church has inherited from her Founder.

The true object of Catholic history is, therefore, to investigate and establish those facts which reveal the progress of the Church towards realizing the ideals of her Founder; or, in other words, to make clear how far human agencies have co-operated with the legacy of grace with which Christ has endowed His Church. The Catholic history of a country is thus a national examination of conscience, and its writing must be approached in the same spirit as that in which an individual undertakes this necessary and salutary discipline. A country or an individual that shrinks from this self-examination incurs the danger of spiritual torpor and death.

Catholic history has of course another object to-day, owing to the unfortunate division of Christendom which resulted from the so-called Reformation. An authentic survey of Catholic development is necessary to put a stop to the consistent ignoring or misrepresentation by non-Catholic historians of the Church, her aims and her activities.

In undertaking the first collection of diocesan and parish records for the entire United States, the Editors recognized that their hope of success depended on the cordial co-operation of the Hierarchy and pastors.

They now desire to express their sincere thanks to all those whose aid, so freely, generously and courteously given, has made the present volume possible.

To His Excellency, the Apostolic Delegate at Washington, Their Eminences, Cardinals Gibbons and Farley, and the Right Reverend Bishops Colton of Buffalo, Donahue of Wheeling, Gabriels of Ogdensburg, Haid of North Carolina, Keiley of Savannah, Kenny of St. Augustine (R.I.P.), McDonnell of Brooklyn, Monaghan of Wilmington, Northrop of Charleston, O'Connell of Richmond, who have given them the inestimable benefit of their approbation and counsel, the Editors owe a debt which can never be repaid.

Not only to the prelates and to the high officials of the Church is grateful acknowledgment due. The Editors have also to thank the Reverend Rectors of hundred of parishes for their help in securing historical data. The intimate and certain knowledge of the pastor has, in cases without number, corrected and supplemented information gleaned from other sources. Whether gained from a personal interview or by correspondence, the facts obtained from the pastor never failed to prove valuable. As the Editors received these data — sometimes carefully written out in the thoughtful diction of the scholar, sometimes in the form of such notes as a busy and overburdened man can find the time to make in some interval, all too brief, between duties of instant importance — they have experienced a constantly increasing sense of gratitude and obligation, which can find only inadequate expression here. This correspondence has afforded fresh proof of that which is shown over and over again in the history of every diocese and every individual parish — that whatever is of importance to his Church or to the truth, the Catholic priest will find time and strength to do.

As for the writers who have furnished the articles on the general history of each diocese, it need only be said that their work speaks for itself. There is no detail but has been carefully verified; no event of historical importance but has been faithfully recorded. To read these general articles, and then to peruse the history of the various parishes, is like ascending first into some lofty tower for a broad view of a great city, and then wandering with observant eyes through the streets, to examine more closely the buildings and the monuments of which a bird's-eye view has been already secured.

With the present volume the plan worked out for the publication of the history is clearly shown. Succeeding volumes will continue the history of the other provinces, until in the completed work of eight volumes every Catholic archdiocese and diocese and every parish, with all religious Orders and institutions, will have been represented by an historical sketch, containing also interesting statistics. The Editors hope thus to make this work a reference library of information on the Catholic Church in America.



AUTHORS AND CO-EDITORS

Rev. Michael J. Riordan, S.T.L.,
Pikesville, Maryland: General History of Baltimore

Very Rev. P. L. Duffy, V.G., S.T.D., LL.D.,
Charleston, South Carolina: General History of Charleston

Very Rev. F. Joseph Magri, D.D., Secretary to the Bishop,
Richmond, Virginia: General History of Richmond

Very Rev. Edward E. Weber, Chancellor and Secretary,
Wheeling, West Virginia: General History of Wheeling

Arthur J. O'Hara,
Savannah, Georgia: General History of Savannah

Rev. James L. McSweeny,
Hockessin, Delaware: General History of Wilmington

Rev. James Veale, D.D. (R.I.P.), and Very Rev. Henry P. Clavreul, V.G.,
St. Augustine, Florida: General History of St. Augustine

Right Rev. Mgr. Felix Hintemeyer, O.S.B., D.D., V.G.,
Belmont, North Carolina: General History of Belmont

Rev. John Talbot Smith, LL.D.,
Dobbs Ferry, New York: General History of New York

Rev. Thomas A. Donahue, D.D., M.R., Censor Librorum,
Buffalo, New York: General History of Buffalo

Thomas F. Meehan,
Brooklyn, New York: General History of Brooklyn

Right Rev. Bishop Henry Gabriels, D.D.,
Ogdensburg, New York: General History of Ogdensburg

And over 1500 Pastors of the Provinces of Baltimore and New York

CONTENTS

	Page
PREFACE	v
PROVINCE OF BALTIMORE:	
Archdiocese of Baltimore:	
General History of the Archdiocese	1
The Parishes in the Archdiocese	46
Diocese of Charleston:	
General History of the Diocese	123
The Parishes in the Diocese	130
Diocese of Richmond:	
General History of the Diocese	139
The Parishes in the Diocese	157
Diocese of Wheeling:	
General History of the Diocese	172
The Parishes in the Diocese	177
Diocese of Savannah:	
General History of the Diocese	194
The Parishes in the Diocese	207
Diocese of Wilmington:	
General History of the Diocese	215
The Parishes in the Diocese	221
Diocese of St. Augustine:	
General History of the Diocese	229
The Parishes in the Diocese	252
Vicariate Apostolic of North Carolina and Abbatial Diocese of Belmont:	
General History of the Diocese	260
The Parishes in the Diocese	268
PROVINCE OF NEW YORK:	
Archdiocese of New York:	
General History of the Archdiocese	275
The Parishes in the Archdiocese:	
Manhattan	303
Bronx	380
Richmond	394
Outside the City of New York	398
The Bahama Islands Mission	446
Diocese of Buffalo:	
General History of the Diocese	452
The Parishes in the Diocese	459
Diocese of Brooklyn:	
General History of the Diocese	525
The Parishes in the Diocese	534
Diocese of Ogdensburg:	
General History of the Diocese	620
The Parishes in the Diocese	628
RELIGIOUS COMMUNITES OF WOMEN:	
Dominican Sisters of Blauvelt	450
Good Shepherd, Sisters of the (Archdiocese of Baltimore)	120
Jesus and Mary, Congregation of	447
Our Lady of Charity of Refuge, Sisters of (Diocese of Buffalo)	523

Note: *Histories of Religious Congregations, which were not received in time to be published in Volume II, are given under the dioceses in which such Congregations are chiefly engaged.*

For the photograph of Cardinal Farley, we are indebted to Anna Frances Levins.

THE ARCHDIOCESE AND PROVINCE OF BALTIMORE

DIOCESE ERECTED, 1789; ARCHDIOCESE, 1808

THE COLONIAL PERIOD — 1634 – 1756. — Catholicity began its life in Maryland with the landing of the *Ark* and the *Dove*. On March 25, 1634, the English colonists who left Gravesend on October 18, of the previous year, in quest of religious and political liberty, landed at the mouth of the Potomac on a little island to which they gave the name of St. Clement. Mass was celebrated by Father Andrew White, one of the two Jesuit Fathers who had joined the colonists at the Isle of Wight. A cross was erected to indicate that the pilgrims were Christians. To quote from Father White's admirable journal, "On the day of the Annunciation of the Holy Virgin, the 25th of March in the year 1634, we offered in this island for the first time the sacrifice of the Mass; in this region of the world it had never been celebrated before. The sacrifice being ended, having taken upon our shoulders the great cross which we had hewn from a tree and going in procession to the place that had been designated, the governor, commissioners and other Catholics participating in the ceremony, we erected it as a trophy to Christ, the Saviour, while the Litany of the Cross was chanted humbly on our bended knees with great emotion of soul." To seek the friendship of the head chief of the tribe, Father Altham, who came with Father White, sailed up the Potomac in company with Governor Calvert to the principal village, which was situated some distance below the future site of Washington. Father Altham preached to the people and their chief. "They listened with attention and replied to him through his interpreter. He told them that the palefaces had come neither to make war upon them nor to do them any wrong, but to instruct them in Christianity; to make them acquainted with the arts of civilized life and to live with them like brothers. 'You are welcome,' replied the chief. 'We will use one table. My people shall hunt for my brother and all things shall be in common between us.'"

Fathers White and Altham divided their time between the settlers and the Indians. They were reinforced by Fathers Brock, Copley and Fisher. Two Capuchin friars also came to aid the good work in 1643.

After tarrying for a time on the ground now known as Saint Inigo's Manor, the newcomers ascended the Potomac to an Indian town and named it Saint Mary's. For some trifling European objects, the Indians sold out to the colonists. Father White took possession of the chief's hut, which he dedicated as the first chapel in Maryland.

The missionaries ministered to the Catholic settlers and took up the study of the Indian dialects. Father White reduced the Indian language to grammatical form and compiled an Indian Catechism. The Indian tribes were instructed, and many received into the Church. Chilomacon, chief of the Piscataways, was baptized by Father White, and almost the whole tribe of the Patuxent came over to the true Faith. The ceremony took place on the 5th of July, 1640, at his rude capital, in a chapel built of bark for the occasion. Governor Leonard Calvert and many of the principal inhabitants of the colony were present, Father White officiating. Chilomacon, his queen, their little son, and many of the chief men of his council were solemnly baptized. In the afternoon the king and queen were married according to the rites of the Church. A cross of great size was then borne in procession by the king, Governor Calvert, the secretary and others, while two priests preceded them, chanting the Litany of the Most Blessed Virgin. Having reached a place prepared for its reception, the sacred emblem was erected with imposing ceremony, in commemoration of the important events which had just taken place.

Nearly all the Indians south of what is now Washington either were baptized or preparing for that sacrament. The European population was steadily growing. There were no religious or political tests, and men of means as well as laborers were attracted by the prosperity of the colony. Even Puritans from Virginia found shelter there from persecution in their own state. The small band of priests was reinforced from time to time by arrivals from England.

This happy state of affairs did not last long. In 1645, Captain William Claiborne, taking advantage of the change of government in England, invaded the colony and looted the plantations of the Catholics. Father White, then sixty-six years old, and Father Copley were carried off in chains to England. Two other Jesuits, the Rev. John Cooper and the Rev. Roger Rigbie, fled to Virginia. Not a priest was left in all Maryland.

Toward the end of 1646, the supremacy of the Lord Proprietary was re-established, and Jesuit Fathers came from England and Virginia. The famous Act of Toleration was passed in April, 1649, in an assembly consisting of eight Catholics and five Protestants, not including the Protestant Governor Stone.

It inflicted penalties on any one who should call another by a sectarian name of reproach, and further proceeded: "And whereas, the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it hath been practiced, and for the more quiet and peaceable government of this Province and the better to preserve mutual love and unity among the inhabitants no person or persons whatsoever within this Province or the

islands, ports, harbors, creeks or havens thereunto belonging professing to believe in Jesus Christ shall from henceforth be any ways troubled or molested or discountenanced for or in respect of his or her religion nor in the free exercise thereof within this Province or the islands thereunto belonging or in any way compelled to the belief or exercise of any religion against his or her consent."

"The passage of this act," says McSherry, the historian of Maryland, "is one of the proud boasts of Maryland and its exact execution until the government was overthrown by the Puritans and from its restoration until the Protestant revolution forms one of her greatest glories." At the time this act was passed, three-fourths of the population of Maryland were Catholics.

Claiborne again attempted to destroy Lord Baltimore's rule in the colony. The Jesuits were forced to leave the Province. In 1654 Catholics were debarred from voting for or sitting as members of the Maryland Assembly —"the first stain upon the fair name of Maryland." The Toleration Act of 1649 was repealed and a new law passed requiring "adherents of the Roman Catholic religion to be restrained from the exercises thereof." However, in 1656, Lord Baltimore's authority was restored and the Toleration Act made perpetual.

"In a colony which was established by Catholics," says McSherry, "and grew up to power and happiness under the government of Catholics, the Catholic inhabitant was the only victim of religious intolerance." An act of the legislature passed September 19, 1704, made it a penal offense punishable by a fine of $250 and six months' imprisonment for a bishop or priest of the Catholic Church to say Mass or perform any other offices of the Church, or even to teach school. By subsequent legislation due to the humaneness of good Queen Anne, Catholic priests were allowed to exercise their functions in private homes. Out of this privilege grew the custom of erecting chapels under the same roof as the dwellings of some Catholic family and connected therewith, where Catholics might gather to enjoy the exercises of their religion. Such a structure was St. Joseph's Chapel at Deer Creek. Catholics were obliged to support the established (Anglican) church and to pay a double tax. A Catholic child by becoming a Protestant would exact his share of property from his parents, "as though they were dead." Catholic emigrants were forbidden to enter Maryland. The foregoing laws remained in full force down to the days of the Revolution, except the first, which in course of time was so modified that "Catholics were permitted to hear Mass in their own families and on their own grounds."

So rigidly were these laws enforced that though Catholics were in the majority until 1654, and still formed one-eleventh of the population of the state in 1756 (14,000 out of 154,000), there was not a public Catholic Church in the Province of Maryland before 1770, when old St. Peter's pro-Cathedral was erected in Baltimore at Northwest (Saratoga) and Forest (Little Sharp) streets opposite the present Hotel Rennert. And even that structure was built in the form of a dwelling and not a church, so as to conform to the laws of the Province.

In 1669, there were only two Catholic priests in Maryland to attend to the spiritual wants of 2000 Catholics. Between the years 1673 and 1677, five Franciscans and three Jesuits came to the Province. As early as 1677, the Jesuits opened a school in which the sons of the planters received a college education. Again, in 1745, at Bohemia, Cecil County, a school was opened. Among the pupils, who never exceeded forty, was "Jacky," the future Archbishop Carroll. The priests had circulating libraries for their parishioners and orders for Catholic books were sent to England to be filled.

In 1689, the government of Maryland came into the hands of a notorious bigot, Captain John Coode. Catholic worship was forbidden by law. Catholics were burdened with double taxation and deprived of the power of voting or bearing arms. Catholics were forbidden to have schools under penalty of being transported to England. To prevent an increase of the Catholic body by immigration, a tax of twenty shillings was imposed in 1716 on every "Irish papist" servant introduced into the Province, and this tax was doubled the next year. This was followed by the complete disfranchisement of the Catholics.

The Catholic colony had received a sad blow in 1713. In order to regain control of the Province, Benedict Leonard Calvert, heir to the house of Baltimore, renounced the Catholic religion. Prejudice and persecution became so intolerable that the idea of emigrating to Louisiana was seriously considered by some of the wealthiest Catholics.

Further penal laws fostered apostasy. Out of a population of 40,000 not 3000 were Catholics. Because of the unjust laws against Catholics the father of Charles Carroll, the signer, had made partial arrangements to leave Maryland and go to the Arkansas River. Yet the Catholics continued to hear Mass and exercise their religion in secret. The Protestant governor of the Province complained in 1718, that the Jesuits were making proselytes. The Carrolls had a mansion at Annapolis and kept a chaplain there. Charles Carroll was the recognized agent of Lord Baltimore in the Province. The number of Jesuits had increased to twelve by the year 1723.

In 1748, after the war between England and France, the French Acadians were driven from their homes. Several hundred of these unfortunates were landed in Maryland. Catholics were forbidden to receive the Acadians in their homes. Movements were set on foot to drive them from the Province. However, those that arrived in Baltimore were received hospitably. They held

services in a brick structure at the northwest corner of Fayette and Calvert Streets.

About the year 1755, there were fourteen Fathers on the Maryland and Pennsylvania missions, the total Catholic population being about 10,000. "Each Father," says a document of the time, "holds services at home in his residence two Sundays in the month; the other Sundays he is in other Stations. Our journeys are very long, our rides constant and extensive. I often ride about three hundred miles a week, and in our way of living, we ride almost as much by night as by day, and in all weather."

Their daily life of joyful toil is thus told by Father White in his "*Relatio Itineris in Marylandiam*": "We sail in an open boat, the Father and interpreter and servant. In a calm or with a headwind, two row and a third steers the boat. We carry a basket of bread, cheese, butter, dried roasted ears of corn, beans and some meal, and a chest containing sacerdotal vestments, the slab or altar for Mass, the wine used in the holy sacrifice and blessed baptismal water. In another chest, we carry knives, combs, little bells, fishing-hooks, needles, thread and other trifles for presents to the Indians. We take two mats, a small one to shelter us from the sun and a larger one to protect us from the rain. The servant carries implements for hunting and cooking utensils. We endeavor to reach some Indian village or English plantation by nightfall. If we do not succeed, then the Father secures the boat to the bank, collects wood and makes a fire while the other two go out to hunt; and after cooking our game, we take some refreshment and then lie down to sleep around the fire. When threatened with rain, we erect a tent, covering it with our large mat. Thanks be to God, we enjoy our scanty fare and hard beds as much as if we were accommodated with the luxuries of Europe. . . . God now imparts to us a foretaste of what He is about to give those that live faithfully in this life."

"In respect of the commodities of life," says another writer, "the Jesuits were but a step in advance of the Indians. Their house, though well-ventilated by numberless crevices in its bark walls, always smelled of smoke, and when the wind was in certain quarters was filled with it to suffocation. At their meals, the Fathers sat on logs around the fire, over which their kettle was swung in the Indian fashion. Each had his wooden platter which from the difficulty of transportation was valued in the Huron country (Canada) at the price of a beaver skin or one hundred francs. Their food consisted of sagamite or 'mush' made of pounded Indian corn, boiled with scraps of smoked fish. The repast was occasionally varied by a pumpkin or squash baked in the ashes or, in the season, Indian corn, roasted on the ear. They used no salt whatever. By day, they read and studied by the light that streamed in through the large smoke holes in the roof — at night by the blaze of the fire. Their only candles were a few of wax for the altar. They cultivated a patch of ground, but raised nothing on it except wheat for making the sacramental bread. Their food was supplied by the Indians, to whom in return they gave cloth, knives, awls, needles and various trinkets. Their supply of wine for the Eucharist was so scanty that they limited themselves to four or five drops for each Mass."

In the session ending May 22, 1756, a law was passed imposing a double tax on all Catholic property-owners in Maryland. The governor and upper house made no effort to save the Catholics, and this iniquitous system once inaugurated was continued during the colonial period. The first Catholic book to be openly published appeared in 1774.

The condition of Catholics in Maryland during the three-quarters of the century was thus described by Bishop Carroll in 1780:

"Attempts were frequently made to introduce the whole code of penal English laws and it seemed to depend more on the temper of the courts of justice than on avowed and acknowledged principles that these laws were not generally executed, as they were sometimes partially. Under these discouraging circumstances, Catholic families of note left their church and carried an accession of weight and influence into the Protestant cause. The seat of government was removed from St. Mary's, where the Catholics were powerful, to Annapolis, where lay the strength of the opposite party. The Catholics were excluded from all lucrative employment, harassed and discouraged, and became in general poor and dejected. They either had clergymen residing in their neighborhood or were occasionally visited by them; but these congregations were dispersed at such distances, and the clergymen were so few, that many Catholics families could not always hear Mass or receive any instructions so often as once a month. Domestic instruction supplied in some degree this defect, but yet very imperfectly. Among the poorest sort many could not read, or if they could, were destitute of books, which if to be had at all must come from England; and in England the laws were excessively rigid against printing or vending Catholic books. Under all these difficulties, it is surprising that there remained in Maryland even so much as there was of true religion."

The suppression of the Jesuits in 1773 transformed the American missionaries — there were nineteen at the time — into diocesan priests, their former superior becoming the vicar-general of the Vicar-Apostolic in London. In order to secure the property of the society and conduct the temporal affairs of the church in a legal manner, they formed themselves into a body corporate in 1784. Every priest who might thereafter seek admission into the corporate body was to be required to subscribe to this formula: "I promise to conform myself to ye forms and regulations established for ye Government of ye clergy residing in Mary-

land and Pennsylvania so long as I expect maintenance and support from them." In 1782, they were incorporated by an act of the Maryland legislature under the title of "The Corporation of the Roman Catholic Clergymen of Maryland." Each priest was to be maintained out of the estate on which he resided, and to receive thirty pounds a year.

"You must not imagine," wrote Father Mosley to his brother, a priest in England, "that our chapels lie as yours do; they are in great forests, some miles from any house of hospitality. Swamps, runs, miry holes, lost in the night, as yet, and ever will, in this country, attend us. Thank God we are all safe as yet. Between three and four hundred miles was my last Christmas fare on one horse."

When Bishop Flaget visited the saintly Superior of St. Sulpice in Paris on the eve of his departure for his diocese in Kentucky, the latter presented the Bishop with a packet of needles and a cook-book, assuring him that he would have frequent occasion to use them in his new diocese.

The extent of the excursions made by each missionary covered a tract about 130 miles long by 35 miles broad. Each missionary paid for the support, bread, meat and firing of the Fathers and maintained a public meeting place of Divine worship, without calling on the flocks whom they directed. From the incomes given they had also to pay for repairs, new buildings, taxes, quit-rents, doctors' bills, and to extend hospitality to communicants who came from a distance fasting. Some of them adopted an alias as a protection against odium and persecution. They were at their residence generally two Sundays in the month; during the rest of the time, they were visiting the Catholics in their districts, saying Mass at private chapels, or conducting services at other places where Catholics would assemble.

The services of the Church were conducted there in the plainest manner, without pomp and in most cases without music. Sermons were read from manuscript in the English style. Cemeteries existed on the priests' farms, but many interments were made in private burial plots on the grounds of Catholics. A funeral sermon was generally delivered.

The residences from which the Fathers attended their scattered flocks were: St. Inigo's, one missionary; St. Xavier's at Newtown, three missionaries; St. Ignatius's at Port Tobacco, three missionaries; St. Francis Borgia's at Whitemarsh, two missionaries; St. Joseph's at Deer Creek, one missionary; St. Stanislaus' at Fredericks-town, one missionary; St. Mary's at Queenstown, or Tuckahoe, one missionary; St. Xavier's at Bohemia, one missionary; St. Joseph's at Philadelphia, two missionaries; St. Paul's at Goshehoppen, one missionary; St. John Nepomucene, one missionary; St. Francis Regis at Conewago, one missionary.

We have the following account of the financial condition of the Jesuit missions about the year 1765. St. Inigoes, a plantation of 2000 acres, revenue 90 pounds; St. Xavier's, 1500 acres, revenue of 88 pounds; St. Ignatius, Port Tobacco, 4400 acres, revenue 188 pounds sterling; St. Francis Borgia, White Marsh, 3500 acres, revenue 180 pounds; St. Joseph's Deer Creek, 127 acres, 24 pounds; St. Mary's, Tuckahoe, 200 acres, revenue 18 pounds; Bohemia, 1500 acres, revenue 108 pounds; Goshehoppen, 500 acres, revenue 45 pounds; Conewago, 120 acres, revenue 20 pounds; moreover, about 100 pounds received annually from London; total 13,220 acres, revenue 861 pounds.

The Beginnings of Catholicity in Baltimore. — 1756–1784.— Up to the year 1756, the Catholics of Baltimore were too few in number to enjoy even the privilege of a private chapel. That they heard Mass and received the sacraments from time to time before 1756 there can be little doubt, but in what year or decade will probably never be known. The names of the priests who may have celebrated Holy Mass in Baltimore before 1768 are not known, and of those who officiated here between 1768 and 1783 only two, Ashton and Diderick, have been handed down to us.

As it is not known when or by whom the first Mass was said, neither can the place of the first Church service be determined. There is no record of any congregational or even private Mass before 1756. In the winter of 1755–56, about forty families of the French colonists were transported hither from Acadia, or Nova Scotia, which had been taken by the British. Some of them were received in private houses, others were quartered in Mr. Edward Foterell's house, in which they erected a temporary chapel. Of this building, which was situated near the northwest corner of Calvert and Fayette Streets, where the new court-house now stands, Griffith in his "Annals of Baltimore" says: "It was erected about 1740 by Mr. Edward Foterell, a gentleman from Ireland, who imported the materials and erected the first brick house with freestone corners, the first which was two stories without a hip-roof, in town. This building was not designed or intended for a church, but the proprietor having returned to Ireland, where he died, left it in an unfinished state, and it was a waste and deserted house when some of the Acadians took refuge in it, occupying such rooms as were habitable."

A gentleman, who was one of the congregation in 1768, furnished Mr. B. U. Campbell the following particulars many years later:

"The Rev. Mr. Ashton, who was the resident priest of Carroll's Manor in 1768, visited Baltimore once a month for the purpose of giving the few Catholics of Baltimore the convenience of attending Divine service. On these occasions he brought with him the vestments and sacred vessels used in the celebration of Mass. A room in the lower story of Foterell's building was prepared

for the purpose. A temporary altar of the rudest description was erected each time. The congregegation sometimes consisted of not more than twenty and seldom exceeded forty persons. These consisted principally of the 'neutral French,' Messrs. Guttro, Gould, Dashield, Blanc (White), and Berbine, and some few Irish Catholics, among whom were the late Messrs. Patrick Bennet, Robert Walsh and William Stenson."

Faillon in his unpublished *Histoire du Séminaire de St. Sulpice de Baltimore,* preserved in St. Mary's Seminary, says: "The Acadians took possession of Foterell's house, the basement of which they changed into a chapel, while they occupied the upper floor. The priests from White Marsh used to come every month to visit them. At first not more than thirty or forty attended the Divine services, but soon more Acadians came, drawn by the liberty found in Maryland. Among these later arrivals was Paul Dorant (later changed to Gold) with his wife Marie Blanchard. Having means, Dorant bought extensive ground along Charles and Pratt streets, and built houses in which to lodge his fellow Acadians. In his home, the Acadians loved to meet and talk of the past. This part of the city came to be known as Frenchtown." Another prominent Acadian was René le Blanc (later changed to White) from whom many of the Baltimore families of White are descended. His daughter, Rose White, was the second Superior of the Sisters of Charity, succeeding Mother Seton. Le Blanc had been a notary public in Acadia, and with his wife and two children was deported to New York.[1] His other children, eighteen in number, were scattered over the United States. Le Blanc found three of them in Philadelphia, where he himself died of a broken heart. Several of these children found their way to Baltimore.

The effect of this Acadian immigration and of other accretions in increasing the Catholic population is shown in the 147 baptisms recorded for the year 1787.

In 1764, a lot situated at Northwest and Forest Streets was purchased from Charles Carroll, the father of "Charles Carroll of Carrollton," the first Church property acquired in Baltimore. The price paid was six pounds sterling. The title page of the deed reads:

"Deed from Charles Carroll
To George Hunter,
Lot No. 157 in Baltimore Town
for 6 Pounds."

The Rev. George Hunter was then Superior of the Missions in Maryland. It may be proper here to remark that the Jesuit Fathers did not sign "S.J." to their names in any public record in England or Maryland during colonial times. The law presumed that there was no such person. The signature could and would have been used as evidence against them. Neither was the title "Father" used. The people in lower Maryland and elsewhere used to prefix "Priest" to the name to distinguish him from the Protestant clergyman. They would say "Priest Boone," or "Priest Hunter." The common appellation was "Mister," as one sees constantly in old letters. This continued until times comparatively recent. The Rev. Mr. Coskery, who was rector of the cathedral from 1843 to 1872, was invariably called "Mister."

About the year 1770, French emigrants and others determined to build a place for worship on the north side of the lot purchased in 1764. A very plain brick building was erected, of the modest dimensions of about 25 feet by 30 feet, and known as St. Peter's Church. It fronted on Forest (Little Sharp) Street, which was then several perches wide. The style was that of a plain, two-story residence with high gables, and the material was the common red brick. Outwardly there was nothing to distinguish this structure as a church or chapel, and in fact it could not well have been thus fashioned at the time, for the law prohibited Catholics having any house of worship, Mass and all other religious services being tolerated only in the privacy of the domestic circle.

No report so far as known has come down to us of the dedicatory celebration, nor can we divine precisely why the chapel was put under the invocation of the Prince of Apostles. Perhaps the close proximity of St. Paul's Episcopal Church may in some way have suggested the propriety of naming the first Catholic temple, St. Peter's. Apropos of this title it may be of interest to quote an extract from the Rev. John Ashton's correspondence with Bishop Carroll. Speaking in reproof of the policy of Napoleon Bonaparte, he says: "Who knows but the Chair of Peter may yet be translated to America, and that St. Peter's Church of Baltimore may be substituted for St. Peter's at Rome, and that ye Bishop of Baltimore may be identified with ye head of Christ's Church on earth!"

St. Peter's remained in an unfinished state until 1783. The congregation having increased so much as to make a larger church necessary, an addition was built in 1784 larger than the original church. As for these dimensions, they can be given approximately. The original structure is said to have measured 25 feet by 30 feet; the total length after improvement could not have exceeded 60 feet or 65 feet. Such the measurements of the lowly structure which for a quarter of a century served the illustrious Carroll for a cathedral!

From 1775, the church was attended monthly, but only a low Mass was said, and the Acadians complained to the Abbé Robin, who was on a visit to this country, of the difference they found between the Maryland clergy and their old priests at home. Accustomed in Canada to see the priest daily, they foolishly imagined that his infrequent visits to Baltimore were due to lack of zeal and to preoccupation with the management of the estates or farms from which the clergy obtained their support. Familiar from childhood with the splen-

[1] Longfellow uses the name of Notary Le Blanc in his "Evangeline."

dor of the Church's ceremonial, they could not be reconciled to one low Mass every month. They invited the Abbé Robin to officiate for them, and were doubtless surprised to discover that even he could offer but a simple service "*une messe basse tous les mois!*"

There was no resident pastor at the church before the close of the year 1782. The Rev. Mr. Phelan, an Irish priest, passed through Baltimore, celebrated Mass and preached in English at St. Peter's Church, and also preached in French for the Acadians who understood English imperfectly.

In August, 1782, after the battle of Yorktown, the French under Rochambeau halted in Baltimore, and camped on ground now occupied by the Cardinal's house and the cathedral, the camp possibly extending on the south to Lexington Street, on the west to Howard Street, on the north to Centre Street and on the east to the edge of the hill. It was an ideal site for a military camp. Water flowed from it in all directions, and it was near the stream that flowed west and southward over the present line of Centre and Howard Streets.

The legion of the Duke de Lauzun is said to have camped on the spot where the cathedral now stands, which, as well as that around St. Peter's, was then covered with forest. A small chapel was built, in which the chaplain to the French troops offered the Holy Sacrifice of the Mass. The solemn Mass of thanksgiving ordered by the King of France was sung with great pomp by an Irish priest, chaplain to Count Rochambeau, the troops being arranged in the form of a hollow square. The officers and soldiers attended in uniform and regimental bands played in the presence of a great concourse of people.

Right Rev. John Carroll, Prefect Apostolic and Bishop, 1784–1808. — The missionaries in Maryland and the English colonies got their jurisdiction from ecclesiastical superiors in England; at first from the archpriests, later from the Vicar-Apostolic of London. This arrangement was based rather on common ecclesiastical law than on any formal document. The first authoritative act in the matter dates from January, 1757, when Benedict XIV gave to Bishop Petre, then Vicar-Apostolic of London, jurisdiction for six years over all the colonies and islands in America subject to the British Empire. The same grant was renewed March 3, 1759, for six years more, to Bishop Challoner. The nomination of a bishop or Vicar-Apostolic in America was mooted many years before our Independence. There was, however, a grave reason why the Catholics and the Jesuits of America at the time looked on the project with no favorable eye. The colonies had loyally recognized the House of Brunswick; Rome was attached to the Stuarts, and recognized Charles Edward, grandson of James II, as King of England. His brother, the Cardinal of York, would certainly have great influence, in the nomination of any bishop for America. Hence, the fear among the American Catholics that some one might be appointed who would not be a *persona grata* to either the Court of England or the colonial authorities. Such an occurence might involve them in political disabilities of a still severer nature. Cardinal York was well known to be hostile to the Society of Jesus and to be active in the movement then on foot in favor of its suppression.

These fears inspired a remonstrance against the appointment of a bishop for America, signed by the leading Catholics of Maryland and sent by the Jesuit Fathers to the Vicar-Apostolic of London; it was not, however, forwarded by him to Rome. Instead, he applied to the Propaganda to be relieved of the care of the American Church, and as his petition was refused, he wrote to his agent in Rome, June, 1771: "It is a lamentable thing that such a multitude should have to live and die always deprived of the sacrament of confirmation. The Fathers evince an unspeakable repugnance to the establishment of a bishop among them under pretext that it might excite a violent persecution on the part of the civil authorities. But it does not seem to me that this consequence can be feared, if the Bishop of Quebec, who is not at so very great distance from those parts, were invited and had the necessary faculties to administer confirmation at least once to these Catholics."

The Jesuits do not seem to have been opposed to visits from the Bishop of Quebec for the purpose of administering confirmation, since Father Hunter, the superior, went to Canada in 1769 to confer with the Bishop of Quebec on this very point. Moreover, Cardinal Castelli wrote the bishop in September, 1771, that it was the desire of the Propaganda that he should, if possible, visit the Catholics of Maryland and Pennsylvania; but no such visit was ever made. In October, 1773, Bishop Challoner, Vicar-Apostolic of London, formally notified the Jesuit missionaries of America under his jurisdiction of the suppression of their order by Clement XIV, and required their individual submission. They were transformed into diocesan priests, and their former superior became the diocesan vicar-general of the Vicar-Apostolic of London; all the other Fathers on the American missions — there were nineteen at the time — remained at their posts.

After the close of the Revolution, Catholics in the United States could no longer be subject to a Vicar-Apostolic in London. A formal meeting of the clergy in Maryland and Pennsylvania was held at Whitemarsh in September, 1783, and a petition to the Pope was drawn up, asking that the Rev. Mr. Lewis be made superior, with power to administer confirmation. Meanwhile, a scheme had been formed in the French embassy at Philadelphia to impose on American Catholics a French bishop residing in Paris. Benjamin Franklin, then the American ambassador to France, was asked by the Papal Nuncio at Paris to lend his aid to the project. Franklin acquiesced, wrote

to the prime minister of France, and referred the matter to the Continental Congress. Soon, however he saw his mistake, and exerted his influence to press the appointment of the Rev. Mr. Carroll. In 1784, Pope Pius VI appointed the Rev. John Carroll Prefect Apostolic over the thirteen states, thus formally terminating the jurisdiction of the English over the American Church and giving the Church in the colonies independence from any other political center at the very time we had gained political independence. Franklin's Diary thus records this memorable event: "1784, July 1st.— The Pope's Nuncio called and acquainted me that the Pope had, on my recommendation, appointed Mr. John Carroll Superior of the Catholic clergy in America, with many of the powers of a bishop, and that probably he would be made bishop *in partibus* before the end of the year."

In the year 1786, the Very Rev. John Carroll left his home at Rock Creek, Montgomery County, where he was living with his mother, and took up his residence with the Rev. Mr. Sewall in Baltimore, and in conjunction with him attended to the laborious duties of the mission as parish priest for several years. He found to his grief that the Acadian population had greatly degenerated. The intercourse between France and the United States had led to the immigration of many adventurers. He preached his first sermon in Baltimore on the parable of the Ten Virgins, and it was much admired. The classical purity of his composition, the sweetness of his manner and his earnest piety made a deep impression upon his audience; and on preaching a second time, soon after, he became a decided favorite. His sermons were so much admired that many Protestants attended them with great satisfaction. "This distinguished man," says B. U. Campbell, "whose name is held in benediction, seems to have possessed that inherent characteristic of true greatness which commands respect and admiration on a first acquaintance. Destined as he was in the order of providence to fill the highest place in the American Church, his preparation was the practice of every virtue, and the assiduous performance of every duty, with a cheerfulness that was only equalled by his modesty."



BALTIMORE'S FIRST CHURCH

Notwithstanding penal laws, and laws to prevent the immigration especially of Irish Catholics into the Province of Maryland, a few arrived from time to time; among them, soon after the commencement of the eighteenth century, had been Daniel Carroll, a native of Ireland, but related by ties of consanguinity to the family of that name already prominent in the Province. Bishop Carroll's family had emigrated from Ireland to America in the reign of James II. One of his ancestors was secretary to Lord Lewis, a leading minister in the cabinet of James II. Remarking to his lordship one day that he was happy to find that public affairs and his majesty's service were proceeding so prosperously, the secretary received the reply: "You are quite in the wrong; affairs are going very badly; the king is very ill-advised." After pausing a few minutes his lordship thus continued to Mr. Carroll, "Young man, I have a regard for you and would be glad to do you a service. Take my advice; great chances are at hand; go out to Maryland; I will speak to Lord Baltimore in your favor." Mr. Carroll did so, obtained a government situation with considerable grants of land, and left his family among the largest landed proprietors in the colony. This anecdote came from the venerable Charles Carroll of Carollton.

John Carroll was born, January 8, 1735, at Upper Marlborough, Prince George's County, Md., where his father, Daniel Carroll, had established his home. At the age of twelve he was sent to the school which the Jesuits, despite the penal laws, had established at Herman's Manor, Bohemia, on the eastern shore of Maryland. Here, as Jack Carroll, he prepared for the course in the Jesuit college at St-Omer in French Flanders. He spent six years at St-Omer, and even among its brilliant scholars won a high reputation. In 1753, he was admitted to the novitiate and assumed the Jesuit habit. He was ordained priest in 1759, attesting his mastery of theology by a public defense of theses. He was selected by his superiors to make a tour through Europe with the young son of a Catholic nobleman, Lord Stourton, who had requested that the American priest should undertake the duty.

After his appointment as Prefect Apostolic, Dr. Carroll set to work to ascertain what scattered Catholics there were in the country. He found 25 priests and 25,000 Catholics in the whole country, of whom 15,800 were in Maryland. His diocese comprised all territory east of the Mississippi, with the exception of Florida, the district around New Orleans, and some territory in the neighborhood of Detroit. Soon priests began to come from Germany, France, and Ireland. Catholic books were printed and circulated, and steps were taken by Dr. Carroll in 1786 looking to the establishment of a college — the beginning of Georgetown College. In 1789, the first house was built. In 1792, the schools commenced, and in 1798 we find it "the College of Georgetown, Potomac river, the State of Maryland." In May, 1815, Congress raised it to the rank of a University, and in 1851 the Medical Department of Georgetown College was opened in the city of Washington. It has also a first-class law department. The first student was William Gaston, a distinguished Catholic layman, who became Chief Justice of the Supreme Court of North Carolina. Until 1815, the Fathers of the Society of Jesus were assisted by other clergymen, but

shortly after that date, they took formal control of the institution.

In the year 1789, the earliest recorded general meeting of the Roman Catholic clergy of the United States of which we find any account was held in Baltimore. At this meeting it was decided that the Sovereign Pontiff should be requested to establish an episcopal See in Baltimore; and the Rev. Dr. Carroll was recommended as a suitable person for the office of chief pastor. On November 6, 1789, Pope Pius VI issued a bull erecting the new see and appointing the Very Rev. John Carroll its bishop. At the time of the appointment of Bishop Carroll, Baltimore was not thought of at Rome as his episcopal city, but Philadelphia was considered the proper place for the first See of the country, chiefly, no doubt, because it was then the seat of the American government. "They fixed upon Baltimore," wrote Dr. Carroll, "this being the principal town of Maryland, and that state being the oldest and still the most numerous residence of religion in America."

Writing to Archbishop Troy in 1790, he said: "When the subject of an American bishopric was first started, I received so pressing an invitation from a most respectable Catholic gentleman in England, that I unwarily promised to be consecrated in his chapel if the appointment should fall to my lot. Had it been otherwise, I should have hesitated between Ireland, the land of my forefathers, and Canada, though on the whole, I flatter myself that my going to England may be attended with some advantages to the cause of religion within my extensive diocese." He accordingly repaired to England and presented himself for consecration to the Right Rev. Charles Walmsley, Bishop of Rama, Senior Vicar-Apostolic of England. By invitation of Thomas Weld, Esq., the consecration was performed during a solemn High Mass in the chapel of Lulworth Castle, on Sunday, August 15, 1790.

When Bishop Carroll returned to Baltimore, a large body of Catholics met him at the landing and escorted him to his home. The next Sunday, St. Peter's Church was thronged. Five priests, with the trustees of the church, received him at the door and escorted him to the sanctuary, where he remained at the foot of the altar while the Te Deum was sung. Then he was conducted to the pontifical throne, where he received the homage of the clergy and some of the laity. He then celebrated a pontifical Mass, in which he gave his solemn benediction, and proclaimed indulgences in the form prescribed.

In the address which he delivered on this occasion, he said in part: "This day, my dear brethren, impressed deeply on my mind a lively sense of the new relation in which I stand before you. The shade of retirement and solitude must no longer be my hope and prospect of consolation. Often have I flattered myself that my declining years would be indulged in such a state of rest from labor and solicitude for others as would leave me the best opportunity of attending to the great concern of my own salvation and of confining myself to remember my past years in the bitterness of compunction. But it has pleased God to order otherwise, and though my duty commands submission it cannot allay my fears — those fears which I feel for you and for myself. . . . In God alone can I find any consolation. He knows by what steps I have been conducted to this important station and how much I have always dreaded it. He will not abandon me unless I first draw down his malediction by my unfaithfulness to my charge. Pray, dear brethren, pray incessantly that I may not incur so dreadful a punishment. Alas! the punishment would fall on you as well as myself — my unfaithfulness would rebound on you and deprive you of some of the means of salvation. It is no longer enough for me to be inoffensive in my conduct and regular in my manners. God now imposes a severer duty upon me. I shall incur the guilt of violating my pastoral office if all my endeavors are not directed to feel all your infirmities, to hate sin and yet to love the sinners, to be patient and meek and to embrace all kinds of persons."

"In the city selected as his episcopal See," says John Gilmary Shea, "he had no church beyond a plain brick structure completed in 1783; his small band of priests was constantly thinned by the hand of death." A schismatical spirit existed among the clergy and laity. So various were the missals and breviaries in use that Bishop Carroll, in 1792, applied to and received from Rome special authority to enforce uniformity.

On November 17, 1791, Bishop Carroll opened a synod, the first in the history of the country. Some twenty priests, representing no less than seven different nationalities, were present. As hitherto the faithful in Maryland had not contributed to the maintenance of public worship; the statute of the synod said: "Let them also be notified of the oblations which the primitive Christians always offered at Mass and let them be taught that those are most unmindful of God's glory who contribute nothing to supply the means without which the offices of religion are stripped of their dignity and authority, and the devout worship of the Holy Eucharist much diminished."

"Contiguous to the houses where the priests resided on the lands," wrote Bishop Carroll in 1790, "which had been secured for the clergy, small chapels were built, but scarcely anywhere else. When Divine service was performed at a distance from their residences, private and inconvenient houses were used for churches. Catholics contributed nothing to the support of religion or its ministers, the whole charge of their maintenance, of furnishing the altars, of all traveling expenses, fell on the priests themselves, and no compensation was ever offered for any service performed by them nor did they require any so long as the produce of their lands was sufficient

to answer demands. But it must have been foreseen that if religion should make considerable progress this could not always be the case."

A few days after the close of the synod, Bishop Carroll issued a circular on Christian marriage, in which he ordained that persons married by any other than their lawful pastor were not to be admitted to reconciliation and the sacraments until they should agree to make public acknowledgment of their disobedience before the assembled congregation and beg pardon for the scandal they have given.

During the year 1790, a community of Carmelite Nuns came from Europe and settled near Port Tobacco, Md., to be by their prayers and sanctity, as Bishop Carroll wrote, "a safeguard for the preservation of the diocese." The following year, at the invitation of Bishop Carroll, some priests of the order of St-Sulpice, Paris, came to Baltimore and established St. Mary's Seminary, which has been a fruitful nursery of pious and learned ecclesiastics. One of its students, raised to the priesthood in 1795, by Bishop Carroll, was the Russian Prince Galitzin. Beginning his priestly career in Conewago, Pa., he labored zealously at Taneytown, Hagerstown, Cumberland, and other points in Maryland. The Sulpician Fathers not only trained young men for the priesthood — they took charge of neglected missions in the East and the distant West. They were the most useful missionaries of the time, laboring zealously in the poorest and least desirable missions. The Nagots, Garners, DuBourgs, Davids, Flagets and Maréchals were all Sulpicians whose work among the faithful has shed incalculable blessings upon the American Church.

The Sulpicians living at St. Mary's Seminary were regarded as "the standing clergy of the Cathedral." Announcing to his flock in America the coming of the Sulpicians, Bishop Carroll wrote: "I propose fixing them very near to my own home, the Cathedral of Baltimore, that they may be, as it were, the clergy of the Church, and contribute to the dignity of Divine worship." The priests of the seminary were present at the High Mass in St. Peter's, and they drew a great concourse of people from all denominations by the dignity and exactitude with which they performed the ceremonies.

In 1792, Bishop Carroll, under the impression produced by the presence of so many ecclesiastics in St. Peter's, wrote to Cardinal Antonelli: "Since the arrival of the Sulpician priests, the celebration of the offices of Divine worship has assumed great dignity and pomp. Though the principal church of Baltimore is simple in size and architecture, it has all the dignity of a cathedral at the function of Divine worship." The priests from the seminary afforded assistance on Sundays during this period. "In September, 1822," says one record, "the seminary began sending priests to say the 6:00 o'clock Mass at the cathedral."



WHERE THE FIRST MASS WAS SAID IN BALTIMORE

This house stood near Fayette and Calvert Streets, on ground at present occupied by the courthouse. Mass was said in a lower front room, about Christmas of 1755, to a small congregation of Irish and Acadian French Catholics, by the Rev. Father Ashton, S.J., from "Doughoregan Manor." The dwelling was demolished about 1780. This restoration of it was made from Moale's "Picture of Baltimore Town in 1752," by John S. Cassell, Architect. Loaned by Edward Francis Milholland.

Once the seminary was well established, it was agreed, in 1804, that six clerics should be sent to act as officers at the High Mass, a custom that is still observed, although at present only two seminarians, a deacon and a sub-deacon, officiate. On solemn feasts their presence adds great dignity to the worship. Father Ryan, the poet-priest, preaching in the cathedral on Christmas Day, 1883, made a touching allusion to the clerics present, saying, "Their modesty, their piety, their dignity is a sermon." In these words, Father Ryan simply voiced the feelings expressed years before by Mother Seton when she said: "Imagine twenty priests clothed in white, accompanied by a whole troop of seminarians, also in surplices, all in order, surrounding the Blessed Sacrament

exposed upon the altar and singing the hymn of resurrection. When they come to the words, 'Peace be to all here,' it seems as if our Lord were acting over again the scene that passed with the assembled Disciples." Especially impressive has been the singing of the Tenebræ by the seminarians during Holy Week, a custom dating back to 1875, before which time the Tenebræ was sung by the cathedral choir.

In 1794, one-fifth of the population of Baltimore was swept away by yellow fever, and in 1797 and in 1800 there was an equal percentage of deaths from the same cause. The number of priests was so reduced by death that many congregations were deprived of all spiritual assistance. Bishop Carroll, seeing congregation after congregation deprived of their pastors, and fearing that no clergy would be left to carry on the work of the Church, urged people in good health to prepare themselves for death in the same manner as they would on their deathbeds, and instructed the priests to visit only those in their sickness who had not had the opportunity of securing the priest before.

The General Assembly of Maryland at the November session of 1795 passed an act incorporating the "Trustees of the Roman Catholic Church in Baltimore Town," naming as trustees the Right Rev. John Carroll, the Rev. Francis Beeston, Messrs. Robert Walsh, James Barry, David Williamson, Charles Chequiere, Charles O'Brien, Luke Tiernan and George Rosensteel. In colonial days, the standard of value was a pound of tobacco, and contracts and acts of that period were made and enacted on that basis. About the close of the eighteenth century this standard was changed to that of a bushel of wheat. Accordingly, in providing for those who should have a right to vote for lay trustees, the act says: "That all male lay-members of the Society of Roman Catholics being at least twenty-one years old, and holding a pew in the church of said town, or contributing to the support of Divine service therein not less than the value of three bushels of wheat every year, nor being in arrears for said contribution more than six months, shall have the right to vote on the first Monday after Whitsunday."

In regard to the appointment of a coadjutor, Bishop Carroll selected and forwarded to Rome the name of the Rev. Laurence Graessel, who was one of the active missionary priests of what was later the Diocese of Newark (*q.v.*). But his health was already broken, and he died before the appointment could be made. The Holy See then chose the Rev. Leonard Neale, who was the first bishop consecrated on American soil. He was absent from Baltimore when the fever broke out, and the clergy urged him earnestly not to return. "I submit to their opinion," he wrote, "though I suffer, perhaps, much greater anxiety by my absence than I should at home. We have lost already since 1793, the first epoch of that dreadful disorder, eight of our best clergymen."

The trustee system, so prolific of trouble elsewhere, has but one instance of friction recorded against it in the Diocese of Baltimore. The trustees of St. John's, now St. Alphonsus' Church, claimed the right of nominating the pastor, and appointed the Rev. Mr. Reuter. They defied the Bishop, and forcibly prevented his entrance into the church. Bishop Carroll, to settle the question forever, took the case to court, where it was decided against the trustees in May, 1805.

Bishop Carroll had a profound admiration for the character of George Washington. After Washington's election to the presidency, the Catholics presented to him an address signed by the Bishop on behalf of the clergy, and by Charles Carroll, Daniel Carroll, Dominic Lynch and Thomas Fitzsimmons, signers of the Declaration of Independence, on behalf of the laity, to which Washington made a memorable reply. Bishop Carroll was selected by the unanimous resolution of Congress, passed in compliance with the general desire of the clergy and laity of all denominations, to pronounce the panegyric on the first national commemoration of Washington's birthday, February 22, 1800. His discourse on the occasion, delivered in St. Peter's pro-Cathedral, Baltimore, was one of the finest of many great eulogies pronounced on the Father of his Country. He ordered that this day be made one of mourning.

In his letter asking the clergy to hold memorial exercises in the churches, he advised them "not to form their discourses on the model of a funeral sermon, but rather to compose an oration such as might be delivered in an academy, and on a plan bearing some resemblance to that of Saint Ambrose on the death of the young Emperor Valentinian, who was deprived of life before initiation into the church, but who had discovered in his early age, the germs of those extraordinary qualities which expanded themselves in Washington and flourished with so much lustre during a life of unremitting exertions and eminent usefulness." Apparently the Bishop thought that Washington was contemplating the adoption of the Catholic Faith, but later investigations fail to reveal any foundation for this belief.

Carroll in turn stood very high in the esteem and affection of Washington. Their careers and characters, though exercised in different spheres, have many points of similitude. Both came to their offices about the same time, Washington being inaugurated in 1789 and Carroll's consecration occurring in 1790. Washington is the Father of his Country, and Carroll may be justly considered the Founder of the American Church.

To obtain a constitutional guarantee for religious freedom some of the leading Catholics, among whom was Bishop Carroll, drew up a memorial to Congress representing the necessity of adopting some constitutional provision for the protection and maintenance of civil and religious freedom. Through the influence of General Washington this memorial was favorably received, and

it resulted in the enactment of the first article of the Amendments to the Constitution which declares that "*Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.*" In a letter, Bishop Fenwick mentions the Rev. Dr. Carroll, Charles Carroll of Carrollton, George Meade (father of the late General Meade of the United States Army), Thomas Fitzsimmons and Dominic Lynch as the framers of this memorial.

In the spring of 1776 Congress despatched Franklin, Chase and Charles Carroll to Canada for the purpose of gaining over the Canadians to their cause. The Rev. Dr. Carroll was invited by Congress to join them in the hope that he would exercise some influence over the Catholic clergy. Owing to the spirit of bigotry that yet existed in the thirteen colonies, the Canadians were not moved: the embassy proved a failure, and the members returned after a few weeks' stay in Montreal. "In the extraordinary history of the Society of Jesus," writes DeCourcy, "the case of this Jesuit ambassador from a Congress of Protestants is not the least remarkable episode. . . . The Sons of Saint Ignatius can point to Father John Carroll as a sincere patriot, a zealous partizan of liberty and one of the real founders of American Independence."



PRIESTFORD, ST. JOSEPH'S CHAPEL, DEER CREEK

"I regard the selection of Dr. Carroll," writes Cardinal Gibbons, "as a most providential event for the welfare of the American Church. If a prelate of narrow views, a man out of sympathy and harmony with the genius of the new republic, had been chosen, the progress of religion would have been seriously impeded. He was thoroughly in touch with the spirit of our institutions and by his loyal sentiments he won the esteem and confidence of his countrymen and the friendship of the immortal Washington."

The growth of the country soon required a division of Carroll's diocese. Bulls dividing the See of Baltimore and erecting the Sees of New York, Philadelphia, Boston and Bardstown were signed by Pope Puis VII, April 8, 1808. The new Sees were made suffragan to Baltimore, which was erected into a metropolitan church with Dr. Carroll as archbishop. The Archdiocese of Baltimore retained Maryland, Virginia, the Carolinas and Georgia as its territory. It is estimated that at this time, there were 70 priests and 80 churches in the United States, and about 70,000 Catholics. Out of Baltimore at later periods have grown the Dioceses of Richmond, Charleston, Savannah, Wheeling, Wilmington and the Vicariate of North Carolina.

In 1803, Jerome Bonaparte, a brother of the Emperor Napoleon, came to the United States in a French frigate. While at Baltimore, he formed the acquaintance of Miss Patterson, a Protestant lady, and they became engaged to be married. After some delay Bishop Carroll himself performed the marriage ceremony. The record of the marriage, in the handwriting of the Bishop, is preserved in the cathedral marriage register. Writing to his friend, James Barry, Bishop Carroll said:

"You will have heard before this of my having officiated in uniting Jerome Bonaparte to Miss Patterson, on Saturday. I wish well to the young lady, but cannot help fearing that she may not find all the comfort hereafter which she promises herself." In 1808, the Rev. John DuBois, afterward Bishop of New York, aided by the Rev. Simon G. Bruté, later Bishop of Vincennes, opened the College of Mount St. Mary's, in a log cabin near a church which he had recently built. (*See* the following articles: MOUNT ST. MARY'S COLLEGE, in this volume; DAUGHTERS OF CHARITY, in Vol. II.)

MOST REVEREND JOHN CARROLL, FIRST ARCHBISHOP, 1808–1815.— In 1808 Pius VII decided to erect Baltimore into a metropolitan see or archbishopric, and to establish four new suffragan Sees, namely: New York, Philadelphia, Boston and Bardstown.

The Right Rev. Dr. Egan was consecrated Bishop of Philadelphia at St. Peter's pro-Cathedral on Sunday, October 28, 1810, by Archbishop Carroll. The Right Rev. Dr. Cheverus was consecrated in the same church on the Feast of All Saints, and the Rev. Dr. Flaget was consecrated Bishop of Bardstown in St. Patrick's Church, Fell's Point, on November 4, Dr. Cheverus preaching on the occasion. After the ceremony of consecration the archbishop and bishops met and published a pastoral containing ten points of discipline, in one of which pastors were urged to recommend the

celebration of marriages in the church wherever it was not attended with very great inconvenience. In 1811, Bishop Carroll, who had hitherto been archbishop-elect, was invested with the pallium, which was at last brought to Baltimore by the British Minister to the United States. The ceremony was performed with all due solemnity by Bishop Neale on August 18, in his pro-cathedral.

In June, 1812, Congress declared war against Great Britain, and the country was filled with excitement. When the President appointed a day of prayer, Archbishop Carroll issued a circular in which he said: "In compliance with this recommendation, I cannot hesitate to require the respective clergymen employed in the care of souls throughout this diocese to invite and encourage the faithful under their pastoral charge to unite on Thursday, August 20, for Divine worship, to implore through it Divine aid and protection in all our lawful pursuits, public and private, to shield us in danger and to restore and secure to us the return of the days of peace."

The following letter from the Catholic bishops of North America to the Catholic bishops of Ireland appears here for the first time since its original publication in English, in Niles Register, Vol. I, page 139, (September, 1811, to March, 1812). The translation from the original Latin runs as follows:

"To the most illustrious and reverend Catholic archbishop and bishops of Ireland: the archbishop and bishops of the United States of America send greeting in the Lord.

"We have received, venerable brethren, with the gratitude and respect which is due to your distinguished merit, the letter, dated February 26, which you addressed to the bishops of the whole Catholic Church.

"We are resolved with the Divine assistance to preserve the unity of the Church of Christ, and to assert and defend that authority of the Holy See and primacy of honor and jurisdiction which the Chief Pontiff is possessed of, and which are essential to the maintenance of this unity. We are equally led by sentiment and by duty to profess our fidelity and obedience to Pope Pius VII, who now holds that supreme station. We adhere, like members to the head, to this incomparable Pontiff, and since, as St. Paul says, 'when one member suffers the other members partake in their pain,' how much more sensibly must we feel the bitter affliction of our spiritual head?

"We lament in common with you, venerable brethren, and we are animated with a pious indignation at the idea of 'a reverend ancient being turned out of his house and driven from his country,' of an innocent bishop being oppressed; of the head of the church being stripped of its patrimony, and of a meritorious Pope being overwhelmed with contumelies. It is our duty to confess that we in particular are under the greatest obligation to the venerable Pius VII, since it is owing to his wise and apostolical conduct that this portion of the Lord's flock, situated in the United States of America, has been formed into a regular Ecclesiastical Province consisting of the Archbishop of Baltimore and of four suffragan bishops. We firmly trust in the Lord, that the same invincible fortitude which shone forth in Pius VI, of happy memory, will at all times be equally conspicuous in his successor, Pius VII, and we have not the smallest doubt that he will continue to exhibit for the consolation of the Church that invincible firmness in bearing afflictions, which he has hitherto manifested whenever it became his duty to pronounce, to transact or to endure. In the meantime, we declare before God, that we will respectfully listen to the admonitions of our Holy Father, notwithstanding his captivity, and that we will yield a cheerful submission to his directions and ordinances, provided they bear the proper and genuine character of the voice of Peter, and of the real intentions and authority of the Supreme Pontiff. But we shall not think ourselves bound by any briefs or other documents of any kind which may be circulated in his name and under his alleged authority, unless even the least apprehension of his not enjoying full and perfect liberty in deliberating and resolving shall be removed from our minds.

"And should the Chief Pontiff depart this life (which God forbid should happen in the present perilous state of the Church) we, no less than you, venerable brethren, are fully persuaded that God will not be wanting to His Church, which though it should even for a considerable time be deprived of its chief pastor here on earth, would be exposed to less mischief than if any person by force or terror were to place himself in the chair of Peter, and thus the mystical body of Christ were to be torn to pieces by a fatal schism.

"Hence, we are resolved to instruct the flock committed to our care to acknowledge no person as the true and genuine successor of Peter, but him whom the far greater part of the bishops of the whole world and the whole Catholic people in a manner shall acknowledge as such.

"If we, who are hardly yet known among the Christian Churches, thus venture to declare ourselves to you, our venerable brethren, it is in consequence of your sending to us, in common with the other bishops of the Catholic world, your late encyclical letter, for it would be highly unbecoming in us not to acknowledge this high mark of the esteem in which you hold us. As to yourselves, you are seated in those episcopal sees which have been illustrated through a long series of ages by the virtues of the holy prelates, your predecessors in them. In imitation of them, you conduct the people entrusted to you by example as well as by instruction, in the ancient and true Faith, and in sincere piety; and together with them you exhibit in defiance of all human artifice, fraud and violence, a rare and perhaps singular instance of in-

vincible fortitude, in preserving and fostering the Catholic faith.

"We humbly commend ourselves to your prayers, and we earnestly beseech God to show all favor to your country, your churches, and each one of yourselves.

"Fare ye well, most illustrious and reverend prelates.

"JOHN, Archbishop of Baltimore.
"LEONARD, Bishop of Gortuna,
Coadjutor of the Bishop of Baltimore.
"FATHER MICHAEL, Bishop of Philadelphia.
"BENEDICT, Bishop of Bardstown.

"Baltimore, November 11, 1810."

In the summer of 1815, Archbishop Carroll showed signs of increasing weakness; early in November, he grew alarmingly ill. The best medical aid was summoned, but it was soon evident that there was a general decay of the vital forces, arising from the weakness of advanced age. When his recovery was despaired of, his illness became the general concern of the city where he had so long enjoyed universal respect and esteem. On November 22, 1815, at six o'clock in the afternoon, the Rev. Mr. Fenwick administered the last sacrament to the archbishop. A table was prepared in his room covered with linen, and having a crucifix and two candlesticks upon it. The archbishop wore his stole, and his head was uncovered. Mr. Fenwick, accompanied by Messrs. Tessier, Moranville, Mertz, Merchal, Joubert, Harent, Babade, Damphoux and five seminarians, went into the church to take the Blessed Sacrament. They formed a procession, at the head of which were two acolytes reciting the Miserere. After Mr. Fenwick had blessed the room with holy water, and read the prayers in an audible tone, the archbishop, making a sign that he wished to speak, said in a weak but distinct voice:



THE MOST REV. LEONARD NEALE

"My reverend brothers," he said, "I have frequently and earnestly begged your prayers, but I beg them particularly at this moment. To all appearances, I shall shortly come before my God and my Judge. Entreat His infinite mercy to forgive my sins. I was appointed to extend His holy religion in this country, and to gain over to His service and love multitudes of souls. Ah, if any one should be lost through my fault, beg Heaven to forgive me. I repose all my confidence in the goodness of God and the merits of our dear Lord Jesus Christ. I recommend myself to the powerful intercession of His Blessed Mother and of all the Saints, in the hope that they will obtain for me the pardon of my offenses."

After this exhortation, he received the Viaticum. He called for some water, not being able to swallow the Host otherwise. The weakness of his stomach was such that he could not bear it. He made a sign and a cup was brought. He took the Host in water; then he received Extreme Unction, and again put on the stole. He gave his solemn blessing to the assistants, who returned, reciting the Te Deum. He seemed now to be very fatigued, and nearly fainted away. The room had to be cleared. When one of the distinguished Protestant clergymen of the city came to take a last farewell, and said that his hopes were now fixed on another world, the dying archbishop replied: "Sir, my hopes have always been fixed on the Cross of Christ."

Just before his death, the clergy in attendance were consulting in an adjoining room on the last rites of burial for a prelate of his exalted rank. A book was required which was in the room where he lay. One of the priests gently entered the apartment, but Archbishop Carroll recognized the step and, calling the priest to his bedside, told him that he was aware of his object and directed him to a particular shelf where he would find the book they needed. He expressed a wish to be laid on the floor to die and, asking to have the Miserere read, followed it with earnest devotion. He was conscious to the end. Seeing that he was soon about to depart, he inquired if a conveyance was prepared to take away his sister and other weeping relatives, who had come to be with him in his last moments. He told them that the

scene was about to close, and, giving them his benediction, he turned his head and died. Fortified by all the consolations of the Church to whose service he had devoted himself from youth, Archbishop Carroll expired almost without agony, on Sunday, December 3, 1815, about six in the morning, Masses for his happy death being followed by the offering of the Holy Sacrifice for the repose of his soul.

The heartfelt grief of the Catholics was shared by their fellow-citizens. One of the papers of the city, draped in black, the next day expressed the general sympathy by saying that his loss would be "felt and sincerely lamented as an individual loss by all who had the happiness to know him personally, for it was indeed a source of real happiness to have a personal acquaintance with a man so truly amiable."

The Catholic trustees at their monthly meeting unanimously declared that "he discharged among us in the most edifying manner all the parochial duties whereby we and our fellow parishioners have shared more amply than the rest of the diocese in the blessing which his piety and zeal dispensed, and his disinterestedness would never permit him to accept any support, endowment or pecuniary compensation for his eminent services."

"The Baltimore Telegraph" said: "The closing solemnities with which the body of the late Archbishop Carroll was entombed on Tuesday, the fifth, brought together a greater crowd than we have witnessed on a similar occasion. After the celebration of the Solemn Mass of Requiem, the procession moved through Saratoga and Franklin Streets to the chapel of the seminary, which was designated as the place of interment. We have never witnessed a funeral procession where so many persons of eminent respectability and standing among us followed the train of mourners; distinctions of rank, of wealth, of religious opinion were laid aside in the great testimony of respect to the memory of the man. Besides the numerous crowds who filled the streets, windows were thronged with spectators. The liberality of his character and his Christian charity endeared him to his Protestant brethren, with whom he dwelt in brotherly love. He was a patriot, and loved his native land; nor should Americans forget that his exertions and benedictions as a man and as a Christian prelate were given to the cause of the independence of his country. His manners were mild, impressive and urbane. His piety grew warmer as life closed, and the glow of religious hope was elevated almost to enthusiasm."

Archbishop Carroll was throughout life remarkable for his personal devotion and piety. It was a pious custom among the old Catholic families of Maryland for the head of the household to assemble the family and servants together in the evening to recite their night prayers in common. This excellent practise, acquired by him in his youth from his mother, was continued by Archbishop Carroll during his whole life. Thus it was observed that, though his residence was the resort of his friends and relatives, and of many who came on business or for counsel, especially in the evening, he would at the appointed hour gracefully retire for awhile and unite with the colored servants and others of his household in the customary evening service.

He was exceedingly affable, always accessible, of a genial nature, and sought his only relaxation in the social converse of a refined Christian community. He did not confine his social visits to members of his own Church, but received and returned visits with a large and cultivated circle of acquaintances of the various religious denominations of Baltimore. While Mother Seton was conducting the instructions of her pupils in Christian doctrine, one of them once said, "Mother, I met with the word 'benignity' in my Catechism, and I don't know exactly the meaning of it." "My dearest one," replied the Mother with a smile, "I can give you no better answer to the question than say: Look at Archbishop Carroll, and you will see the meaning of this word 'benignity' on his countenance as well as in his manners."

His will, an elaborate document, contains one paragraph indicative of his broad human sympathy. It reads as follows: "I bequeath to Daniel Brent, my black servant, Charles, to be, however, manumitted within twelve months after my decease, unless I should do so previously thereto; and it is moreover my will and desire that after he shall have been set at liberty he settle in or near his friends in the City of Washington and make a prudent use of his emancipation, and I charge on my personal estate the sum of fifty dollars to be given to my said servant Charles in testimony of his faithful services." The old Jesuit estates held by the clergy were cultivated by slaves, the only form of labor to be obtained, but the rule of the clergy was so light that "a priest's negro" was a proverbial expression for a slave who was pretty much his own master. It was noticed and remarked that the negroes on the clergy plantations, instead of accepting the British invitation to freedom, fled from the plantations to avoid being carried off against their will.

Another extract from the Archbishop's will reads: "It is my wish that some special token of my tender and paternal regard and gratitude may be distributed at my funeral to each of the vocal and instrumental performers who by their voluntary exertions contribute so much to the decency and dignity of Divine service in the Catholic Church of St. Peter, and likewise a suitable memorial of my sincere good-will to the clerk or sacristan of the church, and to the boys who attend about the altar."

A vault had been prepared in the old (then the new) cathedral cemetery for the reception of his remains, but the kind offer by the reverend gentlemen of St. Mary's Seminary, of the vault prepared for Mr. Nagot, was accepted, and his body remained in the crypt behind the main altar at St.

Mary's Seminary until the anniversary of his death in the year 1824, when, after a Solemn Mass of requiem, it was conveyed to the cathedral and deposited in a vault beneath the sanctuary, after another Solemn Sacrifice for the repose of his soul, in the temple which he had founded for the glory of God.

Nothing could have been more eloquent, because nothing could have been more true, than the language with which Bishop Cheverus saluted the Archbishop from the pulpit of the pro-cathedral, at the consecration of Bishop Flaget, as "the Elias of the new law, the father of the clergy, the conductor of the car of Israel in the new world — *Pater mi, — Pater mi, — Pater mi, currus Israel et auriga ejus.*"

"No being that it has been our lot to admire," said a local writer of the time, "ever inspired us with so much reverence as Archbishop Carroll. The configuration of his head, his whole mien, bespoke the metropolite. We cannot easily forget the impression which he made a few years before his death, upon a distinguished literary foreigner (of Scotland), who conversed with him for a half hour, immediately after the celebration of the Mass, in his parlor and had seen the most imposing hierarchs in Great Britain. The visitor seemed on leaving the apartment to be strongly moved and repeatedly exclaimed, 'That indeed is a true archbishop!' The prelate could discourse with him on all the leading affairs and pregnant vicissitudes of the world with equal elegance and facility in Latin, Italian, or French; with the most enlightened and liberal philosophy; blending dignity with suavity, delicate pleasantry with the grave and comprehensive remark. Much of his correspondence was conducted in those languages; he wrote them not less readily and tersely than his own; and had few equals in his critical knowledge and employment of the latter.

"He relished the festivities of polished life and the familiar intercourse of both clergy and laity of the Protestant denominations; and it was this expansion of his sympathies and social pleasures — as well as the breadth of his charity, the benignity of his nature and the simplicity of his spirit and carriage at his elevated station and the sanctity of his way — that filled the streets and windows with sympathizing spectators and produced as vivid a sensation in the whole body of Catholics throughout the Union, as if each congretion or individual had lost the dearest of immediate pastors and friends. He was wholly free from guile, uniformly frank, generous and placable; he reprobated all intolerance; and when accused in the newspapers of having in a pastoral letter, 'excluded from the honorable appellation of Christians, all that were not within the pale of his Church,' he answered by the same channel, — 'if such a passage can be pointed out, he (the bishop) will be the first to condemn it; since so far from embracing this opinion as an article of his Faith, he holds the doctrine directly contrary to it to be that of his Church, which he had and all other Catholics have constantly maintained in opposition to the tenets of some pretended reformers.'"

Archbishop Carroll belonged to the Society of Jesus and was ever proud of his membership in that body. The following interesting letter written by him to Father Marmaduke Stone is found in the "Woodstock Letters" of 1886:

"Baltimore, ——, 1805.

"Reverend sir: —

"In a letter to Mr. Strickland, I advised him of having received, and of my intention to acknowledge, the favor of your letter of 1804 and its inclosures, viz: a copy of the General's letter to me and of the edifying accounts of Mr. Cousel's vocation to the Society and the Bishop of Verona's solicitation for the same happiness. Before the receipt of yours, I was already put in possession of duplicates of Father Gruber's[1] letter to me: Mr. Strickland having forwarded them to me — though the original has never reached my hand. Having referred to Mr. Strickland's former letter, I find that my preceding communication was correct in which it was stated that he informed me of your having first received and forwarded that original; but he had done so himself and probably did not recollect the circumstances.

"Soon after receiving the General's directions notice was given to such of our brethren as had been formerly of the Society to meet me, which they did in May. Those who did not meet, sent certificates of their desire for readmission. The whole number of them was as follows: — Messrs. Robert Molyneux, John Bolton, Charles Sewall, Sylvester Boarman, Charles Neale and Ignatius Baker Brooke. To these will soon be added others who never were of the Society; but who could not properly be admitted till the Society was organized by the appointment of a superior, etc. Having read, and discussed with the gentlemen above named, Father General's letter, I appointed the Rev. Mr. Molyneux for the present superior, being satisfied that he would be the most unexceptionable of those who, in the first instance, would be members of the Society and whom I would recommend to the General to continue in office notwithstanding his desires of retirement, till some of those that will join the Society shall have performed a year's noviceship and then be enabled by permission of the General to make their first vows. Amongst these last, there will be one at least who will give much satisfaction as a virtuous and prudent though not a learned Superior.

"The example of the good Bishop of Verona is a lesson for Bishop Neale and myself to meditate on, and it has indeed before and since the receipt of your letter been often a subject for consideration with me, whether I ought not to petition the Pope to resign and resume my former state. My bishopric, as you know, gives me no worldly advantages and is very burthensome. Can I promote the

[1] The General of the Society of Jesus in Russia.

honor of God more by relinquishing than by retaining it? Into whose hands could the diocese be committed who would not perhaps thwart the establishment of the Society and oppose a reinvestment in it of the property formerly possessed and still so providently retained? These considerations have hitherto withheld my coadjutor and myself from coming to a resolution of re-entering the Society. . . .

"J., Bishop of Baltimore."

Branx Myer, a non-Catholic, writing many years later, said of him: "One of the writer's earliest recollections is of the funeral of this excellent prelate, which was celebrated with great pomp in Baltimore in 1815, and attended by citizens of all Christian denominations. The loss of Archbishop Carroll was not a loss alone to the Catholic Church. Men of all creeds loved him, for his life had been one of tolerance, charity and affection."



THE MOST REV. JAMES WHITFIELD

Most Reverend Leonard Neale, Second Archbishop, 1815–1817. — On the death of Archbishop Carroll, the whole burden of the diocese devolved upon the coadjutor, the Right Rev. Leonard Neale, and he became Archbishop of Baltimore. He continued to reside at Georgetown, visiting Baltimore only when the business of the diocese required it. He was the founder of the Visitation Convent at Georgetown. Under his direction and advice Miss Alice Lalor and other devout women known as the "Pious Ladies" formed a community and led the life of religious. Subsequently they adopted the rule of St. Jane Frances de Chantal, and became Visitation Nuns. Simple and austere in his habits, the archbishop led a retired life, long occupying the small library room in the south building of Georgetown College, opposite the community chapel. His bed was folded up in the form of a cupboard during the day, and spread out at night by the colored man who attended the refectory.

About one o'clock in the morning of Wednesday, June 18, 1817, the archbishop became very ill, and he expired ten minutes later, while Father McElroy, S.J., kneeling beside the bed, was reciting the prayer for a departing soul. His remains were taken to Trinity Church, where they lay in state until June 19, when they were transferred to the Visitation Chapel, followed by eighteen priests in copes, dalmatics or surplices, twenty scholastics in surplices, a hundred college students, and many citizens. Mass was celebrated in the Chapel of the Visitation by the Right Rev. Dr. Maréchal, and the body was interred beneath the altar of the convent chapel, where it still remains.

Archbishop Neale was born at Port Tobacco of a well-known family in 1746. He was educated in Europe, and was Bishop Carroll's vicar-general in Pennsylvania. He left Philadelphia in 1798 to become president of Georgetown College. Owing to his ill health, he was never able to exert himself actively for the good of his diocese.

Most Reverend Ambrose Maréchal, Third Archbishop, 1817–1828. — Archbishop Neale had earnestly besought Bishop Cheverus of Boston to become his coadjutor, but yielding to the advice of that great prelate, he chose the Rev. Ambrose Maréchal, a Sulpician priest of great learning and piety. The bulls of consecration did not arrive from Rome until after the death of the Archbishop and Dr. Maréchal was consecrated December 14, 1817. As professor at Georgetown College, and St. Mary's Seminary and College in Baltimore, as well as in mission work, the Most Rev. Ambrose Maréchal had acquired great experience. He was born at Ingres near Orleans in France, in 1769, of parents who gave him an excellent education to fit him for the legal profession. Ordained priest in 1792, he arrived in this country in June following and entered upon mission work as assistant to the Rev. Mr. Beeston. While subsequently attending the mission of Winchester, near Annapolis, Md., he was appointed professor of theology in the Sulpician Seminaries at St. Fleur, Aix and Lyons. The action of Napoleon in breaking up the Sulpician Seminaries in France led to Father Maréchal's return to the United States in

1812. He refused the See of Philadelphia, but at the urgent request of Archbishop Neale and Bishop Cheverus, he consented to be made Coadjutor of Baltimore. The bulls arrived after the death of the venerable Dr. Neale, and on December 14, 1817, he was consecrated Archbishop of Baltimore in St. Peter's pro-cathedral by Bishop Cheverus of Boston; Bishop Connolly of New York and the Rev. Father DeBarth, administrator of Philadelphia, acting as assisting prelates. The sermon on the occasion was preached by the eloquent Augustinian, Father Hurley.

St. Peter's pro-cathedral could no longer hold a tenth of the congregation on Sundays, and a series of Masses was celebrated every Sunday to enable the people to fulfil their obligation. The seminary chapel had a large congregation also, the annual communions reaching 10,000. St. Patrick's and St. John's were also well attended, and the number of Catholics in Baltimore was estimated at 10,000, having increased from 800 in 1792. Parochial limits were, however, not determined in Baltimore until the Synod held in 1853.

Soon after his appointment, Archbishop Maréchal took up the project of completing the cathedral, on which work had been suspended for several years. To obtain the necessary funds, the old cemetery and part of the cathedral ground were sold, and the work of construction was resumed in 1817. (*See* CATHEDRAL PARISH.) The citizens of Baltimore, without distinction of creed, felt a pride in the completion of this edifice, the design of which surpassed in grandeur that of any church then existing in the country.

Archbishop Maréchal resigned himself to the necessity of completing the edifice with less grandeur than had originally been intended, and he often feared that he would never live to behold it so far completed as to serve for the celebration of Divine worship. He persevered, however, encouraged even by old friends in Europe, who sent substantial aid, and on May 10, 1821, was able to announce in a pastoral letter that the Baltimore cathedral would be dedicated on the last day of the same month, the eve being a fast day for the diocese. On May 31, 1821, the cathedral, which was not yet entirely completed, was solemnly dedicated by Archbishop Maréchal. Although the doors were opened at nine o'clock, great numbers of people assembled in the vicinity of the church several hours before, and thousands were obliged to depart without witnessing the ceremonies. Upon the conclusion of these ceremonies, pontifical high Mass was sung by the Archbishop, and an eloquent sermon was delivered by the Rev. Roger Baxter, S.J., professor of philosophy in Georgetown College, who took his text from Paralip., VII, 16: "For I have chosen and have sanctified this place, that my name be there forever, and my eyes and my heart may remain there perpetually."

"An old gentleman who was present informs us," says a writer, in 1845, "that the spectacle was the grandest ever to that time beheld in Baltimore. The church was densely crowded from the sanctuary to the vestibule." Archbishop Maréchal, wearing a golden mitre and bearing in his hand the crosier that had been used by Bishop Carroll in laying the cornerstone of the cathedral in 1806 (now in the possession of Notre Dame University) was an impressive figure.

Although the See of Baltimore had been erected for more than 30 years, no one of those who had occupied it had visited Rome. Archbishop Maréchal set out in October, 1821, and returned November, 1822. During his stay in Rome he received from His Holiness an elegant gold chalice which is preserved in the cathedral. He presented to the Holy See a report of his diocese, which comprised Maryland, the Virginias, Carolina, Georgia and the territory west of Georgia to the Mississippi. His diocese contained 100,000 Catholics, 10,000 of whom were in Baltimore, having grown from about 800 since 1792. There were 52 priests, of whom fourteen were French, twelve Americans, eleven Irish, seven Belgians, four English, three Germans and one Italian. For the education of priests, there were St. Mary's Seminary in Baltimore, the Seminary at Emmitsburg, and the Jesuit scholasticate and novitiate at Georgetown. St. Mary's College in Baltimore under the Sulpicians, and Georgetown College under the Jesuits, provided training for boys, while the Visitation Convent at Georgetown and St. Joseph's Academy at Emmitsburg gave instruction to girls. The diocese also contained the Carmelite convent at Port Tobacco, with 23 nuns living mainly from the products of their estates. The Sisters of Charity had a free school in Baltimore which soon numbered 170 children. An orphan asylum and the Baltimore infirmary were under the management of the same congregation.

While in Rome, Archbishop Maréchal protested to the Pope against the interference of the hierarchy of another country in the appointment of American bishops. The appointment of Bishop Concanen to New York and that of his successor, Bishop Connolly, both British subjects, were made at the instance of Archbishop Troy of Dublin, and other Irish bishops. In vain had Archbishop Carroll protested against this interference. The evening of his life was saddened by the painful consciousness that foreign ecclesiastics were able to create a strong prejudice against him among the authorities at Rome. After his death, the same agencies were successful in having three foreigners (Irishmen) appointed to the Sees of Philadelphia, Charleston and Richmond. In consequence of Archbishop Maréchal's plea for home rule, the Pope granted the American hierarchy the right of recommending candidates for vacant sees. "We freely confess," writes Archbishop Maréchal in a document to the Pope, "that we have no right to present bishops for the Province of Baltimore. . . . Yet, it is certain, they must be presented by some one. But who, seeing the distance of North America from Rome, is to present capable

and worthy subjects? The Irish bishops cannot do so with advantage. It is utterly impossible for them to nominate men who suit our states."

During this visit to Rome the Archbishop renounced his jurisdiction over Alabama and Mississippi. He also laid before the Holy Father another proposition in which, however, he was partially unsuccessful. After the suppression of the Society of Jesus, the individual ex-Jesuits formed themselves into a corporation, to which they transferred properties held in their name. As a member of this association, the Rev. John Carroll had received an annual allowance; when he was made bishop, this allowance was increased, and the revenues of the Bohemia plantation were assigned to him and continued to his sucessor, Archbishop Neale, who also had been a Jesuit. But the payments ceased at Neale's death. Maréchal contended that certain estates, notably Whitemarsh and Deer Creek, had been originally given not to the the Society but to the Church. Pope Pius VII, by a brief dated July 23, 1822, decided that the Maryland Jesuits should transfer to the Archbishop of Baltimore, the Whitemarsh estate or its equivalent. The Jesuit Fathers demurred, and claimed that the papal order had been obtained surreptitiously. The Propaganda, in 1824, insisted on acceptance of the order and the transfer of the Whitemarsh property to the Archbishop. Meanwhile, the matter was laid before the President of the United States by some one friendly to the Jesuits, if not by the Fathers themselves. The appeal of the President was strong enough to induce the Pope to modify his decision and require the General of the Society to pay to Archbishop Maréchal during his natural life, 800 Roman crowns annually, from November 1, 1826.

Archbishop Maréchal liked to come in contact with clergy and laity, and made several tours of his diocese. His predecessors had not been able to visit many points off the main thoroughfares. In some places confirmation had never been administered. At Emmitsburg, Archbishop Maréchal confirmed 685 persons. He visited Barnesville, Frederick, Hagerstown, Taneytown in Maryland, Martinsburg and Winchester in Virginia At Taneytown, he confirmed many converts, the fruit no doubt of the good seed sown there by the prince-priest Galitzin.

At the time of the troubles in San Domingo, 1795, about 500 colored people sought refuge, with their masters, in Baltimore. The Sulpician Fathers were especially attentive to these negroes, the Rev. Mr. Tessier persevering for 31 years in teaching the Catechism to colored people. Negro refugees from San Domingo liked to go to the seminary, where the instructions for colored people were begun in 1796 by Mr. DuBourg, and continued until the death of Father Elder in 1872. The Rev. Mr. Joubert, who assisted Father Tessier in his work, and who was known as the apostle of the colored people, sought to make permanent provision for the education of colored girls. A little community was formed with the approval of the Archbishop in 1825, and in 1831 they were endowed with the privileges and indulgences granted to the Oblates at Rome founded by St. Frances of Rome. This was the origin of the Oblate Sisters of Providence in Baltimore (*q.v.*).

The Jubilee proclaimed at Rome on the Feast of the Nativity, 1825, was duly announced by the Archbishop, and the exercises during the years 1826 and 1827 were attended with the happiest results in the cathedral and old St. Peter's. For many years after the opening of the cathedral, the sacraments of baptism and matrimony were administered at old St. Peter's, and the performance of the marriage ceremony in private houses was not of rare occurrence, even where both parties were Catholics. The pastoral letter of 1810 recognizes the existence of such a custom and disapproves of it, only deeming it inexpedient to forbid it absolutely. Persons still living in 1910 could recall that funeral services were often held at the home of the deceased, and the remains conveyed from the house to the cemetery. These customs were introduced in colonial times as a result of the laws forbidding Catholics to hold services publicly, but were prohibited absolutely by the Synod of 1853.

During the year 1827, Archbishop Maréchal had an attack of asthma, and his health began to fail. He expired, without agony or struggle, near midnight on January 29, 1828. The news of his death created a profound sensation not only in Baltimore, where he was so much beloved, but throughout the entire country. His body lay in state in old St. Peter's, and was transferred, accompanied by a large procession, to the cathedral, where his funeral obsequies were performed. Every part of the edifice was thronged by a bereaved congregation. Solemn Requiem Mass was offered by the Rev. Dr. Whitfield, and an affecting discourse preached by the Rev. Michael F. Wheeler, S.S. The remains of the holy prelate were then conveyed to the cathedral crypt beneath the sanctuary and laid beside the body of Dr. Carroll. The venerable Charles Carroll of Carrollton followed the clergy as chief mourner, and then came a long line of societies and confraternities.

A well-trained theologian, versed in philosophy, mathematics, history and general literature, Archbishop Maréchal came from scholarly retirement to his position to display the greatest earnestness and energy. He was a man of uncommon ability and attainments. In him were united in an eminent degree the talents of the professor and the administrative ability of the business man. His having studied law also contributed to qualify him eminently for the high position he was eventually called to fill. He knew what he wanted, and was remarkably successful in attaining the object of his wishes. In an old book of manuscript sermons, in the diocesan archives, but uncased and unarranged, is a short autobiography in French, written by Archbishop Maréchal. It shows that on July 8, 1792, he celebrated his first Mass in Baltimore,

that on August 9, he was at Philadelphia and met Fathers Fleming and Graessel; on December 14, 1792, he left Philadelphia for Bohemia, Md., where the Rev. Francis Beeston was pastor. He remained there until February 20, when he went to Baltimore; on February 25, he went to Newtown, Md., where were Fathers Jenkins and Bowman. On June 6, he left Newtown and arrived at the seminary in Baltimore.

Most Reverend James Whitfield, Fourth Archbishop, 1828–1834. — Upon the death of Archbishop Maréchal, the Rev. James Whitfield became Archbishop of Baltimore. He was born in England, and studied theology under Dr. Maréchal at Lyons. The ceremony of his consecration as Archbishop of Baltimore on the Feast of Pentecost, May 25, 1828, was solemn and imposing. The sermon was delivered by the Rev. Samuel Eccleston, then vice-president of St. Mary's College. His diocese contained about 52 priests and 75,000 Catholics out of a population of 447,000. There were five churches in Baltimore: the Cathedral, St. Peter's, St. Patrick's, St. John's (now St. Alphonsus') and St. Mary's Seminary chapel.



THE MOST REV. FRANCIS P. KENRICK

The country was at this time excited over a presidential election. The friends of John Quincy Adams, by putting some Catholics on the local ticket, endeavored to win the adherents of the Church in Maryland to his support; but the bitter and violent denunciations of the Catholic Church, its clergy, religious and laity, which appeared in almost everything written by Mr. Adams, called forth "An Address to the Catholic Voters of Baltimore," signed by William Jenkins, William George Read, T. Parkin Scott, and others. The scheme failed, and the anti-Catholic bias of Mr. Adams was one of the elements which contributed to his defeat.

Archbishop Whitfield summoned a provincial council to be held in October, 1829. It was the most imposing Catholic ceremonial ever yet held in the City of Baltimore. The decrees forbade the saying of Mass in private houses, prescribed the proper dress for clergymen, and strongly urged the erection of Catholic schools. The decree which may be said to be the first canonical enactment of the Catholic Church in America relating to the school question declared: "We judge it absolutely necessary that schools should be established in which the young may be taught the principles of faith and morality while being instructed in letters." At the second provincial council, held four years later, the presidents of Georgetown College, St. Mary's College, Baltimore, and Mount St. Mary's, Emmitsburg, were appointed to prepare suitable classbooks for Catholic schools and colleges. Catholic free schools abounded. The first free school in Baltimore was opened in connection with St. Patrick's Church by the Rev. Mr. Maranville. In 1817, the cathedral parish had established two free schools, one for girls and another for boys. Free schools were maintained by the Sisters of Charity at Emmitsburg and by the Sisters of the Visitation at Georgetown. A free school was opened at Frederick in 1824, and a new free school for boys was begun in Baltimore four years later. Poor colored children were taught free of charge by the Oblate Sisters, who received both boarders and day-scholars, and taught "English, French, ciphering and writing, sewing in all its branches, embroidery, washing and ironing." Nineteen elementary schools had been established in the archdiocese during the years 1821-38. Educationally as well as ecclesiastically Baltimore had become the center of Catholic influence in the United States.

The letter of the Fathers of the First Provincial Council sums up the condition of the American Church at the time. There were six ecclesiastical seminaries, nine Catholic colleges, and 33 monasteries and houses of religious women, including the Ursulines, Visitation Nuns, Carmelites, Religious of the Sacred Heart, Sisters of Charity, and many parochial schools and hospitals carried on by religious women. In the limits of the origi-

nal Diocese of Baltimore, which a half-century before contained 25 priests and 25,000 Catholics, there were now 7 bishops, 160 priests, nearly as many churches, and 350,000 Catholics. The council was followed by comforting results. In 1832, Archbishop Whitfield wrote: "A truly Catholic spirit distinguished Maryland and the District of Columbia. . . . Conversions of Protestants, in health, are also numerous, and not a week, in some seasons not a day, passes, without our priests being called to the bedside of some invalid who wishes to abjure error and die in the bosom of the Church."

One of the incidents of the first provincial council was the admission to the ninth public session of three lawyers of high standing, Roger B. Taney, John Scott and William C. Read, whose opinions had been solicited by the Fathers of the council. These learned gentlemen left the presence of the prelates full of respect and wonder. "We have," said they, "appeared before solemn tribunals of justice, but have never had less assurance or felt less confidence in ourselves than when we entered that august assembly."

Before leaving Baltimore, the bishops proceeded to Doughoregan Manor to pay their respects to the last of the signers, Charles Carroll of Carrollton. The aged patriot, though in his ninety-third year, appeared to enjoy perfect health, and to be full of life. The bishops conversed with him and had full opportunity of witnessing how perfectly he retained his mental powers.

As to nationality, the Fathers of the First Council of Baltimore were as follows: the president, Archbishop Whitfield, was an Englishman; the two Doctors Fenwick were Americans; Dr. England was a native of Ireland; Dr. Rosati, an Italian; and Dr. Flaget, a Frenchman. Doctors Whitfield and England were not members of any religious order; Dr. Fenwick of Boston was a Jesuit; Dr. Fenwick of Cincinnati, a Dominican; Dr. Rosati, a member of the Congregation of the Mission; and Dr. Flaget, a Sulpician.

Though there was prosperity, and though hatred and prejudice against the Church were no longer defiant, yet the feeling remained as a smoldering fire, ready to burst forth at the first fanning of the embers. The pastoral letter of the Second Provincial Council, in 1833, alludes to the calumnies current against Catholics and advises the faithful not to heed them. "It is neither our principle nor our practice," says the pastoral, "to render evil for evil, nor railing for railing, and we exhort you rather to render blessing, 'for unto this are you called, that you by inheritance may obtain a blessing.'" The Catholics were patient, loyal and inoffensive. Yet, in spite of this, the storm of Knownothingism was gathering, a little later to burst forth violently in various parts of the country.

On July 11, 1831, Archbishop Whitfield laid the cornerstone of St. Charles's College, Ellicott City, an institution devoted exclusively to the training of boys for the priesthood. Owing to lack of funds, the college was not ready for students until 1848. The ground, consisting of 253 acres, and a sum of $5349, were donated by Charles Carroll, whose home was on the adjoining estate.

In August of the year 1832, Baltimore was visited by that appalling disease, Asiatic cholera, causing 853 deaths in a few months, or one in every 96 of the population. The Sisters of Charity nursed the sick of all classes and denominations, while the Archbishop offered his residence for use as a hospital. Though others fled, the Catholic priests and sisters were untiring in devotion to the afflicted. Two priests and two sisters died from the dread disease, besides a colored Oblate Sister of Providence. The Sisters were formally commended for their services by the Baltimore municipal authorities. In his Lenten circular, the Archbishop modified the conditions of abstinence, as a precaution against the return of the disease, and the following year obtained from the Holy See a dispensation for the United States from the usual abstinence from meat on Saturdays and rogation days.

When the Order of Jesuits was suppressed by Pope Clement XIV, in 1773, the members belonged to the English Province. The surviving members were permitted to reorganize in 1806 and become dependent upon the Father-general in Russia. Meanwhile, the mission grew and prospered. The General of the Society thought the time had come to erect the mission into a Province of the Order, and the Province of Maryland was formally established in 1833, with Father William McSherry, a native of Virginia, as first provincial.

In 1834, Archbishop Whitfield petitioned the Holy See for a coadjutor, proposing the Rev. Samuel Eccleston, president of St. Mary's College, who was consecrated by Archbishop Whitfield, then very infirm. Never in the history of the cathedral did a more imposing event take place within its walls. The venerable Whitfield led the youthful Eccleston to his throne, and pointing toward it, said that he resigned it forever into his hands. He returned to his sick-bed, and after one month's illness, he calmly expired on October 19, 1834, in the sixty-fourth year of his age and the seventh of his episcopacy. He avoided display, and was somewhat austere, but he was devoted to his duties and extremely charitable. He made a careful and strict visitation in the Diocese of Baltimore and in that of Richmond, of which he was administrator, and saw the erection of churches at Harper's Ferry, Frederick, Richmond and Ellicott's Mills. He devoted his large private fortune to the good of his diocese, completing with his own funds the north tower of the cathedral and the archiepiscopal residence. Out of his private fortune, he built St. James' Church, laying the corner-stone May 1, 1833, and dedicating it on May 1, 1834. He was especially interested in the care of the negroes. Of Archbishop Whitfield may be said what can be said of few — that he entered the career of honor in wealth and left it poor.

Most Reverend Samuel Eccleston, Fifth Archbishop, 1834–1851. — Samuel Eccleston became Archbishop of Baltimore at the age of 33. He was born June 27, 1801, a few miles from Chestertown in the County of Kent, on the eastern shore of Maryland. His parents were Episcopalians, and his grandfather was a vestry man in England. While a student at St. Mary's College, he embraced the Catholic faith, and not long after, the deep impression made upon his mind by witnessing the death of one of his venerated preceptors determined him to devote himself to the ecclesiastical state. He passed from the college to the theological seminary on July 23, 1819, and was ordained priest, April 24, 1825. Five months afterward, he was sent to France to make his novitiate at Issy, where he remained nearly two years. In July, 1827, he returned to America, became vice-president of St. Mary's College, and in 1829 was called to the presidency of that institution. It was while filling this post that he was appointed coadjutor to Archbishop Whitfield, and in a few weeks became Archbishop of Baltimore and Administrator of the Diocese of Richmond. He possessed a penetrating mind, which had been cultivated by laborious study. In person, he was tall and commanding, and remarkable for his graceful deportment and ease in conversation. Shortly before his elevation to the priesthood, while yet a deacon, he was invited to deliver a prayer at the public celebration in Baltimore on the Fourth of July. He accepted the invitation, and appeared before the vast assemblage of people, vested in cassock, surplice and stole, and, while as a minister of God he invoked the Divine blessing on the nation, and exhibited the approval of free government and popular liberty by the Church, he delighted his immense audience by his eloquent appeal to the Throne of Mercy and the pleasing manner of its delivery.

The debt on the cathedral was a serious drawback to the prosperity of the diocese, and the Cathedral Fund Association was organized on May 28, 1839. The object of this association was to collect the necessary funds to liquidate the debt due to the Church and to complete the building, and improve and enclose the grounds, the funds collected to be divided half and half for each purpose.

In an address to the society at the time of its formation, Archbishop Eccleston said: "Commenced at a time when we had not reached the half of our present number, when our resources were even proportionately more limited, the cathedral demands of us not the generous sacrifice made by the past and passing generation, but the mite which, multiplied by our numerical increase, will, while it impoverishes no one, build up and beautify the House of God.

"If we feel a laudable pride when the traveler on his return from distant lands recounts to us the emotions which he experienced on entering the majestic and time-hallowed temples planned by the inspiration of Catholic genius and reared by the munificence of the Catholic laity, can we remember from what ancestors we are descended, and look with indifference on the humiliating state of this sacred edifice? Is it not destined for the same hallowed purpose? Is it not the scene of the same sublime mysteries and consoling rites of the Holy of Holies, where God speaks familiarly to man, where the prayer of faith is heard with a more willing ear, and the treasures of Heaven are dispensed with a more lavish hand? Presiding over the other Churches in the United States, it numbers among its children every Catholic throughout the Republic; it is the chief link in the chain which unites the American Church with the center of Catholic unity; it witnesses of right the grave deliberation and authoritative enactments of the heads of our national hierarchy, and whatever change our increasing numbers may require in the organization of this ecclesiastical province, this temple, like the house of the Lord prepared on the top of mountains, will ever attract the eyes of the people of God; and at stated times the Pontiffs of Religion will come from afar to consult within its sanctuary the oracles of Heaven, and by prayer and council form salutary laws for the spiritual welfare of the flocks committed to their charge."

About this time, the public mind was poisoned with prejudices against Catholics. A violent anti-Catholic petition was presented to Congress, and in 1839 an event occurred in Baltimore which might easily have resulted in bloodshed. A Sister in the Carmelite Convent became insane and, springing through the kitchen window, rushed into the street. Soon a mob surrounded the convent, clamoring for its destruction. A bigot named Breckenridge had already stirred up a spirit of hostility against Catholics. William George Read, an able lawyer, with a few brave gentlemen, repelled the attack of the rabble. One of them, Mr. Daniel J. Foley, a brother of Coadjutor-Bishop Thomas Foley of Chicago and of Bishop John S. Foley of Detroit, was called from his pew in the cathedral while attending high Mass, and for three days remained at his post of duty without changing his clothes. The military were ordered out, and after three days' guard, succeded in restoring peace and calm. The best physicians agreed that the sister was out of her mind and showed no sign of ill-treatment, but prejudiced persons continued to make use of the incident to excite ill-feeling against Catholics.

The Fourth Provincial Council assembled in the cathedral on May 16, 1840. Its decrees encouraged total abstinence. The faithful were also entreated to avoid "the contaminating influence of political strife, and to keep aloof from the pestilential atmosphere in which honor, virtue, patriotism and religion perish." Provision was made for the transmission of property by a bishop to his successor, the laws of the several states not recognizing the bishop as a corporation sole. The faithful were cautioned against mixed marriages, Catholics who remarried after obtaining a divorce under state laws

were cut off from the sacraments, and the Blessed Virgin Conceived Without Sin was chosen patroness of the United States.

In 1846, the Rev. John Hickey established a precedent by refusing to testify in court regarding property that had been restored by him for a penitent. When called to the witness stand he said: "I am a priest of the Catholic Church and a citizen of Maryland. I know nothing of these papers in any other way than in my capacity as a priest. I am unwilling to state anything that is communicated to me in that capacity. I know nothing relative to the matter as a citizen." The Court decided that under the Maryland Bill of Rights, the matter could not be pressed, following the decision made by DeWitt Clinton in the case of the Rev. Anthony Kohlmann, S.J., New York, 1812.

Archbishop Eccleston presided over five provincial councils. The last one, held in May, 1849, was intended to be a plenary council, but the archbishop and bishops of the Oregon Council did not attend on account of the distance. The opening exercises were imposing beyond anything ever before witnessed in the country. The Catholicity of the church was strikingly illustrated by this harmonious union of prelates born in different countries, but uniting with heart and soul in the same great work of governing the Church of God. Of the 23 prelates in attendance, eight were natives of the United States, seven of Ireland, six of France, one of Belgium and another of Switzerland. A vast concourse of people, both Catholics and Protestants, looked with breathless interest as this largest assemblage of prelates and clergymen ever, until then, convened in this country was solemnly wending its way from the episcopal residence to the Cathedral entrance.



THE MOST REV. MARTIN JOHN SPALDING

The Most Reverend Samuel Eccleston died on Tuesday, April 22, 1851, at half-past six in the evening, at the episcopal residence, Georgetown. This residence was a small house occupied by Archbishop Neale when, after resigning his position as president of the college, he went to live as chaplain of the Visitation Nuns, whom he had lately established. Archbishop Eccleston was fond of visiting there, and sometimes made a lengthy stay. It was a small house separated from the convent by the chapel, which still exists. It was torn down when the new academy building was erected. The ground on which it stood is now occupied by the large private inside parlor next to the academy entrance to the chapel.

An eye-witness, writing from the convent on the subject of Archbishop Eccleston's death, thus expresses herself: "Could you have been at our Father's side since the beginning of his illness, what angelic virtue would you not have witnessed! Such perfect meekness, humility, patience and resignation! Not a murmur, not a complaint escaped his lips. Truly has he most beautifully exemplified in himself those lessons which in health he preached to others." As soon as the intelligence of the Archbishop's decease reached Baltimore, the bells of all the Catholic Churches and those of several fire companies were tolled. He had designated the Very Rev. H. B. Coskery administrator and Pope Pius IX, on June 15, 1851, committed the government of the diocese to him.

At the time of Archbishop Eccleston's death, the diocese contained 100,000 Catholics, 83 churches and chapels, six ecclesiastical seminaries, twelve free schools, and 23 charitable institutions. In 1841, the German Catholics of Baltimore were reckoned as 5000 souls. Until 1846, the Archbishopric of Baltimore was the only metropolitan in the United States, but there were soon two others, Oregon city being made an archiepiscopal See in 1846 and St. Louis in 1847. The Ecclesiastical Province of Baltimore, which up to the year 1846 embraced all the dioceses east of the Mississippi, was narrowed down in 1849 to the Archdiocese of Baltimore and the Diocese of Philadelphia, Pittsburgh, Richmond, Wheeling, Charleston and Savannah.

During this administration the St. Vincent de Paul Society and the Young Catholic Friends' Society were established. The Carmelites and the Oblate Sisters of Providence had schools in Baltimore. A Catholic Tract Society was organized

to place before Protestants facts about our Holy Faith. In 1837, the Sisters of the Visitation came to Baltimore and established a convent, and the cornerstone of St. Matthew's Church, Washington, was laid a year later. Calvert Hall was established, and a number of new parishioners were organized. The Redemptorist Fathers, having been invited to the diocese, took charge of the German Catholics and established a novitiate of their order. Under the Archbishop's encouragement, the Visitation Nuns increased the number of their academies, the Brothers of the Christian Schools established a novitiate, and in 1850 the Lazarists began their labors in the Archdiocese. When Pope Pius IX was compelled to leave the Eternal City, Archbishop Eccleston revived the practise of contributing Peter's Pence, and invited the Holy Father to visit the United States and receive the homage of American Catholics. To this the Holy Father sent a touching reply from Gaeta, explaining that it would be impossible for him to comply with the invitation.

Most Reverend Francis Patrick Kenrick, Sixth Archbishop, 1851–1863. — The Right Reverend Francis Patrick Kenrick left Philadelphia on October 9, and took possession of the See of Baltimore as archbishop-elect. His new diocese contained 83 churches and 25 secular priests, the rest being members of religious orders attached to colleges and seminaries, six ecclesiastical seminaries and twelve free schools, while in Philadelphia there were 102 churches, 101 priests, and 46 seminarians preparing for the priesthood. The increase in Catholic population had never been so marked in Maryland as in the northern and western dioceses. Immigration did not flow to the South abundantly. The multiplication of parishes and churches was therefore slow. At the synod convoked by Archbishop Kenrick on June 5, 1853, there were but 35 priests present. In 1857, the number of Catholics in Baltimore was estimated at 80,814, for whose use there were thirteen churches.

Soon after coming to Baltimore, Archbishop Kenrick was appointed Apostolic delegate to preside at a plenary council which was attended by six archbishops and twenty-six bishops of the United States. The long line of archbishops and bishops, the Trappist abbot, the superiors of the Augustinians, Dominicans, Benedictines, Franciscans, Jesuits, Redemptorists, Lazarists, and Sulpicians made an imposing procession. The decrees of the council recognized the infallibility of the Pope, regulated the delimitation of parishes, the maintenance of parochial schools, and encouraged the Associations for the Propagation of the Faith and for the conversion of non-Catholics.

Archbishop Kenrick's administration was rendered especially difficult by the riots and persecutions which arose from anti-Catholic movements in politics. The Knownothings were a secret political party whose principal object was to modify our naturalization laws, and to resist (to quote their platform) "the aggressive policy and corrupting tendencies of the Roman Catholic Church." Its members adopted the name of "The American Party," but their stereotyped answer, "I don't know," invariably given to persons who inquired about the meetings and workings of the order, gave rise to the soubriquet of "Knownothing." They had passwords, grips, initiation rites, and the other machinery of a secret order.

The rapid growth of the Knownothing Order was not surprising. A pronounced sentiment against the immigrant had always existed. Many timid citizens believed that the sovereigns of Europe were encouraging immigrants of the undesirable classes on purpose to wreck our republic and suppress democracy. Never before had there been such a flow of immigration as between 1850 and 1855. In Baltimore the foreign-born population numbered over 24 per cent of the entire white population of the city. Then there was the old prejudice against Catholics. A Protestant writer has said that "distrust of Roman Catholicism is a string that can artfully be played upon in an Anglo-Saxon community." The Protestants of colonial times repealed, in 1654, the Act of Toleration, and enacted "That none who professed and exercised the Popish (commonly called the Roman Catholic) religion could be protected in this province." Their descendants inherited the antipathy to Catholics and manifested it upon the slightest provocation.

The success of Knownothingism was also favored by its opportuneness. Some years earlier, the "American Republican" party, based upon opposition to foreigners, had made its appearance. This party held a convention at Baltimore in 1845, nominated candidates for local offices, and, failing to make head against the two old parties (Democrat and Whig), went out of existence, though it had polled as many as 3300 votes. In 1852, however, upon the extinction of the Whig party, the Knownothing party supplied the need of an opposition to the Democrats. The unprecedented flow of immigration, followed by the activity of the immigrants in politics, and the demands of Catholics for a share of the public school funds, were used as political arguments. There was a strong feeling against a measure known (from the name of its author) as "the Kerney School Bill," which had been introduced in the Legislature of 1852 to enable the Catholic schools to share in the school fund. A mass-meeting was held at the Maryland Institute to protest against the passage of the bill. In the municipal campaign of 1852, the Archbishop and some prominent Catholics, including B. R. Spalding, M. Courtney Jenkins and T. Parkin Scott, addressed a circular letter to the candidates for mayor and city council, asking if they were favorable to a pro-rata division of the school fund to all the schools and orphan asylums of the city. The Knownothings claimed that the Catholics had endeavored to change the public school system.

Lastly, the popular mind had been prepared for such a movement by a book which appeared in 1836, pretending to be the experiences of one Maria Monk. It was more widely read than any book ever before published in this country, and was to the Knownothing party what "Uncle Tom's Cabin" was to the Abolition movement. Its falsehood was exposed by William L. Stone, editor of the New York "Commercial Advertiser" and a Protestant, who went to Montreal and was allowed to make a thorough examination of the Hôtel Dieu, the alleged scene of Maria Monk's story. An apostate priest named Gavazzi, who appeared in Baltimore in 1853, did much to propagate popular belief in similar indecent slanders upon religious houses and the confessional.

The Knownothing party first made its appearance in the State of New York in the early part of 1852. In the latter part of the same year, its first council was held in Baltimore. Within three months councils had been established all over the city and in the counties. It grew steadily in numbers and influence. So popular were the principles and spirit of the party that in March, 1853, a new order was established in Baltimore, known as the United Sons of America. It had the same principles, and many of its members had worked in union with the Knownothing party. On August 18, the first mass meeting was held in Monument Square under the auspices of the United Sons of America.

It was in 1853, also, that the Most Rev. Cajetan Bedini, appointed Nuncio to the Court of Brazil, was commissioned by the Holy See to stop at Washington and call on the President. He visited Baltimore, but had to conceal his presence from the public. On January 16, 1854, a mob gathered in Monument Square and burned him in effigy. When it became a question of recognizing Bedini as a member of the diplomatic corps, on the valid ground that he officially represented a temporal sovereign, anti-Catholic feeling was aroused to so high a pitch that his assassination was secretly plotted. In Cincinnati a mob of 2000 persons assembled, and, had not the authorities acted with promptness, the attempt to hang him and burn the cathedral might have been successful.

Bedini's visit to Washington furnished a striking evidence of the easily inflammable anti-Catholic sentiment of the community. The Pope had sent a block of marble taken from the Temple of Concord in Rome as a tribute to the Washington Monument, then in course of erection. It was three feet long, eighteen inches wide and ten inches thick. Between one and two o'clock on the morning of March 6, 1854, several men suddenly surrounded the watch-box of the night-watchman and, passing a rope around it, piled stones against the door, calling to the man within that if he kept quiet he would not be injured. They pasted pieces of newspaper on the window openings of the watch-box to prevent the watchman from seeing their operations. They then removed one of the boards in the shed, and, passing in and out by the opening, carried off the Papal stone on a handcart which had been in use about the premises. "There is no doubt," says the "Daily National Intelligencer," of March 8, "they took the block to the riverside, not less than a quarter of a mile off, and pitched it over the steep bank upon the river beach, where they enjoyed a favorable opportunity of breaking it up undiscovered or of boating it off into the river, which they probably did after defacing it. All this went on without effective remonstrance from the watchman, although he was armed with a double-barrelled shotgun, and the operations at the shed were within easy shot. As far as the pasting on the windows, there was nothing in that, for they slid up and down like the sashes of an omnibus. These proceedings, the watchman says, took place about 1:30; but he gave no notice of it to the family residing at the Monument until 4 o'clock. For these and other similar reasons, he has been suspended."

A meeting of the Washington Monument Society was held on the 7th of March to take action upon this vandalism, and it was resolved to offer a reward for the discovery of the perpetrators. Accordingly, the following advertisement appeared on March 8, in the "Daily National Intelligencer": "One Hundred Dollars Reward. The Board of Managers of the Washington National Monument Society will pay the above reward of $100 for the arrest and conviction of the person or persons who on the night of the fifth instant stole and destroyed a block of marble contributed to said Monument." This advertisement availed nothing. The outrage was understood to have been the work of persons belonging to the Knownothing party. It was not thought they were depraved characters, but on the contrary, they were supposed to be identified with the respectable part of the community. From the time of the reception of this stone from Rome by the society until its destruction, there had been frequent expressions in a portion of the daily press in opposition to its being placed in the Monument, and the society had received many protesting letters and long petitions from various parts of the country, numerously signed, urging that the stone be not used by the society, as it was representative of the Roman Church, etc. Petitions from New Jersey recited:

"We the undersigned, citizens of ——, in the State of New Jersey, believing the proffer of a block of marble recently made by the Pope of Rome to this country for the Washington Monument to be totally inconsistent with the known principles of the despotic system of government of which he is head; that the inscription, 'Rome to America,' engraved upon it bears a significance beyond its natural meaning; that the construction is an artful stratagem calculated to divert the attention of the American people, for the present, from his animosity to republican institutions by an outward profession of regard; that the gift of a despot, if placed within those walls, can never be looked upon by

true Americans but with feelings of mortification and disgust; and believing that, since the original design of the structure was to perpetuate the memory of Washington as the champion of American liberty, its national character should be preserved, do therefore most earnestly protest against the placing of said stone within the monument, or any stone from any other than a republican government."

It has never been certainly known what the precise fate of the stone was, though occasional uncorroborated statements of individuals alleging knowledge of or participation in its destruction have been made as to it. The mutual contradictions of these statements, however, render them valueless.

The efforts of Catholics in New York and other States to have their children exempted from reading the Protestant Bible in the public schools intensified the resentment of Protestants. The question of the temporal power of the Pope was brought into the controversy. "Brownson's Review" was falsely quoted as saying that "if the Pope directed the Roman Catholics of this country to overthrow the Constitution, to sell the nationality of the country and annex it as a dependent Province to Napoleon the Little's crown, they would be bound to obey." What Brownson did say was that the Pope "has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order." This doctrine infuriated many Protestants, although "The Metropolitan," a Catholic Magazine published in Baltimore, repudiated Brownson's position and said: "We are unwilling to make any comments on this doctrine. We feel confident that every Catholic in the country will unite with us in protesting against it. We approve his writings in other respects, but on this point particularly we beg leave to record our most solemn protest against his doctrines."

John Mitchell, then editor of "The New York Irish Citizen," wrote as follows: "This, I say, has been your work, Doctor Orestes; hence has come whatever of bitterness and ferocity is to be found in the American party; this outrageous caricature of Catholicity held up to Americans by you . . . has been the principal spring and is the only excuse for the furious anti-Irish spirit which is now raging." Dr. Brownson on the other hand did not consider foreigners altogether blameless. In his "Quarterly Review" (Works, Vol. X, page 317) he had this to say of the Irish element: "The great majority of them are quiet, modest, peaceful and loyal citizens, adorning religion by their faith and piety, and enriching the country by their successful trade or their productive industry. But it cannot be denied that hanging loosely on to their skirts is a miserable rabble unlike anything which the country has ever known of native growth — a noisy, drinking and brawling rabble, who have, after all, a great deal of influence with their countrymen, who are usually taken to represent the whole Irish Catholic body, and who actually do comprise it to an extent much greater than good Catholics, attentive to their own business, commonly suspect or can easily be made to believe."

In 1854, the Knownothings won notable victories in the municipal election at Cumberland, Hagerstown, and Washington, the capital of the Nation. In Baltimore, they elected their candidate for mayor and a majority of the city council. The year following, Westminster and Annapolis fell into their hands. In other States their increase was even more rapid. They elected their candidates for governor in Massachusetts and Delaware, and the congressional elections resulted in the triumph of 75 Knownothing congressmen. Inflated by these successes, they dropped all secret methods and held their national political convention at Philadelphia on June 5, 1855. A mass-meeting in Monument Square ratified the action of the national convention. On July 18 the state convention, which was also their first open convention in Maryland, met in Baltimore and endorsed the platform of the Philadelphia convention. Archbishop Kenrick issued a pastoral denying any allegiance other than spiritual to the Pope. "Respect and obey," he said, "the constituted authorities, for all power is from God, and they that resist, resist the ordinance of God and purchase for themselves damnation. To the general and state governments you owe allegiance in all that regards the civil order; the authorities of the Church challenge your obedience in the things of salvation. We have no need of pressing this distinction which you fully understand and constantly observe. You know that we have uniformly taught you, both publicly and privately, to perform all the duties of good citizens, and that we have never exacted of you, as we ourselves have never made, even to the highest ecclesiastical authority, any engagements inconsistent with the duties we owe to the country and its laws. On every occasion, we have avowed these principles and even in our communications to the late Pontiff, we rejected as a calumny the imputation that we were in civil matters subject to his authority."

Notwithstanding these words of the Archbishop, the state convention endorsed, after some wrangling, the eighth article of the national platform proclaiming "resistance to the aggressive policies and the corrupting tendencies of the Roman Catholic Church." An effort was made to substitute for the clause a milder article, reading "that no person should be selected for political station (whether of native or foreign birth) who recognizes any allegiance or obligation of any description to any foreign prince, potentate or power, or who refuses to recognize the federal and state constitutions (each within its sphere) as paramount to all other laws as issues of political action."

The campaign was an exciting one. The Rev. A. B. Cross, a Presbyterian minister, was especially prominent in agitating for the suppression of convents and nunneries. In some of the counties, fusion tickets, composed of the Democrats and

Whigs, were put up against the new party. The cry of the Knownothing party was "to bring the constitution back to the model it had been in the days of the Fathers." The venality of the immigrant and the corrupting policy of the Catholic Church were the two great themes of its discourses. The Pope was pictured as aiming to become supreme head of the world. Even the architecture of Catholic Churches was used as an argument. "They are built," observed one leading writer, "of solid masonry, Gothic style of architecture, and easily convertible into forts; and any one who has been in a country where he has seen them used for forts can readily imagine why they are so strongly built in this country." During the campaign there were many fights and riots, which continued on the day of election and the day after, but the Knownothings won a sweeping victory, carrying Baltimore city and thirteen out of twenty-one counties. In Charles, Prince George and St. Mary's Counties (the last one the county in which the Catholic colonists landed), they were defeated by the united opposition of the Whigs and the Democrats. When the legislature convened, numerous petitions were presented, praying for the protection of persons in convents. A law was proposed requiring that each inmate should appear in court twice a year and state whether she had any grievance. The committee to whom these petitions were referred reported unanimously that the writ of *habeas corpus* offered ample protection to all citizens of the State, and that no further legislation was necessary. Petitions to remove exemptions of churches from taxation were presented in the senate, but no action was taken.

The campaign of 1856, in which the Knownothings presented candidates for President of the United States and Mayor of Baltimore, was extraordinarily exciting and disorderly. Fights and riots seemed to be the order of the day. The Knownothings elected their candidate for mayor, and a majority of the members of the city council. The condition of affairs on the day of the municipal election is thus described in his diary by Dr. L. H. Steiner: "This has been one of the most disgraceful days for Baltimore. From early in the morning until very late at night both parties have been drawn in deadly array against each other, and Plug-Uglies and Rip-Raps and Eighth Ward Blackguards have endeavored to see which could be the vilest and the most inhuman. The so-called American party seems to have the most villainous material in its composition, while the other side has never been deficient in that article. A number of men have been killed today and over 50 wounded, more or less dangerously. At some of the polls only such as were of the party predominating at the polls were allowed to vote. Affairs going on in this way, the elective franchise will become a humbug. Swann elected mayor by a large majority."

On November 4, the day of the presidential election, ten persons were killed and over 250 wounded in a fight between the Knownothings and the Democrats. Near Belair market the fighting began about three o'clock and continued until dark. The Knownothings brought with them a cannon mounted on wheels which was loaded with all kinds of missiles. The Irish Catholics of the eighth ward took the cannon from them and carried it off in spite of the efforts of 21 policemen to prevent them. The names of the Knownothing clubs indicated the desperate character of their members. Among them were the Roughskins, the Blacksnakes, the Rip-Raps, the Stay-Lates, the Plug-Uglies, the Thunderbolts, and the Blood-Tubs. The latter name arose from the fact that at one of the elections a tub of blood was brought from a slaughterhouse and its contents applied to the persons of foreign voters in order to frighten the others. To oppose them, the Democrats had the Bloody Eights (of the eighth district), the Double-pumps, the Calithumpians, the Peelers and the Buttenders. Of this election, Dr. Steiner writes: "The usual amount of rioting made its appearance during the day and after the plan of the last election day. Wounding, maiming and killing were not infrequent. When will the executive of the city be able to manage its internal affairs?" In justice to the eighth ward "blackguards" it should be remembered that they were not the aggressors. They fought in defense of their rights and lives, a proceeding altogether unnecessary but for the unwarranted attacks of the Knownothings and the failure of the Knownothing municipal authorities to afford police protection. Their courage bore good fruit, for soon the eighth was the one ward in which the Knownothings did not dare attack or intimidate their opponents. Neither were the Knownothings the originators of disorder on election day. Before their time, rowdies went from poll to poll, committing acts of violence and intimidating voters. The practise of "cooping" voters on election day was quite common. In 1850 the mayor only escaped being "cooped" by the swiftness of his horse. It was an age of disorder. Drunkenness and debauchery were common. Not only men but boys carried pistols and did not hesitate to use them. Riots were an ordinary occurrence on holidays. Pitched battles were fought in which pistols, muskets and other dangerous weapons were used. Buildings were frequently set on fire for the purpose of bringing out the volunteer firemen and getting the adherents of rival fire companies to engage in a fight. Of the 255 fires reported in the mayor's message to the city council in 1858, 130 were of incendiary origin.

The municipal elections in October, 1857, were but a repetition of those of the year before. An attack was made on the Democratic headquarters at Federal Hill, and several persons were wounded. The police captured from the combatants powder, slugs, cartridges, 30 carbines and three rifles. Governor Ligon, who was a Democrat, appealed to the Knownothing Mayor Swann to co-operate with him in preventing a repetition of these disorders

at the state elections in November. The mayor refused, as his belief was that the election would "proceed quietly and without interruption." The governor ordered the enrolment of six regiments of 600 men each to be held in readiness for service by noon of the Saturday preceding the election. Application was made to the Governor of Virginia for the loan of 2000 muskets, which were at once forwarded to Baltimore. The governor's authority was called in question, and a conflict between the city and state authorities seemed imminent. The governor's military arrangements had not prospered. "That class of citizens," he said, "from whom military service was mainly to be expected, exhibited first indecision and at last unwillingness to respond to the call which had been made upon the community." Finally, Mayor Swann appointed 200 special policemen to preserve order on election day, and the governor withdrew his order for the use of the military force. The actual polling was marked by neither riot nor bloodshed; but fraud and intimidation prevailed at every polling-place. If the voter announced his intention to vote the Knownothing ticket, the party workers would cry "Clear the way," and he was allowed to vote. If he declined the Knownothing ticket they would shout, "Meet him on the ice," and the voter was pushed away from the polls. At one polling-place a cannon was mounted on the curb as a threat to the opponents of Knownothingism. With such methods, naturally enough, the Knownothings swept the city and elected Hicks, their candidate for governor, although the state outside the city gave his opponent a majority of 1179.



HIS EMINENCE, JAMES CARDINAL GIBBONS

Although the Knownothings controlled both branches of the Legislature in 1858, only one petition praying for the suppression of convents was presented, and that was fathered by the Presbyterian minister, the Rev. A. B. Cross, who had been so active in previous agitations. Knownothingism was on the decline. The next Legislature, in 1860, was Democratic, although the city was carried by the Knownothings. The legislature took control of the police from the mayor and city council, and vested it in commissioners appointed by the governor. No longer able to control the police, the Knownothings were unable to win the elections, and the following year were overwhelmingly defeated by the reform candidate for mayor, William George Brown. This election put an end to the career of Knownothingism in Maryland. It had for some years been only a memory in other states. Maryland seemed to be its last stronghold and was the only state that gave a majority to the Knownothing candidate for President in 1856.

"It may be said," writes Bishop Spalding in "The Life of Archbishop Spalding," speaking of the whole anti-Catholic crusade of that day, "that the result was favorable to the Church. A few narrow-minded bigots whose ignorance was probably invincible were really alarmed for the safety of the Bible and the country, and were terribly in earnest in seeking to stamp out from American soil every trace of Catholicism. They were joined by the mob of European infidels and radicals and by the rabble formed by the sloughing of our social sores, and this horrid mass of mental obliquity and moral turpitude called itself the American party. The American people rose up and trod it under foot. They felt that Catholics had been wantonly insulted and grossly outraged, and that sympathy which the brave and the manly always have for the wronged took the place of what had been aversion, or at least indifference. We have been making rapid strides ever since, with renewed confidence in our fellow-countrymen, increased reverence for the institutions which God has given us, and the abiding conviction that no evil, not self-caused, will ever befall us in this free land."

The Eighth Provincial Council met in the cathedral on May 5, 1855. The subject of establishing the American College at Rome was taken up. Such an institution was greatly desired by Pius IX, who gave for the purpose a large building in the Eternal City, which had been occupied by a community of Visitation Nuns. Archbishop Kenrick

in a pastoral appealed to the faithful to raise a fund necessary to maintain the institution. Collections were taken up in different dioceses, and the Rev. William McCloskey, professor of theology at Mount St. Mary's Seminary, and afterwards Bishop of Louisville, was chosen rector. (*See* DIOCESE OF LOUISVILLE.)

At the Ninth Provincial Council, held in 1858, a petition was sent to the Pope to dispense perpetually with the abstinence on Saturday which had been temporarily suspended, and it was granted. During the same year, the Holy Father granted to the See of Baltimore the prerogative of place in councils or meetings of any kind held by the archbishops or bishops of the United States, and the right of placing this throne above even archbishops older by date of consecration. The subject of a translation of the Bible was also taken up. A committee of bishops was appointed to open correspondence with the English-speaking bishops and secure general action. It was understood that the Rev. John Henry (afterwards Cardinal) Newman was engaged upon the work of preparing a new translation. Unfortunately, he never began the task, and the translation by Archbishop Kenrick, though an improvement upon the Douay version, is too literal and academic for general use. The Archbishop's version was adopted by the Synod of 1863 as the one to be used in the diocese.

Baltimore was becoming a center of Catholic literature. In 1829, the Rev. Charles Constantine Pise, a priest attached to the cathedral, had issued a history of the Catholic Church, "the most extended original work," says Shea, "yet written in the country." In 1831, Fielding Lucas issued a quarto Bible and a New Testament. His octavo edition of the Roman missal in Latin is said to be the first edition of that size ever published. In 1842, the Sulpician fathers acting on the advice of the late provincial council, established the "Metropolitan Press," with the view of issuing Catholic works at a low rate for general circulation. Butler's "Lives of the Saints" were thus issued. In 1842, the "United States Catholic Magazine," a high-class monthly publication, and the first really able Catholic magazine, made its appearance under the editorial management of the Rev. Charles I. White, and in 1850 the Baltimore "Catholic Mirror" was established, being edited by the same learned priest. A frequent contributor to "The United States Catholic Magazine" was Colonel Bernard U. Campbell, a member of the cathedral parish. He was one of the most graceful writers in the American Church. "He deserved everlasting remembrance," says Shea, "for his lifelong efforts to collect and preserve material for the history of the Church in the United States. Patient, accurate, sound in judgment, clear and interesting in his statement of facts, his contributions have been a great storehouse for later writers." Other able contributors to "The United States Catholic Magazine" were: the Very Rev. M. J. Spalding, D.D., the Rev. Dr. Pise, James McSherry, Mrs. A. H. Dorsey and J. G. Shea. In 1853, "The Metropolitan" of Baltimore began its career. It had an existence of six years. During the first year, it was edited by a clergyman; during the second year by Dr. J. V. Huntington; then, for three years, by a committee of literary gentlemen; and during its last year (1858) by M. J. Kerney, A.M., author of "Compendium of History," and other works. "The Metropolitan" was less solid, lighter and more readable than "The United States Catholic Magazine." Like the "United States Catholic Magazine" it was owned and published by John Murphy, a gentleman to whom American literature is much indebted.

Early in 1858, Archbishop Kenrick introduced in his archdiocese the devotion of the Forty Hours, which had not been regularly established in this country before. His action led to its introduction throughout the country. In 1863, he had the consolation of seeing the cathedral portico completed, which was begun in 1860. He dedicated St. Francis Xavier's Church for colored people in 1864, there being 16,000 in the State at the time.

The Civil War made extraordinary demands upon the clergy and the Sisters, who hastened to give their services in the camps, on the battlefield, in the hospitals and the prisons. More than 100 Sisters of Charity were sent from Baltimore at different times to attend the hospitals in and around Washington. Georgetown College and Trinity Church were seized by the government for hospital purposes, and St. Aloysius' Hospital was erected near St. Aloysius' Church. At the solicitation of Archbishop Kenrick, the Holy Father authorized the respective dioceses to give the various army chaplains faculties to be exercised on the march. When President Lincoln appointed a day of prayer, the Archbishop directed the clergy to recite Archbishop Carroll's prayer for the authorities on that day, and on all Sundays at the parochial Mass.

New churches were erected during this archiepiscopate at Long Green, Clarkesville, Canton, Locust Point and Hagerstown. Two other churches, St. Peter's and St. Michael's, arose in Baltimore. In 1853 the Jesuits, who had in the last century attended Baltimore from one of their old stations began the erection of St. Ignatius's Church. Two years later the cornerstone of Loyola College was laid. In 1859, the Fathers of the Society erected the Church of St. Aloysius in Washington, at the dedication of which, on October 16, President Buchanan was present.

Archbishop Kenrick was unusually cheerful on Tuesday evening, July 7, 1863, and retired to his room without manifesting any indisposition. It was the custom of the archbishop to celebrate the first Mass in the cathedral at 6:00 o'clock, a rule which he never neglected when in the city. The next morning, he did not make his appearance. Repeated knocks on his door met with no response. Fathers Coskery and Foley consulted together and

resolved to force an entrance, the door of the room being securely locked. They found him dead. The hands were crossed over his breast and the lifeless form lay in bed just as he had retired, indicating that his death was without struggle. The piety, humility and charity which marked his life, with his absolute devotion to his sacred duties, had been a long preparation for death. Thoroughly versed in Latin, Greek and Hebrew, he spoke French, Spanish, Italian and German fluently. His mode of acquiring learning was simple and direct. He drank only from the fountain sources of knowledge. The Sacred Scriptures themselves were his chief study. It was remarked of him while at the Propaganda that he never read any treatises on the subject of his studies but the class-books. His countenance indicated a soul at peace with God and man; his exterior deportment was full of charity, affability, gentleness and benignity. He saw with pain the prevalence of intemperance in this country, and conceived the plan of getting the illustrious "apostle of temperance," Father Mathew, to visit this country, and sent the invitation to him to extend his labors to our land. The divisions of Christendom grieved his soul and he zealously labored to remove religious prejudices. Moved by the spirit of Catholic charity and zeal for Christian unity, he addressed an able and convincing letter on that subject to the bishops of the Protestant Episcopal Church in 1841. He was always accessible to the poorest and lowest of mankind, evincing as much pleasure in witnessing virtue in the humblest walks of life as amongst the most favored. He was so accessible to all that his servant who answered calls at the door was in the habit of introducing all who came, immediately into his study without further announcement. He was so patient and kind to every one who called on him, that many of the simple and ignorant trespassed on his time beyond measure, yet he was never known to show the least desire to terminate the visits thus paid him. He always arose in the morning at 5:00 o'clock, during winter and summer, and said Mass at 6:00. Although he had for more than thirty years been a writer of Catholic works, he had in all that time made only $200 by his labors. When he arrived in Baltimore in 1851, all his worldly goods were contained in a small traveling bag. His life was that of the saint and the scholar. His seven volumes of "Dogmatic and Moral Theology," his "Vindication of the Catholic Church," and his translation and notes on the Sacred Scriptures, are monumental works.

"I spent some hours with him almost until he retired into the bed from which he awoke into eternity," said his friend, Bishop O'Connor. "His death, as you remember, occurrred just after the bloody day at Gettysburg. Full of years and of merits and yet apparently full of vigor, the Destroying Angel laid his hand on him that night. Without a struggle, for his body lay in the usual attitude in which he composed himself in sleep, with placid countenance and his hands crossed over his breast, in one holding his scapular, he was found dead in the morning — a form of death terrible indeed to those forgetful of God, but a great grace to one who, like him, died daily, living every day ready for the call."

The inscription on his tomb in the cathedral crypt is a beautiful and true epitome of his life and character: *Maxima pietate et doctrina, necnon pari modestia et paupertate, Archiepiscopalem Cathedram exornavit.* (He adorned the archiepiscopal chair with the greatest piety and learning, as well as with equal modesty and poverty.)

Cardinal Newman, in his historical sketches, remarks that the men used by God for the accomplishment of His purposes are of two kinds. There is the man of large plans, bold, vigorous, aggressive, a born leader, one who gets results that are palpable and visible to every one. Such was Hildebrand, and such was, in our own history, Archbishop Hughes. Then there is the retiring and thoughtful student, meek and calm, who for years has chastened his soul in secret, and who, when called into active life, conducts himself with guilelessness and all the sweetness of purity. He does his work quietly, but in the generation after him it lives again. Such was Anselm, and such was Archbishop Kenrick. Each class serves God according to its peculiar talents, and in the long run it is difficult to say which of the two classes of men renders the greater service to the cause of truth.

Catholics in the United States owe much to their bishops and clergy. It is doubtful if in the history of the Church there has been a body of clergy and bishops who have been more loyal to their priestly standard, who have spent themselves more liberally for their flocks, and who are more worthy of genuine respect and esteem. The Papal Nuncio, Archbishop Bedini, when he visited the United States in 1853, declared in his report to the Holy See, that the American clergy were edifying and laborious in discharging the complicated duties imposed upon them. "The bishops," he wrote, "were all loved and venerated in the highest degree by their people, and even Protestants sought their esteem and friendship." It is not Phariseeism, but the plain truth, to say that the American spirit of courage, candor and progress that characterizes the rulers of the American Church has had much to do with winning for them universal respect. Archbishop Bedini was quick to notice this, and urged the appointment of bishops of American birth. "I myself," he wrote, "had occasion to see that not only more deference was paid to the advice and directing of an American-born bishop, but that the bishop himself is more courageous, fearless and steadfast in the struggles which not infrequently arise. . . . It is enough to reflect that no American, English or Irish citizen learns German, and that every German seeks earnestly to acquire the English language. The rising generation speaks and understands English so well that mothers

complain they cannot understand their children when they converse together."

Most Reverend Martin John Spalding, Seventh Archbishop, 1864–1872. — The American Hierarchy did not secure home rule in the matter of episcopal appointments without opposition. First, there was the intervention of the French ambassador, who obtained Franklin's cooperation to prevent Carroll's appointment and to persuade the Holy See to select a French bishop to govern the American Church. Then there was the influence of the Irish hierarchy, whose recommendation for an American bishopric was, up to the time of Archbishop Maréchal, equivalent to an appointment. Finally, we have the unwarranted interference of the United States government itself, first exercised against Archbishop Maréchal, and now for a second time felt in the matter of Martin John Spalding's appointment.

Bishop John Lancaster Spalding, under the date of February 7, 1864, makes the following entry in his journal: "There appears to be no doubt that the government has interfered at Rome in regard to the appointments to the Sees of Baltimore and New York." The Very Rev. John McCaffrey, D.D., of Mount St. Mary's College, wrote in the "Catholic Mirror," March 26, 1865: "Martin J. Spalding was a Kentuckian, and the influence of Mr. Lincoln and Mr. Seward was brought to bear at Rome to prevent his appointment. The Pope did not wish to offend the powers at Washington, so the appointment was delayed until the feeling between the North and the South had subsided." Another prominent writer said in the same issue of "The Mirror": "Had not the Civil War prevented, the Right Rev. Patrick Lynch of Charleston would have been the natural and logical successor to the late Most Rev. Archbishop Kenrick."

On May 23, 1864, the Right Rev. Martin J. Spalding, Bishop of Louisville, was appointed Archbishop of Baltimore, and on June 11, received the Papal rescript elevating him to that see.

The diocese had many charitable institutions, but a House of the Good Shepherd was needed. A large mansion with grounds, occupying nearly a square, was given by Mrs. Emily McTavish. Sister Mary Ignatius took possession of the new convent as Superior on August 4, 1864. The Archbishop placed his protectory, to which he had given the legal title of St. Mary's Industrial School for Boys, under the protection of the Immaculate Mother of God. Mrs. Emily McTavish gave the Archbishop, for the site of the institution, 100 acres of land lying on the Frederick road within a short distance of the city. Temporary buildings were erected here, and the Xaverian Brothers, whom Archbishop Spalding had brought from Belgium for this purpose, took charge of the protectory on the Feast of the Nativity of the Blessed Virgin, 1866.

Regarding the efforts of the Rev. George H. Doane to collect funds for the American College, Archbishop Spalding wrote to the Archbishop of New York: "The result of the week's work, so far, is the subscription — as good as gold — of $21,000, including three burses, but not including from $3000 to $8000 additional. The contribution of Baltimore to the noble work may be safely set down, I think, at $25,000; and it may reach $30,000." Burses were donated by Miss Emily Harper, Captain William Kennedy and Charles M. Dougherty, all of the cathedral parish.

Early in January, 1865, the Archbishop announced from the pulpit the extensive improvements he proposed to make to church and rectory. During the summer of 1865, the interior of the cathedral was thoroughly renovated, the small domes newly embellished with religious illustrations, and the interior of the great dome was made peculiarly an object of decoration.

The assassination of Lincoln was the occasion of a circular by Archbishop Spalding, expressing detestation of the deed, and enjoining that the bells of all the churches be tolled on the occasion of the late President's funeral. Every attempt was made to lay the deed to the charge of Catholics. The murderer was not a Catholic. None in the land were more shocked, none more outspoken against the atrocious deed, than the Catholic community. The fact that the meetings of the conspirators were held in the house of Mrs. Suratt, a Catholic, was the ground upon which that unfortunate woman was tried, condemned and executed by a military tribunal. Many believe that she was sacrificed by an alarmed administration to the country's cry for vengeance.

In September, 1865, Archbishop Spalding issued a circular asking aid for the sufferers of the South. "It is not a question now," said the archbishop, "who was right or wrong, but a question of humanity to help our needy brothers." The letter was much quoted by non-Catholic ministers and was favorably commented upon by the press. The cathedral parish responded by contributing the sum of $1100.

On Sunday, October 7, 1866, seven archbishops, 38 bishops, three mitred abbots and over 120 theologians met in Baltimore to take part in the deliberation of the Second Plenary Council of the Church in the United States. The bishops, vested and mitred, crosier in hand, and attended by a throng of priests and acolytes, recalled as they moved in solemn procession through the streets to the cathedral, what we read of the religious pageants of the Middle Ages. The whole city had crowded to behold the glorious scene. The streets around the cathedral were thronged. Every available spot from which a view of the procession could be had, was filled with eager spectators, who looked on in silent reverence. It is no exaggeration to say that the splendor of the procession, the impressiveness of the ceremonies within the sacred edifice, the grandeur of the music and the exceedingly large attendance of people of all denominations

made it an occasion which up to that time had never been equaled in its way in church history in this country, and rarely surpassed in Europe.

Shortly after nine o'clock two carriages with difficulty made their way through the crowd and, to the surprise of many, deposited at the door of the Cathedral, Andrew Johnson, President of the United States, Mayor Wallack of Washington, and Colonel Robert Johnson, private secretary to the President. The Presidential party proceeded to seats in the pew of Mr. Francis Elder, and remained through the entire services, which lasted until nearly two in the afternoon.

The sermons at the cathedral during the council were as follows:

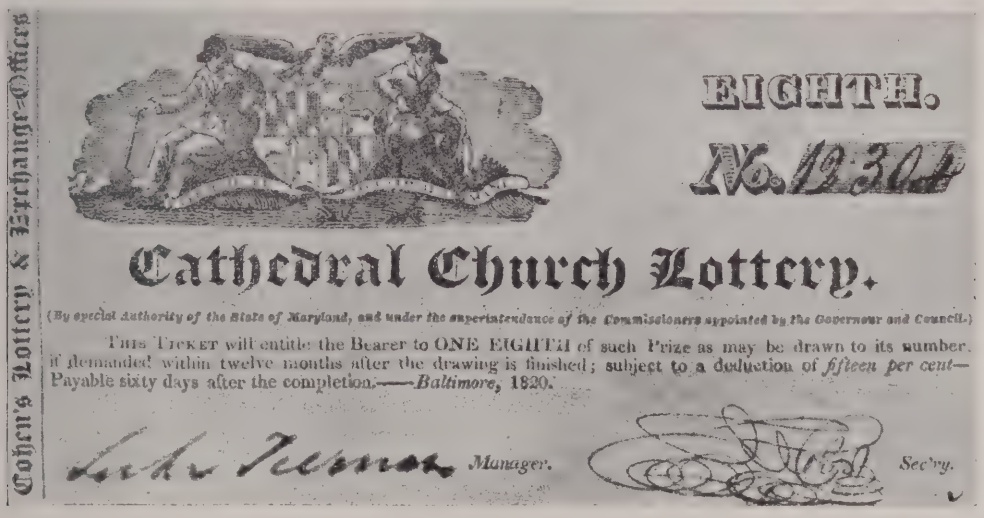
First Week. — Sunday morning: the Most Rev. John McCloskey, D.D.; Sunday evening: the Right Rev. P. N. Lynch, D.D.; Monday evening: the Right Rev. S. H. Rosecrans, D.D.; Tuesday evening: the Right Rev. Thomas L. Grace, D.D.; Wednesday evening: the Rev. J. Lancaster Spalding; Thursday morning: funeral discourse at the Requiem Mass for deceased prelates, the Right Rev. James Roosevelt Bayley, D.D.; Friday evening: the Rev. P. J. Ryan.

Second Week. — Sunday morning: the Most Rev. John R. Purcell, D.D.; Sunday evening: the Right Rev. John McGill, D.D.; Monday evening: the Right Rev. James F. Wood, D.D.; Tuesday evening: the Very Rev. Isaac T. Hecker; Wednesday evening: the Right Rev. William H. Elder, D.D.; Friday evening: the Right Rev. James Duggan, D.D.; Sunday evening: the Most Rev. P. R. Kenrick, D.D., Archbishop of St. Louis.

The principal motive for holding this plenary council was to make ecclesiastical discipline as far as possible uniform throughout the United States. Another motive was to discuss the future status of the negro. "Four millions of these unfortunate beings," wrote Archbishop Spalding, "are thrown on our charity, and they silently but eloquently appeal to us for help. We have a golden opportunity to reap a harvest of souls, which neglected may not return." In his closing address, Archbishop Spalding said that the Councils of Baltimore were the first in modern times. "We had the honor," he said, "of setting the example in the infant Church of America, which has since been followed in England, Ireland, Italy, France and Germany." It was at this council that the establishment of the Vicariate of North Carolina was recommended, to which the Rev. James Gibbons was promoted two years later.

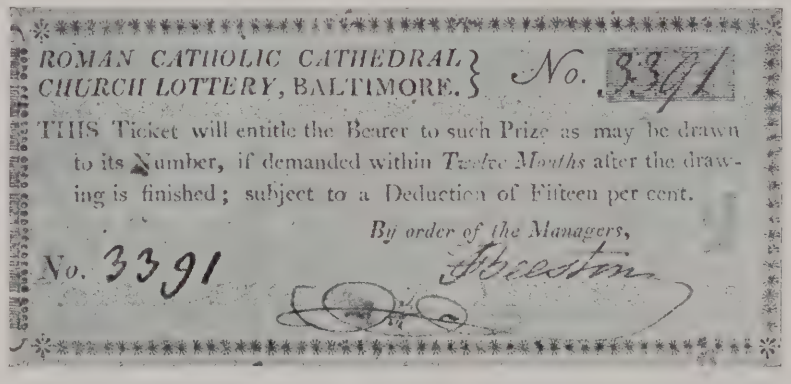
The signal event of the year 1868, was the episcopal consecration of Bishops James Gibbons and Thomas A. Becker, which took place on August 16. Both prelates had been officiating priests at the cathedral. It was the first time in 40 years — since the consecration of Whitfield — that the Cathedral was to witness the elevation to the dignity of the purple of one actually serving at its altars. The clergy of Washington, Baltimore and the suburbs had Masses at an early hour on the Sunday of the ceremony. Though the event took place in midsummer, it was the most largely attended episcopal consecration ever witnessed in the Cathedral. The sermon was preached by the Very Rev. Thomas R. Foley, afterward Bishop of Chicago, who took for his text, "I am the Vine," etc. (St. John, V, 16). "No other man," says a local paper, noting Bishop Gibbons' departure, "ever left Baltimore more highly esteemed, or with more kindly good-will for his future welfare, than the Vicar-Apostolic of North Carolina."

During Archbishop Spalding's administration, Saint Martin's Church and that of the Star of the Sea were erected. The Little Sisters of the Poor opened a home for the aged. In 1865, the Passionist Fathers came to the diocese, and in 1869 the Jesuit seminary known as Woodstock College was opened. Archbishop Spalding built a fine parochial school near the cathedral and began a church in honor of Saint Pius V. In five years, he confirmed 22,200 persons, of whom 2750 were converts.



In October, 1869, the Archbishop left Baltimore to attend the Vatican Council, which had been convoked by Pius IX. The Archbishop was accompanied from Baltimore by the Right Rev. James Gibbons, the Rev. B. J. McManus and Mr. O. B. Corrigan, a student for the American College and now Auxiliary Bishop of Baltimore. The vessel on which he sailed from Baltimore was decorated with flowers. The cannon from Fort McHenry boomed in his honor, and more than 2000 persons went down the harbor with him. On his return from Rome, he was greeted by 50,000 people. All the Catholic Societies of the city as well as many from the suburban towns and Washington were in the parade, under the direction of Dr. R. H. Goldsmith, Chief Marshal. Addresses were delivered by the Very Rev. H. B. Coskery, Judge Mason, Mr. Henisler and the Rev. F. E. Boyle.

At first, Archbishop Spalding had deemed the definition of the Pope's infallibility inopportune, but when he saw the rationalistic governments of Europe intriguing to prevent it, he declared the definition was necessary. A controversy with Monsignor Dupanloup, who with some other French bishops opposed the definition, made him a prominent figure at the council. Archbishop Spalding urged not only the definition and the dogma, but speedy action in the matter. After the constitution was issued, he addressed a pastoral to his flock on Papal Infallibility and the Syllabus of Pius IX, treating the subjects in a forcible style that carried conviction and caused the pastoral to be quoted by foreign prelates in addressing their own flocks. Speaking of the Syllabus, he contended that "to stretch the words of the Pontiff, evidently intended for the standpoint of European infidels, so as to make them include the state of things established in this country in regard to liberty of conscience, of worship and of the press, was manifestly unfair and unjust. Our fathers, adopting the article that 'Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof,' certainly did not intend, like the European radical disciples of Tom Paine and the French Revolution, to pronounce all religions, whether true or false, equal before God, but only to declare them equal before the law; or rather, simply to lay down the sound principle that the civil government, adhering strictly to its own appropriate sphere of political duty, pledged itself not to interfere with religious matters, which it rightly viewed as entirely within the bounds of religious controversy."


ROMAN CATHOLIC CATHEDRAL CHURCH LOTTERY, BALTIMORE. No. 3391

THIS Ticket will entitle the Bearer to such Prize as may be drawn to its Number, if demanded within *Twelve Months* after the drawing is finished; subject to a Deduction of Fifteen per cent.

By order of the Managers,

No. 3391

A visit made by Archbishop Spalding to New York on business relating to the church in the whole country brought on acute bronchitis, and on Christmas morning, 1871, he said Mass for the last time, on a little altar which he had caused to be erected in the hall before his bedroom. His sufferings became intense, and on February 7, 1872, he expired, Bishop Becker giving the last blessing. "Great honors," said the "London Tablet," "were in store for him. At the consistory to be held in March, the month after his death, Pius IX was to proclaim him Cardinal."

Martin John Spalding was born of Maryland parents, near Lebanon, Marion County, Kentucky, May 23, 1810. "In those days," says his biographer, the Right Rev. J. L. Spalding, "his grandmother, Alethia Spalding, was in the habit, whenever the priest was absent from Holy Mary's, of going on horseback a distance of six or eight miles to Lebanon, to assist at the holy sacrifice there. On these occasions, she always took one of her grandchildren, frequently Martin, behind her on her little gray mare, and she never failed to sanctify the journey by reciting the Rosary with her companion." At the age of twelve, he entered St. Mary's College, where he passed four years, and then St. Joseph's seminary, Bardstown, for the same period of years. In 1830 he was sent by Bishop Flaget to the College of the Propaganda. He was ordained at Rome in 1834. After spending fourteen years in college and mission work, he was consecrated coadjutor to Bishop Flaget of Louisville in 1848, and labored in his native state until he was appointed Archbishop of Baltimore. In the first years of his episcopate in Kentucky he was in the habit of visiting his diocese on horseback. In later years, he used a buggy and was generally his own coachman. During almost 40 years that he had been laboring in the missions, he never said Mass without having first recited the Matins and Lauds of the day.

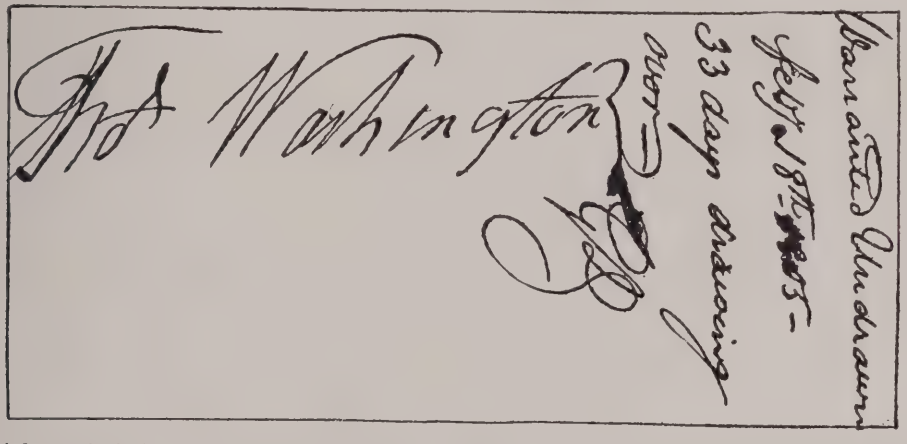
Simplicity of manner, kindness of heart and aptitude for historical studies were his distinctive traits, in the opinion of a priest who knew him intimately. An Italian could not have had a more childlike devotion to the Blessed Mother. There were many traits of resemblance in the characters of Archbishops Kenrick and Spalding, though the two men were, on the whole, very unlike. Both were gentle, simple, innocent and good themselves, and unsuspicious of evil in others. Archbishop Kenrick was reserved. He gave expression to his sentiments in a quiet, subdued way, as though the outer world

were not his home; but he seemed at once without effort to sink back into the sanctuary of his inner life. Archbishop Spalding, on the contrary, was demonstrative. There was a merry ring in his laugh, suggestive of the undeceived heart of childhood. He had not the art of concealing anything. He thought aloud. He had, too, a plain, blunt way of telling the brutal truth, which sometimes gave offense, and which often astonished those who knew best his perfect gentleness of heart. Both were remarkable for the thoroughness with which their whole natures had been absorbed and remolded by the spirit of religion. Having come forth from the same school, their theological opinions and views in matters not strictly of Faith generally coincided.

"We cannot think of the great Spalding," said Bishop Gibbons, the preacher at the month's mind, "without being reminded of the good Kenrick. Each of them had his distinguishing traits of character. Kenrick reminded us of Moses, meek, calm, secluded from the world, praying on the mountain. Spalding, bold, vigorous, fearless, aggressive, reminds us of Joshua, fighting in the valley, clothed in the Christian panoply of faith, truth and justice. Kenrick reminds us of the Prince of the Apostles holding the keys of authority. His decisions were received not only with reverence at home, but with honor abroad. Spalding was like the Apostle of the Gentiles wielding the two-edged sword of the Spirit, the sword of the tongue and of the pen. So extensive has been the influence of his writings and of his preaching that, paraphrasing the words of the Psalmist, we may say, 'His sound hath gone forth into all the earth and his words unto the end of the world.'"

Twenty days after Archbishop Spalding's death, the Very Rev. H. B. Coskery, rector of the Cathedral, died. He labored at the cathedral longer than any other priest in its history. As he used to express it, he "married parents, baptized their children, and baptized and married their children's children." What endeared him most to his flock was his kind and sympathetic nature. When sorrow and death visited a family of the parish, none knew better than he how to pour the healing balm of consolation into the bleeding wounds of broken hearts. He was born near Middleburg, Frederick (now Carroll) County, in July, 1808. His mother was a Spalding from lower Maryland and a distant relative of the late archbishop. Entering St. Mary's College in 1828 and the seminary in 1830, he was ordained priest in 1834, and was first stationed at Belair, then later at Ellicott's Mills, where he built St. Paul's Church. He was called to the Cathedral in 1839 by Archbishop Eccleston, who in time made him vicar general. He held this position under Archbishop Kenrick and subsequently under Archbishop Spalding. He was twice administrator of the Diocese of Baltimore. Though appointed Bishop of Portland in 1854, he returned the bulls. He died while administrator of the diocese, in 1872.

Most Reverend James Roosevelt Bayley, Eighth Archbishop, 1872–77. — Upon the death of the



administrator (*see above*) the diocese was left in charge of two young and inexperienced priests, Father Dougherty and Father Lee, and in this crisis Bishop Whelan of Wheeling, the senior bishop of the Province, directed Father Lee to call a meeting of the diocesan council. This body favoring Father Dougherty, he was appointed administrator by Bishop Whelan, and the appointment was confirmed by the Propaganda. Bishop Becker supervised the affairs of the diocese until the appointment of Bishop Bayley. Father Dougherty left the Cathedral in 1873, to succeed the Rev. W. E. Starr as pastor of St. Paul's Church, Ellicott City. In the early part of September, 1872, it became authoritatively known that the bulls sent by Pius IX on July 30, elevating Bishop James Roosevelt Bayley of Newark to the Archbishopric of Baltimore, had arrived. He was loth to leave his beloved Newark, and he afterwards commemorated this feeling by adopting the words of the Apostle, "*Non habemus hic manentem civitatem,*" as the motto of his archiepiscopal seal.

Archbishop Bayley had intended to depart from his former diocese quietly, but on his last Sunday, he had to lay the cornerstone of St. Michael's Church at Jersey City. Fifteen thousand people

and the Catholic societies from all the State came to Jersey City to greet their bishop and bid him adieu. It was said at the time, that Archbishop Bayley might see as large a gathering, but he would never see a more loyal and loving multitude on earth. Exclamations of "God bless him!" and "God be with him!" were heard among the people everywhere.

The new archbishop, accompanied by Father Doane, arrived in Baltimore on Tuesday evening, October 8. At ten A.M. the following Sunday, October 13, the ceremony of installation began. At the close of the Mass, the celebrant, Bishop Wood of Philadelphia, performed the solemn investiture with the pallium. The happy union of both ceremonies on the same day was due to the presence of Bishop Becker in Rome at the time of the elevation of Bishop Bayley to the See of Baltimore. He was appointed by Pius IX to be the bearer of the sacred insignia to his new metropolitan. Never perhaps, did Archbishop Bayley appear so impressive as when clad for the first time in the robes of his high rank, the majestic personification of paternal dignity.



ST. PETER'S PRO-CATHEDRAL AND RECTORY

From a painting by Ruckles in 1801. Rectory on right, cathedral on left. An addition was made to the original church. Hence the double building on left.

Friday, July 25, 1873, the most extensive and destructive conflagration which had ever swept over Baltimore until that time broke out in the heart of the city. The fire originated in Park and Clay Streets, and at a quarter before eleven A.M. the roof of the dwelling house at the northwest corner of Mulberry and Park Streets was found to be on fire. The roofs of six houses were soon in flames, which threatened to extend to Cathedral Street. During the progress of the fire, the dome of the Cathedral was covered with men, who exposed themselves on its giddy height, and were continuous in their endeavors with water and wet blankets to prevent the roof from taking fire. Twice or thrice before the cathedral had been actually on fire, but never was it in such imminent peril of destruction as in the great conflagration of 1873. The great fire, doing damage to the extent of half a million dollars in the vicinity of the Cathedral, awoke in the people of the parish a sense of the advisability of making this sacred edifice more nearly fireproof by improving the condition of the roof, and removing the wooden floor in the sanctuary and under the pews. On September 19 the first meeting was called at the archiepiscopal residence to devise means to meet the expense.

From the first, Archbishop Bayley set himself to the task of ridding the Cathedral of its burden of debt, and the last great public act of his life was its solemn consecration. St. Catherine's Normal Institute, under the Sisters of the Holy Cross of Indiana, owes its existence to him. He founded also the St. James' Home for Boys, calling it after his own holy patron. During his archiepiscopate St. Ann's Church was built, and the Capuchins took charge of the Carmelite Church in Cumberland, which had been built in 1848 by the Redemptorist fathers. In one year, the Archbishop administered confirmation on 200 occasions. Of the 6405 persons confirmed, 847 were converts. Philadelphia, suffragan to Baltimore until 1875, was then made a metropolitan see, thus limiting the Province of Baltimore to the Sees of Baltimore, Charleston, Richmond, Wheeling, Savannah, Wilmington, St. Augustine and the Vicariate of North Carolina.

On April 12, 1876, Dom Pedro, Emperor of Brazil, accompanied by a suite of eleven persons, called on the Archbishop. They were afterwards taken by His Grace to see the Cathedral.

Archbishop Bayley was the first Archbishop of Baltimore to die outside the territory of the diocese. His death occurred at Newark, October 3, 1877. Interesting are the following references to the places of the deaths of his predecessors, written in his diary under date of January 24, 1875: "Archbishop Carroll died in the bishop's house at old St. Peter's in Saratoga street where Calvert hall now stands; Archbishop Neale at the Sisters of the Visitation, Georgetown; Archbishop Maréchal in Charles street, two doors above the Eye Infirmary; Archbishop Eccleston at the same house with Archbishop Neale — house now torn down; Archbishop Whitfield in my bedroom, near fireplace; Archbishop Kenrick in what was then a bedroom, off from my present bedroom. His bed stood where the passage now is leading to the bed-

rooms in the wing. Archbishop Spalding on a lounge by the northeast window of my bedroom."

"In his intercourse with his priests," writes the Right Rev. William E. Starr, of Archbishop Bayley, "he at all times evinced an interest in their welfare truly paternal. In sending a young priest to a mission which promised much hardship and little return, he would express his concern somewhat as follows: 'I am sending you, my dear Father, to a pretty hard mission, but go in God's name, do your best, and if you find yourself in a tight place, let me know.' The priest knew well that these were not idle words, for the archbishop was the soul of generosity and candor."

"One who knew him well," says the Right Rev. William E. Starr, "used to say that there were three things which the archbishop would never go to hell for — the want of faith, the love of money, or not speaking his mind. He knew books well. His early life as a student for the Protestant Episcopal ministry had been passed in close intimacy with some very scholarly men, and he had enjoyed the use of a magnificent library. His taste in literary matters was refined, and led him to the sources of whatever is best in the English classics. He had himself a fine gift of composition, which under other conditions of life would have brought him reputation. As it was, in the midst of most exacting occupations, he found time to publish a life of Bishop Bruté, and a history of the Catholic Church on Manhattan Island. A first-class antiquarian was lost to this country in him, owing to his want of leisure. He was a man of princely bearing and winning manners, and altogether a fascinating personality. He is buried in a tomb prepared by himself in the chapel of the Sisters of Charity of St. Joseph's, Emmitsburg, Md., at the side of his saintly aunt, Mother Elizabeth Seton."

James Roosevelt Bayley was born in New York on August 23, 1814. He graduated from Trinity College, Hartford, Conn., in 1835, and afterward served for a year and a half as rector of St. Andrew's Episcopal Church, Harlem, New York. He was received into the Catholic Church at Rome, in the spring of 1842. He made his theological studies at St. Sulpice, Paris. Returning to New York, he was ordained by Bishop Hughes in the autumn of 1844. He was appointed vice-president and afterwards president of St. John's College, Fordham, New York, and was consecrated the first Bishop of Newark, on October 30, 1853, by the Papal Nuncio, Monsignor Bedini, in St. Patrick's Cathedral, New York. He was wont to attribute his conversion in great part to the prayers of the good Irish women of Harlem. While rector of the Protestant Episcopal Church there, he often received money to be distributed among the poor. Finding none of his own congregation, he bestowed it upon certain Irish families, and often was met with this response from the women, "May God bless you, Mr. Bayley, and give you the true Faith!" His conversion was the result of grace combined with the studious research of a truth-loving mind. We give this incident in the words of the distinguished prelate: "Dr. Jarvis, my old teacher, was a man of good means, and having intended to write a history of the Church, had collected in Europe, where he spent many years, one of the best libraries that I ever saw. It contained all the best editions of the Fathers and the great collections of ecclesiastical writers and antiquities. In this large and well-chosen library I grazed for several years, and this, under God, was the means of my conversion to the Catholic Church. In writing an essay on the Apostolic canons which obliged me to study the ancient councils, I became convinced that the Pope had much more to do with the government of the Church than we were willing to allow."

"His frank and honest manner of doing things," says a friend, "came to him naturally enough, from the honest Dutch blood of the Roosevelt stock on his mother's side." "You must take me for better, for worse," he said to the clergy on the day of his installation.

It is related that on one occasion, Archbishop Spalding, not long before his death, playfully put his own cross and chain about the neck of the then Bishop of Newark and said, "One day this will be yours."

His Eminence James Cardinal Gibbons, Ninth Archbishop, Promoted 1877. — Under date of March 24, 1876, Archbishop Bayley wrote in his diary: "Two years ago, the doctor advised me to obtain the assistance of a coadjutor. My health troubles me so much, I find it difficult to attend to my duties. Today, I wrote to his Eminence, Cardinal McCloskey, Archbishops Purcell, Kenrick, Wood and Williams, asking them to assist me in obtaining as my coadjutor *cum jure successionis* the Bishop of Richmond." The ecclesiastical law then required that in choosing an archbishop or his coadjutor all the metropolitans of the United States should be consulted. A little over a year later, Archbishop Bayley saw his wish realized. On May 20, 1877, the Right Rev. James Gibbons, Bishop of Richmond, was appointed coadjutor to the Archbishop of Baltimore, with the right of succession.

He was born July 23, 1834, was baptized in the Cathedral by the Rev. Charles I. White and was ordained priest June 30, 1861, by Archbishop Kenrick. He was consecrated bishop before going to North Carolina on August 16, 1868. By a Papal brief dated July 30, 1872, he was promoted to the See of Richmond, in which he was installed on October 20, 1872. On October 3, 1877, he became Archbishop of Baltimore, and received the pallium, February 10, 1878.

One of the first tasks which the new Archbishop set himself after his elevation was the enlargement and renovation of the Cathedral. (*See below*, under The Parishes in the Archdiocese.) But the most splendid event in the history of this administration has been the celebration of the

Third Plenary Council, the largest conciliar assemblage outside of Rome since the Council of Trent.

The first solemn session was held Sunday, November 9, 1884. When the procession entered, the cathedral was crowded to its utmost capacity. After the Apostolic Delegate had assumed his throne, and the Fathers of the council had reached their seats, the interior of the church presented a brilliant spectacle. Pontifical High Mass was then celebrated by His Grace, the Most Rev. Peter Richard Kenrick; Father Stanton of Philadelphia was assistant priest; the Rev. Dwight E. Lyman of Govanstown, deacon; the Rev. James A. McCallen, S.S., the Rev. Thomas Broyderick and the Rev. Michael F. Kelly, masters of ceremonies. The music was rendered by two choirs. The first was composed of the official chanters of the council assisted by 40 seminarians from St. Sulpice, under the direction of the Rev. C. André, S.S., and the Rev. William E. Bartlett. The other, under the direction of the Rev. Joseph Graf, was composed of eight voices, the regular chorus of the two Cecilian choirs of the cathedral and St. James' church.

On Sundays during the continuance of the Council, admittance to the pews and galleries was by ticket. Each pew-holder received six tickets, and no one was admitted without a ticket until after the entrance of the prelates and clergy. Archbishop Elder, in a sermon preached some time afterward, complimented the people of the cathedral for their proverbial hospitality as shown in entertaining prelates during the Plenary Council. "A bishop," he says, "may plan, a priest may work, but without the co-operation of the laity all is naught." He concluded by saying: "To your generous co-operation is due, in a great measure, the success of the Third Plenary Council."

The preachers at the Council were as follows:

First Week. — Monday, Bishop Ireland; Tuesday, Bishop Becker; Wednesday, Bishop Gilmour; Thursday, Archbishop Corrigan; Friday, Archbishop Seghers.

Second Week. — Sunday morning, Archbishop Elder; Sunday evening, Bishop Spalding; Monday, Bishop Watterson; Tuesday, Bishop O'Farrell; Thursday, Archbishop Allemany; Friday, Bishop Gross.

Third Week. — Sunday morning, Bishop Fitzgerald; Sunday evening, Bishop Hennessy; Monday, Bishop Healy; Tuesday, Bishop Keane; Wednesday, Bishop McQuaid; Thursday, Bishop Spalding and Archbishop Heiss; Friday, Bishop Chatard.

Fourth Week. — Sunday morning, Bishop Hennessy; Sunday evening, Bishop Ireland; Monday, Bishop Healy.

At this council, the present method of selecting bishops for vacant Sees and of choosing pastors for irremovable rectorships was determined. Previous to 1884, each bishop sent every three years to his metropolitan and to the Propaganda at Rome, the names of three priests whom he considered suited for the episcopate. When a see became vacant, the bishops met and sent to Rome three names selected by a secret ballot. From this list, the Holy Father appointed the person he deemed most worthy. When an archbishop or his coadjutor was to be selected, all the metropolitans of the United States had to be consulted. But the Third Plenary Coucil decreed that when a See became vacant the consultors and irremovable rectors meet 30 days after the vacancy occurs and choose by secret ballot three names, which are forwarded to Rome and to the bishops of the province. Ten days after the above meeting of the consultors and rectors, the bishops meet and discuss the candidates. They may disapprove of the names proposed by the clergy and substitute others, but they are bound to give the reasons for their disapproval when sending the list to Rome. Before they cast their votes, the consultors and irremovable rectors must swear that they are not induced to cast their votes for a candidate because of personal or unworthy motives. Their vote, like that of the bishops, is of course merely consultive, a recommendation that one of the candidates be appointed to the vacant see, and imposes no obligation upon the Holy See to appoint any one of the persons recommended. However, when the votes of the clergy and bishops agree, it is the practise of the Holy See, to which there are few exceptions, to appoint the candidate unanimously recommended as best suited for the episcopal office. To have an irremovable rector, a parish must have sufficient revenues to support the priests, church and schools. If practicable, every tenth rector should be irremovable. The candidate for the position must have been a priest ten years and demonstrated his ability to administer the affairs of a parish. He also undergoes an examination in theology, church history, canon law and homiletics. He cannot be removed from his office except for a canonical cause and only after a trial before a regularly constituted ecclesiastical court.

The services attending the closing of the Council on Sunday, December 7, were very imposing. The procession entered the church at a quarter past ten o'clock, the choir, under the direction of the Rev. Joseph Graf, singing Stehle's "Glory to God in the Highest." The solemn pontifical Mass was celebrated by Archbishop Corrigan of New York, attended by Father Robinson of Connecticut as deacon, the Rev. Dr. Brann of New York as subdeacon and Monsignor Preston of New York as assistant priest. The music of the Mass was harmonized Gregorian by two choirs. The responses were made by the choir of seminarians led by Father O'Keefe of Philadelphia, the whole under the direction of the Rev. C. André, S.S. After the Mass the Right Rev. J. L. Spalding, Bishop of Peoria, preached the sermon. The members were then called upon to sign the decrees. The first to sign was Archbishop Gibbons. Then

came Archbishops Kenrick and Leray, followed by the remaining archbishops, bishops and others, the last to sign being the Rev. Doctors O'Connell and Foley and Father Devine. As soon as the archbishop had signed, he reoccupied the episcopal throne, again leaving it for his position as president of the Council after all the bishops had signed. Having made a few closing remarks he gave the kiss of peace and thanksgiving to Vicar-general McColgan, who in turn passed it to all the archbishops, bishops and mitred abbots present. The Papal benediction was then given by Archbishop Gibbons, while every head in the church was bent low in adoration. This concluded the last solemn session of the Third Plenary Council, and the procession began to move out of the sacred edifice while the Cecilian choir sang the Te Deum.

On June 30, 1886, the twenty-fifth anniversary of his ordination to the priesthood, the Most Rev. James Gibbons was formally invested, in the historic Cathedral of Baltimore, with the rank and insignia of a member of the Sacred College of Cardinals. On that day the scarlet zucchetto, or cap, was formally conferred upon him. The Most Rev. John Joseph Williams, Archbishop of Boston, was celebrant of the Mass; the Rev. John Gaitley, assistant priest; the Rev. J. A. Walter and the Rev. William Jordan, deacons, and the Rev. J. A. McCallen, master of ceremonies. The formal sermon of the day was preached by Archbishop Ryan, but addresses were also made by Apostolic Delegate Kenrick before investing the Cardinal with the insignia of the Roman purple, by the Ablegate, Monsignor Straniero, and by His Eminence at the conclusion of the ceremony. There were present in the sanctuary the Most Rev. Archbishops Heiss, Leray, Fabre, Lynch, Feehan, Corrigan, Elder, Gross and the Right Rev. Bishops O'Hara, Phelan, Northrop, Kain, O'Reilly, Keane, Moore, O'Sullivan, DeGoesbriand, Bradley, Becker, Ryan, Maes, Dwenger, Jansens, Watterson, Wigger, Loughlin, Conroy, McQuaid, Wadhams, FitzGerald, Cosgrove, and Montes de Oca, and about 200 priests, representing nearly every State in the Union. Probably there were between fifteen and twenty thousand of the laity in and about the Cathedral.

In January, 1887, the Cardinal Archbishop sailed for Rome, and on St. Patrick's day of that year, he received from the hands of the reigning pontiff the red hat which marked the completion of his dignity. Eight days later, on the Feast of the Annunciation, he was installed in his titular church, Santa Maria in Trastevere. The writer, who was present in the sanctuary on the occasion, recalls the profound impression created in Roman circles by the Cardinal's memorable address, in which he declared that in the United States there is "liberty without license and authority without despotism."

Of supreme and lasting importance to the history of the Church in the United States was the founding of the Catholic University of America, in this archdiocese, and during the archiepiscopate of Cardinal Gibbons. For 30 years, the leaders of Catholic thought had advocated the establishment of a Catholic university. The bishops of the Second Plenary Council in the year 1866 expressed a desire for it. Writers like Dr. Brownson deplored our lack of influence and standing in the intellectual world. "We are wofully behindhand in literature," he wrote in 1875, "and it is time for us to show that we are neither imbecile nor indolent." We needed a university to establish and insist on a high standard of intellectual work. The university is the crowning work — the dome of the structure of our school system.

Bishop Becker, writing in the "American Catholic Quarterly Review," warmly advocated its establishment. It is as much our duty, he contended, to provide for the highest as for the elementary education. Only in this way shall we be able to check that loss to the Church, and gain to the ranks of infidelity, which is caused by the plausible arguments of pretentious scientists. Our present collegiate education, he said, does not fit our young men to withstand at all points the attacks of Buckle, Huxley, Darwin and Spencer. The masterly oration of the Right Rev. John Lancaster Spalding at the Third Plenary Council was a most eloquent and convincing plea on the same subject. Then, for the first time, the idea took definite shape. Miss Mary G. Caldwell, a friend of Bishop Spalding of Peoria, offered to give $300,000 to inaugurate the work and the Fathers of the Third Plenary Council decided to accept it. Protests were made to the Holy See against the advisability of establishing the University at Washington. New York, Boston, or some other large center of Catholic wealth and population, it was said, should be the site in order to obtain the students and money necessary for success. Whereupon, the Holy Father wrote to all the bishops of the United States asking them to indicate their preference. The replies received by the Holy See were overwhelmingly in favor of Washington.

The School of Sacred Science was opened in November, 1889, with the Right Rev. John J. Keane as rector. The Archbishop of Baltimore is *ex officio* president of the board of trustees and chancellor of the university. The university comprises the Schools of Sacred Sciences, Law, Philosophy, Letters and Sciences, each of which includes several departments. It has gradually become a center of learning for the laity as well as the clergy. Grouped around it are institutions of religious orders whose members are enrolled as students at the university. Owing to lack of funds and endowment, the university is only partially developed. But, considering its meager resources, it has done excellent work. It has encouraged research, maintained a high standard of scholarship, and impressed upon the minds of Catholics throughout the country the salutary and important lesson that if Catholics are to exert any influence upon the thought of the day, they must be



THE CATHEDRAL OF THE ASSUMPTION, BALTIMORE, MD.

equipped for the work of developing leaders in every branch of intellectual activity. It is not the men who vote who govern the world, but those who can influence public opinion. All the great and permanent changes in human society have been effected by the thinkers and the writers. And the Catholic Church in the United States will produce great thinkers and writers — Newmans, Mannings, and Brownsons — only when the Catholic University of America is cordially and unanimously supported by the laity, the priests and the bishops.

On November 10, 1889, the great centenary celebration to commemorate the hundredth anniversary of the foundation of the first American Episcopal See began at the ancient cathedral. There were present on the occasion, besides Cardinal Gibbons, Cardinal Taschereau, Monsignor Satolli, eighteen archbishops, 75 bishops and eighteen monsignors, and about 400 priests. There were representatives from Canada, Mexico, England and Ireland, and the Holy Father sent Archbishop Satolli as his special envoy. On the opening day, the Most Rev. John J. Williams, Archbishop of Boston, was celebrant of the Pontifical Mass, and the Most Rev. Patrick J. Ryan, of Philadelphia, preached the sermon. Among other things he said: "At the consecration of Bishop Carroll, a hundred years ago, there was a Catholic population in the United States of less than 40,000, inclusive of slaves, whose spiritual needs were looked after by 30 priests; while today, we have 10,000,000 Catholics with 13 archbishops, 70 bishops and 9000 priests." The cathedral was richly decorated and illuminated both within and without during the three days' festivities. The torchlight procession on Monday night under Chief Marshall James R. Wheeler, with 30,000 men in line, was a memorable event. At the opening of the Catholic Congress on Monday, November 11, Pontifical Mass was celebrated at nine o'clock by the Most Rev. M. A. Corrigan, and the sermon was delivered by the Most Rev. William H. Gross.

On Wednesday, October 18, 1893, the Silver Jubilee of the episcopate of His Eminence was celebrated. There were over 40 archbishops and bishops present, including Archbishop Satolli, representing Leo XIII, and representatives from Ireland, England, Oceanica, the Vatican and nearly every diocese in the United States. Three flags floated over the main entrance to the cathedral, the flags of Maryland, Virginia and North Carolina, surmounted by the Papal colors, to show that the episcopal life of the jubilarian had been spent in these three states. The Cardinal was celebrant of the Mass, and Archbishop Corrigan delivered the discourse. After the sermon, the Rev. Dr. Rooker ascended the pulpit, read the Pope's letter of congratulation, and presented the Holy Father's two handsomely bound offerings to the Cardinal. In the evening a sermon of rare power was preached by Archbishop Ireland.

The establishment of the Apostolic Delegation in the year 1893 is another notable event in the administration of Cardinal Gibbons. The presence of the Pope's representative in Washington excited fears among some Protestants who imagined that the delegation might become diplomatic as well as ecclesiastical. This idea was exploited by agitators for their own evil purposes. The wise and prudent policy of the delegates has dispelled all fears and vindicated the action of Leo XIII in establishing the Delegation. Even some intelligent Catholics did not understand that the establishment of a delegation is not due to local or temporary causes, but is the natural consequence of the first principles of the Church's constitution, and in perfect harmony with the traditions of the past.

The great function of the year 1896 was the solemn investiture, at the cathedral, of Monsignor Satolli with the insignia of a Prince of the Church and member of the College of Cardinals on the fifth of January. His Eminence, James, Cardinal Gibbons, as the officially appointed Delegate of the Holy Father, Leo XIII, performed the ceremony. The sermon was delivered by the Most Rev. John Joseph Kain, Archbishop of Saint Louis. There was a delegation present from the foreign diplomatic corps at Washington. On May 8, 1901, His Eminence, Cardinal Martinelli, received the insignia of his new rank at the hands of the Apostolic Delegate for the occasion, Cardinal Gibbons. The Papal Ablegate was Monsignor Marchetti, and the Noble Guard, Count Colacciocchi. The sermon on this occasion was preached by Archbishop Ryan of Philadelphia.

On July 9, 1903, the Cardinal Archbishop of Baltimore once more sailed for Europe, accompanied this time by the Rev. P. C. Gavan, chancellor of the archdiocese, and was the first American to take part in a conclave for the election of a Pope. When Cardinal Sarto saw that the ballots for him were increasing, he implored his colleagues not to elect him. "*Electio mea*," he said in his great humility, "*esset ruina ecclesiae.*" Contrary to his wishes, the votes for him increased. He again besought the Cardinals not to think of his name. "*Obtestor vos*," he exclaimed, with tears gushing from his eyes, "*ut nominis mei obliviscamini.*" Some of the most prominent Cardinals then abandoned hope of electing him. To one of them Cardinal Gibbons suggested that Cardinal Sarto be implored to leave the matter in the hands of his colleagues and to recognize in their decision the will of God. Cardinal Sarto's conscience was too sensitive to allow him to turn a deaf ear to such an appeal. "*Annuit*" (He consents), joyfully exclaimed a distinguished Cardinal after returning from Cardinal Sarto's room. Whereupon Cardinal Gibbons suggested that the fact of his consent be announced at the beginning of the next session of the conclave. Had not Cardinal Sarto been urged to make the sacrifice for the benefit of religion and see the will of God in the suffrages of his colleagues, he would never have consented to

accept the Papacy. Cardinal Gibbons on September 24 returned to Baltimore from Rome and was tendered a formal reception, civic and religious.

On the 29th of April, 1906, the centenary of the laying of the cornerstone of the cathedral was celebrated. In the procession, which was led by the Cardinal and the Apostolic Delegate, there were nine archbishops, 56 bishops, four abbots and 800 priests. A retrospect of the hundred years elapsed, since the period which began with the memorable events of 1806, suggests a reflection upon the present statistics of the Archdiocese (1914).

There are over 200 churches in the diocese, of which a very large proportion have been built during the administration of Cardinal Gibbons. Out of a total of 476 priests, 235, or nearly one-half, belong to religious orders or congregations. The educational system comprises 3 universities, 12 seminaries, 10 colleges and academies for boys, and 26 for girls, 9 industrial schools, 2 normal institutes and about 100 parochial schools. The hospitals, homes and asylums of the diocese number 22. There are 15 religious orders and congregations of men and 25 of women, represented by one or more communities. Among the additions during Cardinal Gibbons' incumbency are the Mission Helpers, who opened a house in 1890; the Ladies of the Sacred Heart; the Sisters of Providence from Indiana; and the Sisters of Providence from Kentucky, who are in charge of the household department of the Catholic University, St. Mary's Seminary, St. Charles' College and the Cardinal's residence. The Census of 1909 showed a Catholic population of 260,000.

Immigration has not figured in the growth of the diocese as elsewhere. Conversions have always been an element of increase. In colonial times, the Protestants complained that the "Papists" were making converts — a chargè that has been true in Maryland down to the present day. The average number of converts is about 1000 annually. The population of Maryland is 1,900,000. Going back to the year 1669, the Catholic population was estimated at 2000. In 1708, it was only 2979 in a population of 40,000; in 1755 about 7000. In 1785, the Rev. Dr. Carroll estimated the Catholic population of Maryland at 15,000, of whom 3000 were negroes. The number of priests was nineteen, of whom five were too old to do active work.

Irish and German immigration has not flowed abundantly to Maryland as in many other dioceses. Among the names of Catholics found in Maryland colonial records are those of Brent, Lee, Fenwick, Boarman, Sewell, Lowe, Gardiner, Carroll, Neale, Jenkins, Digges, Lancaster, Stonestreet, Boone, Mattingly, Spalding, Semmes, Dyer, Jamison, Hill, Gwynn, Elder, McAtee, Pye, Abell, Camalier, Plowden, Mudd, Payne and Darnall. In Baltimore, before and after the Revolution, we meet with the names of Bennett, Walsh, Stenson, Butler, Hillen, Bernard, Barry, McNeal, McSherry, Huisler, Whelan, Desmond and Merrick among the English-speaking population, and Guthro, Gould, Dashfield, LeBlanc (White), Berbine, Pascault, Duchemin, La Borde, Chamillon, Bondille, Pennesho, LaCaze, Demanche, Bertholin and Bernabeu among the others. In the early part of the nineteenth century such names as Tiernan, Williamson, Laurenson, Mitchell, Elder, Chadburn, Hagthorp, Dougherty, Lilly, Walter, McBarron and Deady appear on the church records.

There is a happy fitness of things in the fact that two prelates having so many traits of resemblance as Carroll and Gibbons should be found presiding over the destinies of the American Church at the beginning and the end of its centenary period. In his private and public character, Cardinal Gibbons closely resembles Archbishop Carroll. Like Archbishop Carroll, he is pre-eminently a man for the age, is distinguished for patriotism, is esteemed by Catholics and non-Catholics alike. The memory of both will be cherished for their tolerance, patience, and broad sympathy, and for the clear head and kind heart of which these virtues are born. Both prelates by the beauty and nobility of their lives have conferred prestige upon the Church that honored them, and each has done more to demonstrate the compatibility of Catholic teaching with American institutions than all our apologetic literature. Mother Seton's definition of benignity, "Look at Archbishop Carroll," will lose none of its truth if we substitute the name of Gibbons for that of Carroll. A true and eloquent characterization of Cardinal Gibbons is contained in the following tribute spoken by Archbishop Ireland in the cathedral on the occasion of the Cardinal's Silver Episcopal Jubilee:

"Gibbons of Baltimore: I cannot give to my words the warmth of my heart. I shall give to them its sincerity. I have spoken of the providential Pope of Rome, I speak now of the providential Archbishop of Baltimore. How often in past years, I have thanked God that in this last quarter of the nineteenth century Cardinal Gibbons has been given to us as a primate, leader, Catholic of Catholics, American of Americans — a bishop of his age and of his country, he is to America what Leo is to all Christendom, aye, far beyond America does his influence go! Men are not confined by frontier lines, and Gibbons is European as Manning is American.

"The name of Cardinal Gibbons lights up the page of nearly every European book which treats of modern, social and political questions. The ripplings of Cardinal Gibbons' influence cross the threshold of the Vatican. Leo, the mighty, inspired of men, is inspired and encouraged by his faithful lieutenants, from whom he often asks, 'Watchman, what of the night?' The historic incident of the Knights of Labor, whose condemnation Cardinal Gibbons averted by personal interview with Leo, was one of the preparations to the encyclical on the 'Condition of Labor.' But

Cardinal Gibbons forms an epoch in the history of the Church in America. He has made known, as no one before him did, the Church for America. He has demonstrated the witness of the Church for America, the natural alliance existing between the churchman and the freedom-giving democratic institutions of America. Through his action the scales have fallen from the eyes of non-Catholics, prejudices have vanished. He, the great churchman, is the great citizen.

"Church and country unite in him, and the magnetism of the union pervades the whole land, be narrowed to one-sided considerations of men or things. He is large-hearted. His sympathies are limited by the frontiers of humanity; careless of self, he gives his best activities to the good of others. He is ready for every noble work, patriotic, intellectual, social, philanthropic as well as religious, and in the prosecution of it he joins hands with the laborer and the capitalist, with the white man and with the black man, with the Catholic, the Protestant and the Jew.

"He is brave, he has the courage to speak and to act according to his convictions; he rejoices



INTERIOR OF THE CATHEDRAL, BALTIMORE, MD.

teaching laggard Catholics to love America, teaching well-disposed non-Catholics to trust the Church.

"How noble the mission which Heaven has assigned to him! How well it has been followed out! Church and Country in America, the Church and the Age, modern aspirations and ancient truths, the democracy with its republican liberties and the spiritual freedom of the Catholic Church, harmonized, cast into bonds of warm amity, laboring together for each other in progress, for the progress of humanity upon earth and in Heaven.

"I need not tell the qualities of mind and heart which have brought the reward of success to the labors of Cardinal Gibbons: the nation knows them. He is large-minded His vision cannot when men work with him; he works when men fall away from him. Bravery is as needful in labors of peace as in those of war. Cardinal Gibbons, the most outspoken of Catholics, the most loyal co-laborer of the Pope of Rome, is the American of Americans. I desire to accentuate his American patriotism, for it has been a wondrous factor in his victories."

James Gibbons was elevated to the episcopate when only seven years a priest, and was the youngest bishop present at the Vatican Council, being then in his thirty-sixth year. In the fifth year of his priesthood, his name was placed on the list of episcopal candidates sent to Rome. In 1909 he had ordained altogether 1400 priests and consecrated 27 bishops; conferred the pallium

on twelve archbishops, and invested, as the officially appointed Delegate of the Holy Father, two Cardinals with their insignia. The esteem and affection in which he is held by clergy and laity was strikingly illustrated when, in March, 1909, one of his priests became involved in debts, aggregating the enormous sum of $130,000. The Cardinal was not liable, legally, morally, or otherwise, for a dollar of this vast sum, but to uphold the honor and good name of the priesthood, he generously assumed the total indebtedness. Having no means of his own, he appealed to his clergy. With a generosity perhaps unparalleled in the history of any diocese, the clergy, the laity, and superiors of religious orders opened their purses, so that in less than six months the entire sum was paid into the Cardinal's hands, thus enabling him to liquidate every dollar of the unfortunate priest's indebtedness. When it is remembered that the diocese contains only about two hundred priests engaged in parochial work and that the rate of wages and salaries in Maryland is less than in the Northern and Western States, the value and significance of the testimonial become greatly enhanced.

While Vicar Apostolic of North Carolina, Monsignor Gibbons wished his flock to have his instructions in some permanent form, and in the early spring of 1876, while visiting Wilmington, N.C., he asked his coworker, the Rev. Mark Gross, a brother of Archbishop Gross, to embody them in a little book. Father Gross replied: "Bishop, why don't you write the book? You are the one that should do it." Stung by the consciousness that perhaps he had shirked a task, he said to Father Gross: "Bring me the paper and ink." Father Gross complied with his request, and immediately Bishop Gibbons sat down and wrote out the introduction to the "Faith of Our Fathers," "a work," says Shea, "that has been more effective than any other since Milner published his 'End of Controversy.'" The other chapters were composed and revised while the bishop traveled through the States of Virginia and North Carolina preaching upon the doctrine of the Catholic Church. Before publication, he submitted the manuscript for examination to the Rev. Dr. Corcoran, then editor of the "American Catholic Quarterly," and the Rev. Camillus Mazella, professor of theology at Woodstock, who afterwards became a Cardinal. They both encouraged him by their cordial approbation and suggested few changes. From the first, the book sprang into popular favor, the first edition of 50,000 copies being exhausted in a few months. It has been translated into twelve languages, including two distinct French versions and a dialect of British India. More than 900,000 copies in English have been sold. "It stands before the Nations as the American apology for Catholicity in the nineteenth century."

"The Faith of Our Fathers," "Our Christian Heritage," the "Ambassador of Christ," his "Book of Sermons," and the numerous articles written for magazines, reviews, and newspapers are monuments of his industry and perseverance. Only in the thirty-first year of his incumbency as Archbishop of Baltimore, did he obtain the service of an auxiliary-bishop. Bishop Curtis, it is true, had resided at the cathedral after retiring from the See of Wilmington in 1897, but it was seldom necessary for him to take the Cardinal's place in the administration of the sacraments of Confirmation or Holy Orders.

Until the appointment of the Right Rev. O. B. Corrigan as auxiliary bishop in 1908, His Eminence administered confirmation regularly, not only in the parishes of Baltimore, but in those situated in the distant counties of Southern and Western Maryland. He is able to accomplish so much work and receive many visitors because he is a model of regularity and never wastes a minute.

"There have been more commanding natures in the Hierarchy, but none either in the past or present," says a recent writer, "have equaled Cardinal Gibbons in quiet, patient wisdom, in subtle judgment and insight into the needs of the times and the grasp and sure possession of the remedies to be applied. Others may have written more profoundly, but none so aptly and well. Others may have shed more light on the past, none have so cleared the dark places of the present. Some may have plunged more deeply into books, none have studied more the men of the times and won more ready access to their confidence. He has been to the American Church what Manning was to that of England — a light that warmed while it illumined. Twenty-five years ago this country resented the slightest honor bestowed by our political powers on an ecclesiastic of the Catholic Church. While much of that prejudice and ill-will remains, there is one Catholic Churchman who is exempt from both. The country will not resent any honor paid to the Cardinal Archbishop of Baltimore. His voice reaches farther and carries more weight today than that of any prelate who ever occupied an American See. May God spare him to us long."

Mount St. Mary's College, Emmitsburg, Md. — This, like many other Catholic institutions in the United States, owes much to the ferocity of the French Revolution. The founder of the college, the Rev. John Dubois, fled in disguise from France and landed at Norfolk, Va., in 1791. With letters from La Fayette he was welcomed among the best families of Virginia and Maryland. One of his teachers in English was the famous Patrick Henry, and having mastered the language the zealous priest entered immediately upon his missionary labors.

He was stationed at Frederick, Md., in 1794, from which date he used to visit Emmitsburg and other places in western Maryland. Having joined the Society of St-Sulpice, he devoted himself to the great work of educating the clergy, and under



HIERARCHY OF THE CATHOLIC CHURCH IN AMERICA
(Third Plenary Council)

his direction, in 1808, the foundations of Mount St. Mary's Seminary were laid. He chose a most picturesque site on the slope of the Blue Ridge Mountains, near the town of Emmitsburg, just south of Mason and Dixon's line and within the present limits of the Archdiocese of Baltimore. Here the scenery, the air and the purest spring water issuing in abundance from the rock offered a rare combination of advantages for the purpose. It was to be a *petit séminaire*, or preparatory seminary, and to it were transferred in 1809 sixteen students from a preparatory seminary established earlier by the Sulpicians at a place called Pigeon Hills, near Hanover, Pa. In 1809 Mrs. Seton, the foundress of the Sisters of Charity (Daughters of Charity of St. Vincent de Paul) at Emmitsburg, with her first companions, lived for some weeks in a house on the mountainside vacated for her by Father Dubois.

The Rev. Simon Gabriel Bruté, also a refugee from the French Revolution, joined Father Dubois on the Mountain in 1812. Before becoming a priest he had studied medicine and become a physician. He, also, was a Sulpician, and during nearly all the intervening years, until his elevation, in 1834, to the See of Vincennes (now of Indianapolis), he so blessed the Mountain with his learning and saintly life that he was called "The Angel of the Mount." Of this great and holy man Archbishop Bayley says ("Memoirs of Bishop Bruté"): "If Mount St. Mary's, in addition to all the other benefits it has bestowed upon Catholicity in this country, has been in a remarkable degree the nursery of an intelligent, active, zealous priesthood, exactly such as were needed to supply the peculiar needs of the Church in this country, every one at all acquainted with the history of that institution will allow that the true ecclesiastical spirit was stamped upon it by Bishop Bruté." At that early period Maryland had six colleges — three Catholic, counting Georgetown, in the District. The college soon opened its doors to secular students also, as otherwise its maintenance seemed impossible. Many poor youths were helped in their studies, who without such help could never have reached the sanctuary. John Hughes is only one conspicuous example of this: he entered in 1819 as superintendent of the college garden, and became the great Archbishop Hughes of New York.

The burning of Father Dubois' college in 1824 was a terrible blow to the founder, but with indomitable will he undertook the work of rebuilding on a larger scale and raised up Dubois Hall, which stands even now. The loss by the fire was about $16,000, which, added to the debts of previous years, made the work of carrying on the institution most difficult. Finally, in 1826, the property passed out of the hands of the Sulpicians and was given to Father Dubois, who, no longer a member of the Society, agreed to continue the school and pay the debt. This separation increased the difficulties, already great, at the college; but the friendliest relations were, as before, maintained between those who guided the destinies of the Mountain and the Sulpicians. The latter have often visited St. Mary's, while the priests of the Mountain have always found a cordial welcome at the Baltimore Seminary. The classes in theology were permitted because it was found useful, if not necessary, to employ theologians as a part of the teaching body of the college. Father Dubois was named Bishop of New York in 1826, and he agreed to make St. Mary's his seminary for at least five years.

He was succeeded in the presidency by the Rev. Michael Egan, who, on account of a delicate constitution, resigned in 1828 and, having gone to Marseilles, France, died there in 1829. From Father Bruté's notes we learn that in 1827 there were at the seminary 128 boys, 35 seminarians and 6 priests. The Rev. John McGerry became the third president, but withdrew in 1829. In this same year Father Bruté sent to the Holy See a report of the institution, giving the statistics as 140 boys, 34 seminarians and 6 priests. Moreover, in his report he states that, owing to the circumstances of the Church in this country, the mingling of ecclesiastical and lay students produced good results, giving the former a knowledge of men, and the latter, many of them Protestants, a better understanding of the belief and practise of the Church.

The Rev. John Baptist Purcell was the next president, and during his term of office the college obtained its first charter from the Maryland Legislature (February 27, 1830). Hitherto the institution had generally been called a seminary; but after this date it has been usually named Mount St. Mary's College. Father Purcell's great learning and ability caused his removal from the Mountain to the See of Cincinnati, in 1833. After Father Jamison's short term of five months, the Rev. Thomas Butler was chosen president (February 17, 1834). The college, guided by the advice of Roger B. Taney, afterwards Chief Justice of the United States, did not accept the charter of 1830, which, besides exhibiting many other objectionable features, gave the Legislature complete control of the institution. Accordingly, the college asked for a new charter, which was granted, April 4, 1836.

Under Father Butler the Rev. John McCaffrey, though but a deacon, was vice-president, and in 1838, immediately after his ordination at the Baltimore Seminary, he returned as president to succeed Father Butler, who had resigned. Father Butler, having been for some time secretary to Archbishop Eccleston, of Baltimore, and then vicar-general at Covington, Ky., died in the latter city in 1869. In 1845 the commencement celebration at Mount St. Mary's was held in the new Bruté Hall, the finest in Maryland at that time. In 1857 McCaffrey Hall was finished, and a new and magnificent church begun, but the War put a stop to this as well as other improve-

ments, which the prosperous condition of the institution had justified the authorities in undertaking while counting upon the future for payment. Dr. McCaffrey, by his firmness of character and splendid gifts of head and heart, was born to rule men. He presided over the college during the Civil War, that most trying period in its history. Situated in the South and supported largely by Southerners, it suffered from that national upheaval more, perhaps, than any other institution of learning in the country. In the year 1861–62 the large attendance fell to 67 collegians and 28 seminarians, many of whom remained at home because their families had suffered heavy losses. Professor Daniel Beltzhoover, of the college faculty, a graduate of West Point, joined by 30 Mountaineers, gave his services to the Southern cause; and this is only one instance to show how earnestly college men entered into the struggle.

The opening of the American College at Rome, in 1859, is of great interest in the history of Mount St. Mary's, because six of the first thirteen students of the Roman-American foundation had been educated at the Mountain. Moreover, Archbishop Hughes, of New York, who had warmly advocated the establishment of the new Pontifical College, the Right Rev. David W. Bacon, Bishop of Portland, who made the address in the presence of Pius IX, when the Sovereign Pontiff visited it for the first time, the Rev. William George McCloskey, afterwards Bishop of Louisville, its first rector, and the Rev. Francis Silas Chatard, afterwards Bishop of Indianapolis, vice-rector, and afterwards rector — all these were Mountaineers. One of the greatest events of Dr. McCaffrey's administration was the Jubilee of 1858, which the sons of the Mountain from far and near united in celebrating most solemnly. Dr. McCaffrey ruled the institution for 34 years, and was known throughout the land as an elegant and eloquent pulpit orator. More than once he refused the mitre, for he held it to be more important for the welfare of the Church to educate bishops than to be a bishop. In 1872 he was succeeded by the Rev. John McCloskey, a brother of Bishop McCloskey of Louisville. His kindness and his zealous labors can never be forgotten. It was during the presidency of Father John McCloskey that Archbishop McCloskey, of New York, was raised to the cardinalate, and the first American Cardinal honored his Alma Mater with a visit in the same year, 1875. Needless to add, the Mountain received with bountiful hospitality its distinguished *alumnus* and the hundreds who accompanied him.

The Rev. John A. Watterson was chosen president in 1877. He did much to improve the courses of study and the discipline of the house, and ruled well until August, 1880, when he became Bishop of Columbus, and Father McCloskey resumed the duties of the presidency, which he discharged until his death, on December 24 of the same year. The financial condition of the college was far from satisfactory. Mount St. Mary's, with no endowment, with heavy expenses from the beginning, had been plunged into debt by the fire of 1824. Having passed out of the hands of the Sulpicians,



RT. REV. OWEN B. CORRIGAN, D.D.
VICAR-GENERAL AND AUXILIARY-BISHOP
OF BALTIMORE

who had been moved by the unhappy state of its finances to give the property over to Father Dubois and his associates, it continued to do great work with very limited means. The War had come at a most inopportune time, just when needed improvements had been made which could easily have been paid for had the large attendance from the South continued. With interest accumulating, heavy expenses and very little revenue during the years of the War, even the subsequent revival of college prosperity could do little towards liquidating the debt. Casting about for some one capable of rescuing the college from this embarrassment, its friends selected the Rev. Wm. J. Hill, of Brooklyn, N.Y., formerly a member of the faculty. In 1881 he undertook the Herculean task, but soon found it necessary to use legal means to protect the college property. Accordingly, Captain James McSherry, a son of the Mountain, and afterwards Chief Justice of Maryland, was appointed receiver. Father Hill withdrew, and in the spring of 1881 the Very Rev. Wm. Byrne (Class of '59), vicar-general of Boston, was prevailed upon to accept the presidency and bring about a settlement with the creditors. This he did, and, thanks to his efforts as well as to the generosity of *alumni* and friends, the college passed out of the receiver's hands on March 6, 1882.

Dr. Byrne has been justly called the second founder of the institution, for his self-sacrificing labors saved it and enabled it to continue its good work.

The next in the line of presidents was the Rev. Edward P. Allen, who governed with rare prudence and energy for twelve years, until his appointment to the See of Mobile, in 1897. He began the building of what has been called "the New Mountain." The Rev. Wm. L. O'Hara, a member of the faculty for eight years (1897–1905), zealously and successfully directed the work of college and seminary, until failing health compelled him to retire. His successor was the Rev. Denis J. Flynn, during whose term of office the new seminary and the magnificent new church were completed. Under his administration, also, the centenary of the institution was solemnly celebrated in October, 1908. The occasion was honored by the presence of His Eminence Cardinal Gibbons, His Excellency the Delegate Apostolic, Monsignor Falconio, and bishops, priests and laymen from many States. In 1910 Dr. Flynn, who had done so much for religion and education, was raised by the Holy See to the rank of Monsignor. He died, after a long illness, in 1911.

The present (1914) incumbent, the Rev. Bernard J. Bradley, was elected president in 1911, having for some years been vice-president and treasurer. Under his supervision the building of "the New Mountain" has been carried on. His energy and good judgment have brought about the equipment of an up-to-date institution, with 350 collegians, 60 seminarians, and a faculty of 80 priests and 10 laymen, besides many instructors. The permanency and efficiency of the Mountain are assured. The college is governed by an association of secular priests legally entitled "The President and Council of Mount St. Mary's College." Although, after the separation from the Sulpicians, various plans for forming a union had been discussed, nothing was done in the matter; and the priests, while at the college, remained attached to the respective dioceses for which they had been ordained. They are united by their interest in the work of education carried on under the direction, and with the sanction, of the Archbishop of Baltimore, who is *ex-officio* president of the corporation.

Of those connected with the college as professors or students during the first century of its existence, 30 have been elevated to the episcopate, seven becoming archbishops, and one of these a cardinal; and hence the institution has been called "the nursery of bishops." About 500 priests have gone forth from the Mountain to work in the Vineyard, and at least 700 graduates have left an honorable record of duty well done in Church and State. At the centennial celebration His Excellency Monsignor Falconio, the Apostolic Delegate, speaking in the name of the Holy Father, said, among other things:

"A wonderful career has been vouchsafed to this venerable seat of Christian culture. We find her sons in every walk of life, whether we read the story of the first American Cardinal, whether we turn to the blessed labors of archbishops and bishops who acclaim Mount St. Mary's as *alma mater,* whether we follow the devoted priests who have left these hallowed walls and who with fearless steps have carried the Cross into almost every diocese of the United States, or whether, in fine, we look to her sons among the laity of every profession and every degree who bear the stamp of true Catholic manhood, on every side men rise and call the college blessed."

THE PARISHES IN THE ARCHDIOCESE

The Cathedral of the Assumption of the Blessed Virgin Mary, Baltimore, Md. — This is the oldest parish in Baltimore. Its nucleus was the little colony of French Acadians who came to Baltimore in 1756 and worshiped in the Foterell house at the northwest corner of Calvert and Fayette Streets, where the new courthouse now stands. About 1770 St. Peter's pro-cathedral was built at the northeast corner of Northwest (now Saratoga) and Forest (now Little Sharp) Streets.

Mr. John McNabb erected or superintended the building until the walls and the roof were completed. It is probable that the church was then used for the purposes of worship, although in an unfinished state. Before its completion the superintendent failed in business, owing to a debt, on account of the building, of 217 pounds in Maryland currency (about $575). The principal creditor locked up the church and kept possession of the key until 1774 or 1775. Griffith in his "Annals of Baltimore" says: "By a ludicrous suit against Ganganelli, Pope of Rome, for want of other defendant to recover the advances of Mr. McNabb, who became a bankrupt, the church was sometime closed at the commencement of the revolution and the congregation assembled in a private house in South Charles Street until possession was recovered."

The manner of reopening Saint Peter's was somewhat novel and reflected the spirit of the times. A volunteer company which was part of a military force organized to repel the apprehended attacks or incursions of Lord Dunmore, Governor of Virginia, was in Baltimore, under the command of Captain Galbraith. This company was then (probably in the year 1775) employed in guarding some Scotch malcontents from North Carolina. One Sunday morning some of the soldiers asked permission of the captain to go to church, a majority of them deciding on going to the Roman Catholic church, and, on learning that it was closed, and the key in the possession of Mr. P——, they marched in a body with their captain at their head to the residence of this gentleman, and Captain Galbraith demanded the key of the church. It so happened that Mr. P—— had fallen under suspicion of being disaffected to the cause of American independence,

and, on seeing a body of soldiers halted in front of his house, he apprehended they were about to make him a prisoner; but on learning their object he readily delivered the key to Captain Galbraith. The company then went and opened the church. After they had satisfied their devotion the Catholics retained possession of the key and the church, until the close of the Revolutionary War, after which period the sum of about £200 was raised by subscription and paid to Mr. P—— in discharge of the debt due to him, and he relinquished all claim upon the church.

St. Peter's remained in an unfinished state until 1783. The congregation having increased so much as to make a larger church necessary, an addition was built in 1784 of larger dimensions than the original church. The rectory was doubtless built at the same time. In the accompanying prints, from a painting by Ruckles in 1801, beginning at the right hand there is the two-story-and-attic presbytery; next the two sections of St. Peter's pro-Cathedral; next Little Sharp Street; next a two-story house on the site now occupied by the Royal Arcanum Building. The foreground in the original is very obscure and perplexing. It may represent the condition of Saratoga Street when the roadbed was being lowered; or what looks like a guard or bridge may possibly be the ruins of Dr. Davidge's "Anatomical Hall" (*see below*). You search the picture in vain for cross or bell or even chimney. There is not the slightest indication of these on the church and they were evidently not to be seen thereon in the year of grace, 1801. In after times, however, a small cupola with bell was added, and we cannot doubt that a cross surmounted the cupola; but we may rest assured that no chimney ever loomed over old St. Peter's; for the heating of churches is as it were only of yesterday — a comfort of which our godly and not very remote ancestors were wholly ignorant or seem not to have stood in need.

The interior of the church was exceedingly plain and unattractive, according to common report. The choir gallery was situated over the entrance, and there were also side galleries. These, in an edifice only about 25 feet wide, must have looked clumsy indeed. There is still extant in miniature what is believed to be a facsimile of the sanctuary. The little copy seems to be modeled on a scale of one inch to a foot and is probably reliable in its main features. Taking it for a guide, we find that the sanctuary is neither square nor semi-circular in outline, but rhomboid, that is, in shape very similar to the outline of the upper half of a boy's kite. Two tall columns attached to the side walls and supporting some light tracery running across the ceiling seem to separate the sacred precincts from the main body of the church, and between them is fixed the balustrade or altar-railing measuring in length about 21 feet. At these columns the side walls — probably only inside partitions — begin to converge toward the rear wall till the space between them is contracted to but fourteen feet. Here stands the one plain wooden altar, the table about seven feet in length, the tabernacle uncommonly high, and the wings extending to the side walls. Over the altar hangs a picture of the patron, St. Peter the Apostle, and surrounding this there is a somewhat elaborate baldachino. There are but two steps, though a bishop's altar usually has four, and the lower one at the Gospel side is extended in such a manner as to serve for a platform to the bishop's throne. Such, apparently, was St. Peter's pro-Cathedral in 1801. All evidence of beauty and splendor is lacking, and everywhere plainness and simplicity reign supreme.

The brick presbytery — serving later for the archiepiscopal residence — was a modest two-story-and-attic building which stood adjacent to the church on the east side and had between 50 and 60 feet frontage in Saratoga Street. In Ruckles' picture it has the appearance of having been enlarged and probably it measured but half this length originally. An addition may have been built in 1790, when John Carroll was in England for consecration. There was also a God's acre, or cemetery, about the church, but this does not appear in the picture. It lay mostly on the eastern side towards Charles Street, but some graves were also to be seen even in front in Saratoga Street according to reliable report. In reality the southwest corner of Charles and Saratoga Streets was in olden times the only spot thereabouts not occupied by one of several graveyards: northwest was St. Peter's; northeast, the German Calvinists'; southeast, St. Paul's. No wonder that when, in 1800, Dr. Davidge erected his "Anatomical Hall" there, an outraged populace demolished the sacrilegiously suggestive structure. The church grounds were enclosed by a picket fence on Saratoga Street, and probably also on Charles Street. While the improvements were in progress the original chapel could still be used for service and the intervening wall needed not to be disturbed until the addition was completed. When the wall was finally removed it was only necessary to turn the altar so as to face the worshipers now assembled in the new building and to erect the partitions already mentioned.

The house for the clergy built in 1784 was enlarged in February, 1830, the addition being "in front of and adjoining the Rev. Dr. Pise's room." The front was extended and the entrance changed to the side facing the church. The Rev. Bernard Diderick attended the church monthly from 1775. "From 1775 to 1784," says the Rev. W. P. Treacy in "Old Catholic Maryland," "Rev. Bernard Diderick was assigned to Elkridge and Baltimore." But careful research proves that he was not the only priest that came to Baltimore during this period. In the archives at Loyola College may be seen a number of sermons supposed to be his handwriting marked "Balto." The subject of one is "Hell," delivered here October, 1775. He was chosen for St. Peter's probably on account of his familiarity with French, a large

contingent of the congregation being French Acadians or their descendants. It is interesting to note from Abbé Robin's books of travels that the parishioners of St. Peter's complained of Father



RT. REV. MGR. GEORGE W. DEVINE, ST. JOHN THE EVANGELIST, BALTIMORE, MD.



RT. REV. MGR. WM. E. STARR, RECTOR EMERITUS, CORPUS CHRISTI, BALTIMORE, MD.

Diderick's bad singing of the Mass. This good priest was a Walloon from Southeastern Belgium. For nearly two years he was stationed at Deer Creek, and left there toward the close of 1774. In the Jesuit Catalogue he is marked as attending Elkridge, that is Doughoregan in 1774. He died at Notley Hall, Prince George's County, September, 1793.

The first priest to reside in Baltimore was the Rev. Charles Sewall. He was born at St. Nicholas, St. Mary's County, Md., July 4, 1744. Having studied at St. Omer, he entered the Society of Jesus in 1764 and returned in company with the Rev. Augustine Jenkins to this country May 24, 1774. Succeeding the Rev. Ignatius Matthews at Deer Creek, he attended the district lying between the Susquehanna and the Patapsco. There is a local tradition that Baltimore was occasionally visited by the priest at Deer Creek. In December, 1782, we find him making regular entries in the baptismal register at St. Peter's and presumably located in Baltimore, being, according to the testimony of Archbishop Carroll, the first stationary pastor of the town. The date usually given of his advent to Baltimore is 1784. He did not come direct from Deer Creek. He was probably at Frederick for a short time before coming, whether stationed there or only on a visit is not clear, but one of his letters was written at Frederick. When the Rev. Mr. Nagot and Chateaubriand reached Baltimore from France, July 10, 1791, they were conducted by the Rev. Mr. Sewall in the absence of the bishop to a house at No. 94 Baltimore Street. Father Sewall experienced so much difficulty in his endeavor to build up a church at Baltimore that he lost courage and asked to be sent to Conewago; but he finally consented to stay, his superior having fixed his residence in Baltimore. "I always thought," wrote the Rev. Mr. Pellentz, the local Superior of Conewago, "that he could do more for God's greater glory and the salvation of souls in Baltimore than here. For that reason I advised him in his troubles to have patience and to take courage. To the same extent I called to his remembrance that Saints Ignatius and Theresa expected always great success when they met with serious obstacles in the beginning of a new college or monastery. The hardships Mr. Sewall suffered made me think that Baltimore in time will be a flourishing mission."

Leaving Baltimore in 1793 he went to Conewago, where he labored for some years. In 1798 he built the Church of St. Thomas, Charles County, where he was Superior from 1797 till his death, November 10, 1806. He had re-entered the Society of Jesus, which was restored in 1804. "This respectable priest, though a faithful and zealous clergyman," says one writer, "had very moderate abilities as an orator." In a letter to Bishop Carroll from St. Thomas's he mentions the long and fatiguing rides which his reverend assistant was obliged to make and then adds concerning himself: "As for myself, I may sing the negroes' song 'Ho, boys, Most Done.'" And in another of a later date, after speaking of his sufferings and the hardships of long sick-calls, he writes: "Though I am broken down with former missionary rides and labors I will go as long as I can, '*Si adhuc sum necessarius, non recuso laborem.*'"

No regular baptismal records were kept till the advent of Father Sewall as pastor, December, 1782. Three entries are made for that month, Mary Treaner, William McCort and Thomas Long McGuire, all infants. These are the oldest Catholic records in Baltimore and of them we have only the copy attested by the Rev. Mr. Beeston, as follows:

"I, Francis Beeston, Priest and Rector of Saint Peter's, Baltimore, hereby certify that the preceding sixty-five pages of Baptismal Records and the preceding seven pages of Marriage Records have been faithfully transcribed from the original Register of Baptisms and Marriages kept by my predecessor, Rev. Mr. Charles Sewall. I also hereby certify that no registers of Baptisms or Marriages were kept at this place before the said Rev. Mr. Charles Sewall resided here. In witness whereof I herewith sign my name.

"Beeston, Rector of Saint Peters."

During the year 1783 there were 77 baptisms representing a congregation of about 1000 souls, including servants and slaves who formed a large part of the Catholic population. During the year 1795 the baptisms numbered 275 and the marriages 60, indicating a Catholic population three times as large as in 1783. The General Assembly of Maryland at the November session of that same year passed an act incorporating the "Trustees of the Roman Catholic Church in Baltimore Town," naming as trustees the Right Rev. John Carroll, the Rev. Francis Beeston, Messrs. Robert

Walsh, James Barry, David Williamson, Charles Chequiere, Charles O'Brien, Luke Tiernan and George Rosensteel.

The Baltimore Cathedral may be said to have had its inception at Rome in the mind of the Sovereign Pontiff, Pius VI. In the Bull erecting the See of Baltimore under date of November 6, 1789, and appointing the Very Rev. John Carroll as the first Bishop, are to be found these words: "We commission the said bishop-elect to erect a church in the said city of Baltimore in the form of a Cathedral Church, inasmuch as the time and circumstances may allow." This was 32 years before the opening of the Cathedral, and a number of years before any known movement was set on foot for the carrying out of so worthy a purpose. The courage of Bishop Carroll in undertaking so great a work bordered on audacity, considering the slender means at his disposal.

The first meeting of the trustees took place at the Presbytery, December 29, 1795. The Right Rev. John Carroll was elected president and the Rev. Francis Beeston, vice-president. It was resolved to open a subscription for the building of a new cathedral church and enlarging the ground already held. One-third of the whole subscription was to be paid March 1, 1796; one-third September 1, 1796; and the balance March 1, 1797. At the next meeting held early in 1796 the gentlemen who solicited subscriptions for the cathedral were requested to collect the same and make returns thereof, together with their respective subscription papers, to the bishop by the first Monday in next March. Directions were given to enclose the Cathedral Square after a sufficient sum of money was collected to defray the expenses thereof and after those gentlemen who advanced money for the purchase of the ground had been repaid. It was resolved that James Barry and David Williamson having each advanced $1500 for the purchase of lots from George Gale be refunded out of the first monies received. On April 10, 1796, the Rev. Mr. Beeston presented the following inventory of property belonging to the Catholic congregation in Baltimore:

1. That square of ground bounded on the North by Dulany Street, on the East by Star Alley, on the South by Smith Street and on the West by Wolfe Street, given by Mr. William Fell to the Catholics of Baltimore city for a burying ground.

2. Six lots on Philpot's Hill.

3. An organ, a monstrance, one chalice, one ciborium, and various church ornaments belonging to St. Peter's congregation.

The square of ground given by Mr. Fell is situated where St. Michael's Church now stands and was the old St. Patrick's burying ground. The six lots on Philpot's Hill lay between Grant (now Granby) and Queen (now Pratt) Streets on the north and south, and between Wolfe (now Little Gough) and Exeter on the east and west. They had been in the church's possession for some years and had been intended as the site for the new cathedral. In 1796 a larger lot 200 feet square, immediately opposite on the north side of Pratt Street and known as Cathedral Square, was purchased.

In consideration of the sum of 2000 pounds current money, George Gale conveyed to the trustees of the Roman Catholic congregation of Baltimore Town by deed dated July 14, 1796, ten lots in Baltimore County, adjoining Baltimore Town. This square is situated in southeast Baltimore, and the ten lots comprise the block bounded by Queen (now Pratt) Street, Wolfe (now Gough) Street, Prince (now Stiles) Street, and Exeter Street, being part of a parcel of ground laid out by Brian Philpot. This ground was held by the church until 1810, when it was divided and sold in separate lots.

Bishop Carroll makes reference to both pieces of property on Philpot's Hill in the following pastoral:

"Proposal for Subscription. — The inconvenience felt by those who attend Divine worship in the present church prevent many from going thither on Sundays and festivals; and the confusion unavoidable in a crowded and embarrassed throng of people hinders those present from paying due attention to Christian instruction and the offices of religion, and produce many other disorders. To remedy in some degree these and other inconveniences a temporary expedient has been resorted to of hiring a room on Fell's Point for the accommodation of part of the congregation; but besides the expense of this measure, the uncertainty of being able to continue it and its sufficiency to answer many parochial purposes are additional motives for attempting something more permanent and generally useful. To accomplish this, recourse is now had to the zeal and interest which (it is hoped) Roman Catholics feel for the honor of God and propagation of His Divine Religion.

"The Trustees of the Congregation of Baltimore judged it advisable to open subscriptions for building a church and purchasing some ground adjoining to that already possessed on Philpot's Hill as well for the sake of rendering the church itself more convenient as to be enabled hereafter to erect other useful edifices especially a Free School for the gratuitous education of poor Catholic children.

"A firm reliance is entertained that the subscribers will have nothing in view but the honour of God, their salvation and the benefit of their families and their Christian brethren. Their subscriptions therefore will not regulate the distribution of Pews in the new Church, but when the work is completed the mode of allotment will be made public, and, it is hoped, be deemed reasonable and give general satisfaction.

"The subscriptions are payable at different periods. Baltimore. Printed by Pechin & Co., No. 27 Gay Street."

No date is affixed to this letter, but it was evidently written before the purchase of Cathedral Square in 1796, as it makes references to subscriptions for "purchasing some ground adjoining that already possessed on Philpot's Hill." When the allotment of pews was afterwards made, no pew was sold for more than $400, but apparently priority of choice in selecting pews was accorded to the persons whose names headed the general subscription list. Thus interpreted, the subscription of Charles Carroll of Carrollton, would consist of two parts, $400 for his pew and $1200 toward the erection of the cathedral. The following persons contributed $500 or more to the building of the cathedral: Charles Carroll of Carrollton, $1600; David Williamson, $1400; Luke Tiernan, $1300; Thomas C. Jenkins, $1200; John Hillen, $1100; Basil S. Elder, $1000; John Walsh, $1000; Thomas Hillen, $900; William Jenkins, $800; Edward Jenkins, $800; Francis Mitchell, $700; Solomon Hillen, $650; Charles Moss, $650; Edward Ducatel, $600; William McQuinn, $600; Peter Cox, $550; Michael Tiernan, $550; John Caton, $520; Thomas Whelan, $520; Samuel Legrande, $520; Patrick Bennett, $515; Felix Jenkins, $510; John Piet, $510; Patrick Tiernan, $510; William Jenkins, $505; Jacob White, $505; Richard Caton, $500; Dr. Peter Chatard, $500; Abraham White, $500; John White, $500; John Creagh, $500; Thomas Meredith, $500.

In the year 1803 the bishop made another public appeal in behalf of the cathedral. In the diocesan archives is preserved a copy of an appeal for funds, written in French, of which the following is a translation:

"To GENERAL BONAPARTE, FIRST CONSUL.

"General First Consul:– The Bishop of Baltimore in the name of the Catholics of the United States of America has the honor to implore your assistance for an enterprise which has need of your help. It is in accordance with this consideration, General First Consul, that the Catholics of the United States dare turn their eyes toward you in piety. After having suffered a long time under oppression, they enjoy, under a wise and moderate government, the free exercise of their worship, but they have no temple where they can assemble with becoming decency, and their past misfortunes have reduced them, so that they are unable to bear the expenses which such an edifice demands. Are they presumptuous, General First Consul, in hoping that you will not disdain to favor their wish, and to prove to them your good-will for the construction of a cathedral in the city of Baltimore? Such a proof of your devotion to the welfare of the Church, in a country allied to your own, would cause the Catholics of the United States to share the sentiments which the people of France cease not to manifest for you. As for myself, happy to be their spokesman to you, I shall take the liberty to say to you that I share their confidence, and to offer to you the homage of the profound respect with which I am, General First Consul,

"Your very humble and obedient servant,

"J., *Bishop of Baltimore.*

"Baltimore, August 26, 1803."

According to the custom of that time, a lottery was resorted to as a means of raising the sum required ($200,000) to advance the great work. Lotteries were held for St. Paul's Episcopal Church, Baltimore, in 1779, 1788 and 1805, for the First Presbyterian Church in 1762 and 1789, and for the Second Presbyterian Church in 1805,



RT. REV. MGR. JAS. F. MACKIN, ST. PAUL, WASHINGTON, D.C.



RT. REV. MGR. THOMAS S. LEE, P.R. ST. MATTHEW, WASHINGTON, D.C.

$50,443 being raised in this way for St. Paul's Church and $18,780 for the two Presbyterian churches. The Baltimore market-house at Gay and Baltimore Streets was completed from the proceeds of a lottery held in 1763. There were three grants by the Legislature of Massachusetts of lottery privileges to the Corporation of Harvard College, one in 1772, another in 1794, and a third in July, 1806. The committee to raise funds for building a Catholic cathedral, consisting of the Rev. Mr. Beeston, David Williamson and Robert Walsh, presented a lottery scheme which was adopted by the board of trustees, March 24, 1803. John W. Butler received the contract to print the tickets, which were stitched in books and covered with blue paper, each book containing 100 tickets, together with 1200 copies of the scheme, the whole to cost $70. It was advertised in three Baltimore papers and in two Philadelphia papers. Samuel Vincent and Samuel Cole were engaged to prepare the tickets for the wheel and the necessary books for drawing the lottery.

Applications for tickets came from Philadelphia, Alexandria and all parts of the country. Almerine Marshall, at Wythe Courthouse, Va., asked that $200 worth be sent to him. The Rev. Mr. Beeston, the treasurer, was requested to go to Washington and Alexandria, Mr. Robert Walsh to Philadelphia, and Mr. Tiernan to Annapolis for the purpose of selling tickets. After the first drawing, which took place in February, 1805, the price of tickets was advanced from ten to twelve dollars. The first prize of $20,000 was drawn by Bishop Carroll, who at once transferred it to the Cathedral Building Fund, remaining as he was, "the poorest bishop in the world, without resources or revenue."

At the meeting of the trustees, November 13, 1811, it was resolved that application be made to

the legislature for authority to raise by lottery a sum of money, not exceeding $50,000, to be applied toward completing the cathedral. The following gentlemen were named as managers: David Williamson, Luke Tiernan, William Jenkins, Philip Laurenson, John Walsh, Thomas Hillen, F. J. Mitchell, Basil J. Elder, A. White, Jr., Matthew Bennett, John Hillen and Charles Carroll, Jr. The permission was granted by an Act of the Legislature of 1811–12. In August, 1826, the trustees again applied to the Legislature for an Act enabling them to hold a lottery, but on June 12, 1827, they deemed it inadvisable to hold one at that time. This is the last reference to lotteries in the church record.

Had the residential section of the city continued to expand toward the south and east, the Gale lot at Pratt and Exeter Streets would have been an eligible site for a cathedral, being then adjacent to the most fashionable quarter of the city; but Baltimore, like nearly all the large cities of the world, chose the north and west as the best site for homes. Until 1805 it was apparently still the purpose to build the cathedral in East Baltimore. As early as May, 1800, it is true David Williamson and Robert Walsh had been authorized to sell the lots north of Cathedral Square "on such terms as they shall judge proper," but not until 1805 was the site on Cathedral Square abandoned. On June 22 of that year the following question was discussed by the trustees: Has the Board a right to change the site of the cathedral from the ground formerly purchased? The conclusion was that the Board may build the cathedral elsewhere and apply the money arising from the lottery to pay for it.

The selection of a new site for the cathedral had not been free from difficulty. The present site had been proposed as the most desirable spot, but the cost of the lots deterred the Building Committee and it was resolved to erect the cathedral on the burial ground adjoining St. Peter's Church. When the space had been partly cleared and some of the bodies were already removed, there arose a strong feeling of disapprobation and a memorial was presented to the Bishop remonstrating against the use of that spot and especially against disturbing the dead. Bishop Carroll did not yield at once; he replied with some feeling, urging the plea of the necessity of economy in view of the heavy cost of the lots which all desired. When, however, the clergy of the Seminary supported the view of the memorial in a document signed by them February 26, 1806, Bishop Carroll consented to the acquisition of the present site. A new subscription was begun, headed by two generous Catholics, who contributed largely, and the owner, Gen. John Eager Howard, reduced the price so as to remove one of the obstacles.

Bishop Carroll had made his final arrangements to commence the building on the lot of the old Cathedral or St. Peter's, when the Rev. Mr. Dubourg of the Seminary called on him expressly to suggest the importance of procuring a more eligible position on the summit of the hill. The good bishop at first listened very unwillingly to the proposal; his plans had been matured; everything was prepared to carry them into execution; and then there was the $25,000 for the purchase of the lot. This was nearly the amount of what had been collected for the new church. At length, after much conversation, the Bishop asked Mr. Dubourg if he would raise the funds for this purpose, to which having replied affirmatively, Mr. Dubourg left him with a promise to return at the end of the week and report his prospect of success. In a few days, he informed Bishop Carroll that he had collected a very large sum principally among the mechanics of the city and that the richer class, with a few words of exhortation from their chief pastor, would supply the remainder of the amount. In fact Bishop Carroll next day appealed in a special manner to the more wealthy of his congregation, $13,000 was soon added to the first contribution, and the ground immediately purchased, the benevolent proprietor having in consideration of its intended destination deducted $5000 from the price he originally demanded.

On March 11, 1806, four months before the laying of the cornerstone, the trustees decided that the site for the intended cathedral should be the lot or square bounded on the north by Franklin Street, on the east by Charles Street, on the south by Mulberry Street, and on the west by a street 65 feet wide to be opened from Mulberry to Franklin Street. The price asked by the owner, Colonel Howard, was $20,571.60. One-fifth of the amount was to be paid January 1, 1807, the residue in four, five, six, and seven years, bearing interest from April, 1807. No better site could have been chosen, for according to the topograhic survey made of the city, the height of the cathedral ground above mean low water is 115 feet, or fifteen feet higher than the base of the column of Washington monument. It is one of the highest points in the city and one of the few localities from which water will flow to the four points of the compass.

At the same time a committee was chosen to consult on the means of annexing to the city the ground chosen for the site of the Cathedral, and to confer with Colonel Howard regarding the grading of Charles, Mulberry and Franklin Streets. It was decided to sell lots on Philpot's Hill belonging to the congregation. From the proceeds of the sale the sum of $1000 was voted for the use of the new Church of St. Patrick. No part of Cathedral Square on Philpot's Hill, however, was sold before 1810.

The ground having been secured July 7, 1806, was set apart for the ceremony of blessing the cornerstone of the proposed edifice. The proceedings were conducted with the greatest ceremony. The concourse of Catholics and even Protestants was immense, for the whole city had become interested in the erection of a building

regarded as a great ornament to Baltimore. At 8.30 o'clock in the morning, the Right Rev. Bishop Carroll in his episcopal robes, with crosier and mitre, preceded by a procession of twenty priests



RT. REV. MGR. T. RUSSELL, S.T.L., D.D., ST. PATRICK, WASHINGTON, D.C.



VERY REV. EDWARD J. WUNDER, V.F., ST. PATRICK, CUMBERLAND, MD.

and junior ecclesiastics — the priests with surplices and stoles and the others in surplices — proceeded through the streets and advanced from the west front up the intended nave of the church to a large wooden cross, which had been planted on the spot where the high altar now stands.

Having there recited the part of the office appropriate to the blessing of that spot, the procession returned in the same order to the west front, where the bishop blessed the first foundation stone, at the southwest corner of the building, sprinkling it with blessed water, while assisting clergy repeated the one hundred and twenty-sixth psalm. Then, kneeling, he began the Litany, which was continued to the end by the clergy. The stone being blessed and placed in its proper situation, the procession moved round the entire foundation of the church, repeating the fiftieth psalm, while the bishop followed, sprinkling holy water and invoking at three equally distant spots the blessing of Almighty God upon the undertaking. On returning to the place where the stone was laid, the hymn of the Holy Ghost, "Veni Creator Spiritus," was intoned and sung to the end; and the ceremony concluded with a prayer for the assistance and direction of the same Divine Spirit. The bishop addressed the audience in a touching and timely discourse, holding out the hope that the building to be erected might be a source of grace to multitudes in time to come — "et erit elevatus super omnes et fluent ad eam omnes gentes."

In a recess in the foundation stone was set a copper plate with a Latin inscription, thus translated: "The first stone of the Cathedral Church to be erected for the honor of Almighty God, under the title of Jesus and Mary, was placed this 7th day of July, 1806, by the Right Rev. John, Bishop of Baltimore." The names of the twenty ecclesiastics present are not known, but they must all or nearly all be included in the following lists, as it is not likely that priests from any distance came, owing to the difficulty of traveling in those days. The clergy of Baltimore were: Monsignor Carroll, Monsignor Neale, the Rev. Mr. Beeston of the pro-Cathedral, the Revs. Messrs. Nagot, Tessier, David, Babade, Flaget, DuBourg, Paquiet, of the Seminary, the Rev. Mr. Moranville of St. Patrick's, the Rev. Mr. Mertz of St. John's, and the Rev. Mr. Perigny, guardian of the public library and attending Carroll Manor. In the seminary as students were: Messrs. J. Castillo, J. Lipp, William O'Brien, F. Clarke, M. Byrne, F. Rolof, J. Gallaher, J. Hickey, D. Cottineau, P. Joubert, T. Schaeffer, E. Fenwick, B. Fenwick. The Rev. Mr. Nagot is known to have been absent at Pigeon's Hill, Pa., and the Messrs. Fenwick had gone to Georgetown.

The architect was an Englishman, Benjamin Henry Latrobe, grandfather of former Mayor Latrobe of Baltimore, and the designer of the National Capital at Washington. He presented more than seven designs. Though a Protestant, he made no charge for his services. "To the disinterested benevolence and the pious sensibility of a clergyman of your Church," he wrote to Bishop Carroll, "I owe my existence, at all events an existence of which I have no reason to be ashamed, and I hope I have never since omitted an opportunity of honoring and serving the Church of which he was a splendid ornament." . . . "My principles of good taste," he wrote, "are rigid in Grecian architecture, and whenever the Grecian style can be copied without impropriety, I love to be a mere copyist."

The dimensions of the cathedral are as follows: The outward length from the rear wall of the sanctuary to the front portico is 226 feet 11 inches; its former length 190 feet 2 inches. The rear wall of the original building was straight. The additions of 1890 consist of an extension of 24 feet 6 inches to this end of the main building, plus the 12 feet 3 inches of the circular sanctuary, making a total of 36 feet 9 inches in additional length. The length of the main building, exclusive of the portico and the circular projection in the sanctuary, is 180 feet 6 inches. The width of the front in Cathedral Street is 75 feet 10 inches. The portico is 62 feet 8 inches wide and 34 feet 2 inches deep. On the two sides are transepts which are 35 feet 9 inches wide and project 20 feet beyond the main building, making the extreme width of the building 115 feet 10 inches. The Sanctuary is 70 feet wide and 68 feet deep. The church has a seating capacity of 1200.

The floor of the cathedral is five feet higher than the level of the ground on account of which eight steps are ascended to reach the vestibule. By that means a space has been left beneath the floor, which is arched underneath to form separate vaults.

The main walls of the cathedral are faced with variegated granite from quarries in the neighborhood of Ellicott City, the same quarries from which the stone used on the addition made by Cardinal Gibbons was obtained. The Cathedral both in its interior and exterior is of Roman architecture. The interior is of the Roman classic style. The pilasters and columns are of Grecian Ionic, which are used with propriety in connection with Roman Classic work. The two interior subordinate domes, one east and one west of the large central dome, are characteristic features of a Byzantine Church, but are not Byzantine. A Byzantine feature on the exterior is the design of the two small towers. These might be termed Russo-Byzantine. As nothing in Roman architecture afforded a position for a belfry, the architect naturally was led into the medieval architecture of Russia, where he found the memorable bell-shaped tower of Moscow, and the towers on the Baltimore Cathedral are very similar to those on the Cathedral of the Assumption at Moscow. While not strictly harmonizing with the rest of the building, they are not objectionable. "I have heard my father say," writes the Hon. F. C. Latrobe, "that the first plan contemplated small domes in place of the present towers which have been criticized as 'Moorish.' The original plan was, however, changed and the small domes omitted." The entrance approach is of Ionic architecture, the large pillars being of the Ionic order.

The cathedral is remarkable throughout for the chaste simplicity of its design and the proportion of its parts. Visiting Lulworth Castle Chapel, where Bishop Carroll was consecrated, Archbishop Gibbons, in June, 1880, remarked, in a letter: "Interiorly, it is a facsimile of the Baltimore Cathedral." Perhaps Archbishop Carroll had it in mind in making suggestions to Mr. Latrobe. The high altar was a gift to Archbishop Maréchal by priests at Marseilles, France, who had been his pupils while he taught theology in the Seminary at Aix-en-Provence. A Latin inscription upon it reads:

Altare, hoc
Quod a sacerdotibus Massiliensibus
(Discipulis olim suis) Dono acceptum
Ambrosius Archiep. Baltim.
Pridie Kal. Jun. A. D. MDCCCXXI
Rite Piaverat
Jacobus Roosevelt Bayley
Archiep. Baltim.
Solemni Ritu Consecravit
VIII Kal. Jun. A. D. MDCCCLXXVI.

The meaning may be rendered in English as follows: "This altar, presented to Ambrose Archbishop of Baltimore by priests of Marseilles who had been his pupils, was blessed by him on May 31, 1821, and was consecrated by Archbishop Bayley on May 25, 1876."

This altar, as Archbishop Bayley says in his diary, was never consecrated before 1876 although the original inscription now on the reverse side of the tablet bearing the present inscription states it was consecrated by Archbishop Maréchal on May 31, 1821. Twice has this altar been moved since it was first set up, once when the altar and the floor of the sanctuary were raised by Archbishop Eccleston and again in 1890, when the sanctuary was enlarged.

From the time when the cornerstone was laid, preparations for work on the Cathedral continued. In October, 1806, the Building Committee were authorized to select hammered stone for the walls, and orders were given "that when the walls of the Cathedral be raised to the Water table the work be stopped till next Spring." The gray granite from the vicinity of Ellicott's Mills was drawn by oxen in carts and "the outside walls were carried up to the entablature in a few years, when the War, with other causes, suspended its progress." Work on the Cathedral proceeded slowly. Foreign commerce was stopped for more than a year by an Act of Congress in 1807, and the Trustees were hampered by lack of funds. The War of 1812 brought on stagnation in business.

In October, 1816, it was decided to commence the rebuilding of the Cathedral in the spring of 1817. In January, 1817, Luke Tiernan, Treasurer of the church, exhibited a note from Ellicott and Company granting permission to the trustees to take stone from their quarry on the same terms as formerly, that is, to have it from the same part of the quarry and to leave all stone not suitable for use in the Cathedral. In October, 1818, it was resolved to carry the towers of the Cathedral "'up to the square,' or cornice, this season, that the temporary roofs may be put on them."

On May 31, 1821, the Cathedral, though not yet entirely completed, was solemnly dedicated by Archbishop Maréchal. Although the doors were opened at nine o'clock, great numbers of people had assembled in the vicinity of the church several hours before, and thousands were obliged to depart without witnessing the interesting ceremonies. Upon the conclusion of these ceremonies, pontifical high Mass was sung by the Archbishop, and an eloquent sermon was delivered by the Rev. Roger Baxter, S.J., professor of philosophy in Georgetown College, who took his text from Chronicles, VII, 16: "For I have chosen and have sanctified this place, that my name be there forever, and my eyes and my heart may remain there perpetually."

"An old gentleman, who was present informs us," says a writer of 1845, "that the spectacle was the grandest ever to that time beheld in Baltimore. The church was densely crowded from the sanctuary to the vestibule." Archbishop Maréchal, wearing a golden mitre, and bearing in his hand the crosier (now in the possession of Notre Dame University), which had been used by Bishop Carroll in laying the cornerstone of the cathedral in 1806, was an impressive figure.

During the years of Dr. Whitfield's administration the present archiepiscopal residence at No. 408 (then 106) North Charles Street was built.

The problem of providing the Archbishop with a suitable residence had occupied the minds of the trustees for many years. The Abbé Moranville often told how amused he was when, shortly after his arrival in this country, he was directed to the "episcopal palace" in Saratoga Street for which he inquired. Archbishop Maréchal resided at St. Peter's until 1825, when he took up his residence in Charles Street, in a house that had been purchased for him by the trustees during the summer of that year, the price paid being $6000.

Upon the death of Archbishop Maréchal in 1828, Dr. Whitfield left his own house on Franklin Street to go to the archiepiscopal residence on Charles Street near Saratoga, where he resided until 1830, when the present archiepiscopal residence was completed. The clergy, however, continued to reside at Saint Peter's, for a number of years after the archbishop came to live in the present rectory. In Charles Varle's "View of Baltimore," published in 1833, it is said that the archbishop resides on Charles Street, east of the Cathedral, and Rev. Messrs. Smith, Wainwright and Damphoux, the Cathedral clergy, in the parsonage at Saint Peter's, which is described as "convenient and roomy."

Until 1865 the rectory was a small building, the chancery office and other living-rooms being in the present basement. "I remember," writes an old gentleman, "that our family nurse took me to Father White for my first confession. His study was on the ground floor to the left facing the main entrance."

In September, 1842, Capt. William Kennedy gave $500 to repair the rectory, and in 1865 he donated a large sum for the purpose of building the two wings and adding another story. Over the window at the west end of the library in the south wing of the cathedral rectory, is a marble tablet with this inscription:

GULIELMO KENNEDY
Ejusque consorti,
Mariae Annae Jenkins,
Quod Archiepiscopi Aedes
Magnis impensis ampliarint,
A. H. S. 1865
In grati animi signum
Hunc lapidem Archiepiscopus posuit —

the English translation of which is: "This tablet was set up in the year of Redemption 1865, by the Archbishop of Baltimore as a mark of gratitude to William Kennedy and Mary Anne Jenkins, his wife, for their munificence in enlarging the Episcopal residence."

The cathedral bell was cast in Lyons, France, and placed in the south tower July 27, 1831, the year in which that tower was built. It weighs 3500 pounds and is four feet high and fourteen feet in its greatest perimeter. For many years it was considered one of the largest bells in the country. The necessary funds were contributed by gentlemen who had formerly been instructed under the tender care and attention of Archbishop Maréchal when professor at the Seminary of Lyons. Under the bell is a heavy metal clapper used for all low Masses, and on the outside two hammers, one for the hour and the other for the



REV. WM. A. FLETCHER, D.D.
CATHEDRAL, BALTIMORE, MD.



REV. LOUIS R. STICKNEY,
CHANCELLOR

Angelus, worked by the clock. Running around the bell are six bands of tracery. On the outside of the bell on opposite sides are two medallions several inches high. One is the Crucifixion and the other the Madonna and Child, with the words: "Jesus — Maria." The inscriptions in French and Latin encircling the upper part of the bell are: *La très Sainte Vièrge. Ambrosius Maréchal, Archiepiscopus Baltimorensis tertius, Ponere curavit — Pius VII, Leo XII, Pius VIII. Faite à Lyon par Joseph Frère Jean, MDCCCXXX.*"

The little bell that strikes the half-hour is twenty inches high and six inches around its outer edge. Three bands of tracery work encircle it. On one side is a medallion of the Good Shepherd and on the other, Mary with the Divine Infant.

After the erection of the bell, work was begun on the towers of the Cathedral, the south tower being completed in 1833 and the north tower in 1838.

The portico was added in 1863. During the summer of 1865 the interior of the cathedral was thoroughly renovated, the small domes newly embellished with religious illustrations, and the interior of the great dome was made peculiarly an object of decoration. The stationary pulpit was removed from the church. It stood directly in front of the pillar on which the memorial tablets now appear, and is said to have been manufactured by Anthony Jenkins and Brother. It was attached to the pillar, was surmounted by a canopy designed to match the one over the archiepiscopal throne, and was reached by a winding stairway. A cross stood on the canopy, corresponding with the mitre over the throne, and underneath the canopy back against the pillar, was a scroll design bearing the words: *Go teach all nations.* The pulpit had

stood there for several decades and had frequently been occupied by Archbishop Hughes, Bishops England and Lynch. It was with difficulty that the preachers could be heard from it, and it was sometimes facetiously styled the "Tomb of Eloquence." The present movable pulpit was put in the church several years before the removal of the old one, but at funerals of distinguished prelates the sermon was delivered from the permanent one. Eight tablets of black marble commemorative of the deceased archbishops were embedded in the wall, where the old pulpit stood, and over the gallery at the main entrance windows were cut to admit the light, which was much needed at that end of the church. The gallery over the main entrance, for years occupied by the Christian Brothers and their pupils, was during the summer of 1867 converted into a pew gallery for the congregation.

The fresco work was criticized as not being in harmony with the architecture of the building. "My early recollection of the interior of the cathedral," writes Hon. F. C. Latrobe, grandson of the architect, "is that the walls and interior of the domes were tinted with a dull gray color which was entirely in keeping with the dignity of the architectural design and which was, I know, in accordance with the taste and drawings of the architect. My father disapproved of the bright coloring which was substituted for the cold gray tint by Archbishop Spalding. His criticism was that it detracted from the dignity of the interior by the introduction of the bright coloring which he considered gaudy."

There are three names and three dates which will forever remain inseparably associated with the Cathedral building: those of Carroll, Maréchal and Bayley; 1806, 1821 and 1876 respectively. The cornerstone was laid by Carroll in 1806, the Dedication was performed by Maréchal in 1821, and the Consecration was the work of Bayley in 1876. On Ascension day, May 25 of the year 1876, the venerable Mother Church of the United States was solemnly consecrated with all the pomp and splendor of the Roman Pontifical.

The ceremonies occupied six hours and a half, commencing at 8.30 A.M. None but participants were admitted during the preliminary services. The gates were closed and a guard of 75 members of the Young Catholic Friends' Society were on duty, assisted by a detachment of police. Cathedral and Mulberry Streets were thronged with an orderly assemblage of people, who had an opportunity of witnessing the procession as the circuit of the building was made in the ceremony of sprinkling and blessing the exterior of the edifice. At half-past eight o'clock the procession of priests and seminarians followed by the Archbishop, who was assisted by Fathers Starr and Fonteneau moved from the archiepiscopal residence to the Cathedral, where twelve candles before the twelve crosses on the walls of the church were lighted. The procession then returned to the archiepiscopal residence where in the oratory, relics of Saints Lawrence and Victor had been kept during the preceding night under a guard of honor. The seven penitential psalms having been said before the relics, the Archbishop passed three times round the church sprinkling the walls with holy water, while the antiphons were sung. The Archbishop then knocked with his crosier at the main entrance to the church, saying, "Lift up your gates ye heavenly princes and let the King of Glory enter!" Father Curtis from within responded, "Who is the King of Glory?" to which came from the clergy the chanted answer, "The Lord, mighty and potent." The Archbishop and his deacons of honor then entered, and the Veni Creator and Litany of the Saints were chanted. The Archbishop with the point of his staff wrote the Greek and Latin alphabets upon the floor, sprinkled with ashes in lines crossing diagonally from right to left and from left to right, signifying that the Lord is the Alpha and the Omega, the beginning and the end. The casket of relics was borne in procession to the cathedral and was deposited within the main altar, which was anointed with chrism by the Archbishop and sealed with cement. The altar was incensed and the Archbishop anointed the crosses on the altars, the seminarians and priests chanting a psalm. The front of the altar was anointed and incensed three times with the sign of the cross. The consecration services were concluded with the customary prayers and preparations made for the pontifical Mass.

In the procession were 9 bishops, 75 priests and 70 seminarians. The Celebrant of the Mass was the Consecrating Prelate, the Most Rev. Dr. Bayley, assisted by the Very Rev. Dr. Dubreul and the Rev. Dr. Magnien. The sermon was preached by the Right Rev. Dr. Gibbons of Richmond, afterwards Cardinal. Among the Prelates present were Bishops Lynch of Charleston, Domenec of Pittsburgh, Foley of Chicago, Becker of Wilmington, Corrigan of Newark, Gross of Savannah, Kain of Wheeling, and Monsignor Seton of Jersey City.

The most extensive improvements in the Cathedral have been those made by Archbishop Gibbons. On April 6, 1879, His Grace announced the building of a sacristy, the shortening of the gallery at the main entrance and the renovation of the interior, the whole to cost $28,000. In July of that year the sacristy was under roof, and workmen were busy putting up the scaffolding for the frescoing which was done under the direction of Signor Gregori. The walls behind the main and side altars being removed, the sacristies, one on the south side, used by the priests and the other on the north, used for sanctuary work, and which formed an apse in the rear of the sanctuary, were removed, and the present sacristy was erected, the north wall being pierced to afford an entrance from the sacristy to the cathedral sanctuary. It was first proposed to use brick in building the sacristy, but on the eve of closing the contract Archbishop Gibbons insisted on the sacristy being

constructed throughout of granite, the same as that in the original structure. The main entrance from the rear was in the center of the sanctuary, but is now to the left from the new sacristy. It is a building 30 by 52 feet and 19 feet in height. A solid oak vestment case elaborately carved, stained-glass windows and frescoed ceiling are the most prominent features. In the basement is a room of the same size for altar boys. The wooden flooring of the sanctuary was removed and replaced with marble tiling.

The two side altars, which faced the center of the dome, were taken down and reset, but turned so as to face each other as at present. Their localities were reversed, that of the Blessed Virgin being placed on the left, and that of the Good Shepherd on the right of the main altar. Archbishop Gibbons and Father Thomas S. Lee gave their personal attention to the work, and by their suggestions aided in making it worthy of the building and the spirit which prompted it. Some years later the old brick pavement in the aisles of the church was taken up under the direction of Father Lee, and the present tiling put down, the funds for this purpose being supplied by Mrs. Jarvis Spencer.

The enlargement of the sanctuary was also contemplated in 1879, but the work was not begun until May, 1890. Notwithstanding the original size of the sanctuary on solemn occasions when there was a large number of priests and seminarians in attendance it had a crowded appearance. To obviate this the east wall was extended twenty-four feet six inches at a cost of $37,000. The main altar was moved back to the line of the church's original wall on the foundation of which it now rests. The side altars remained undisturbed in their present positions, where they were placed during the summer of 1879. The new addition more than doubled the area of the sanctuary. The ceiling space corresponding with it and the rest of the interior of the church received fine artistic embellishments. The artist was Costaggini, who aided Brumidi in designing and painting the ceiling and frieze of the dome of the Capitol at Washington, and who completed the work after Brumidi's death.

The reopening ceremonies took place on Sunday, November 9, 1879. The possession started from the archiepiscopal residence. It moved around the Mulberry Street side of the cathedral to the main entrance in the following order: A censer-bearer followed by 26 altar boys in rich vestments; about 130 seminarians and some 50 or 60 priests of the archdiocese; Bishops Gross of Savannah, Moore of St. Augustine, Ryan of Saint Louis, Kain of Wheeling, Keane of Richmond, Becker of Wilmington, Lynch of Charleston, and Archbishop Gibbons of Baltimore. As the procession entered the church, every portion of which was crowded with people, the orchestra, under Professor Rosenberger, played a grand march. Pontifical high Mass was celebrated by the Archbishop, assisted by the Rev. E. McColgan, V.G., as deacon; the Rev. M. Dausch as subdeacon; the Rev. D. E. Lyman as assistant priest and the Rev. Fathers Chappelle and Magnien as deacons of honor. Father McCallen was master of ceremonies. The sermon was delivered by the Right Rev. Bishop Ryan of Saint Louis.

Until the extension of the rear wall of the Cathedral, in 1890, there were three marble altars in the sanctuary. The main altar stood about eighteen feet to the west or in front of its present location. Before 1879 on either side under the arches formed between the two massive pillars in the front of the sanctuary and the transepts were niches or chapels in which were inserted two altars. On the north side between the throne of the archbishop and the choir transept was the Miserere Altar, dedicated to the Good Shepherd. A wooden statue of the Good Shepherd with a lamb on His shoulders surmounted the tabernacle and on the base was the inscription "*Pastor Bone, Miserere Nobis,*" from which it derived its name. This altar was used for the repository during Holy Week. In the corresponding niche on the south side was the altar of the Blessed Virgin. When the sanctuary was enlarged, in 1879, the statue of the Blessed Virgin was changed to the north side and set at right angles with the railing. In its place the statue of the Miserere was erected to occupy a similar position on the south side, and about the year 1891 the statue of the Sacred Heart, which had already succeeded that of the Good Shepherd, was replaced by the present one of St. Joseph. After the enlargement of the sanctuary, in 1890, two marble altars were placed there, one on the right and the other on the left of the apse. Saint Michael's, on the right, with the statue surmounting it was donated by Mrs. Michael Jenkins and the altar on the left by James Sloan. St. Michael's is used at present for the repository. The splendid railing of Grecian marble was donated (1906) in memory of William Boggs by members of his family.

The organ formerly in the sanctuary of the cathedral was built by Henry Niemann in 1879 for Gregorian music, and was adopted by the Rev. Thomas S. Lee, who was then rector of the Cathedral. The instrument was of the three-manual type, and had 32 stops. This music, however, did not seem to meet with approval, and it was decided to have the choir again in the gallery and also to place a new organ there, which had to be completed by October, 1884, when the Plenary Council was to meet at the Cathedral. The time given to build the organ was so short that the contract for the new instrument was placed with the late Hilbourne L. Roosevelt, of New York. It cost about $11,000, nearly all of which was collected by the Rev. Geo. W. Devine, then chancellor of the archdiocese. In building this new instrument, the old case, and some of the pipes which had been in the former gallery organ built by Mr. Hall of New York, over 65 years earlier,

were retained. The new instrument has 37 stops, and is of the three-manual type.

The contract for building the older organ was given in June, 1819, and it cost $6000. Mr. Hall was invited to come to Baltimore to confer with the Trustees regarding it. In 1832 it was "by far the largest organ in the United States." In Comstock's Philosophy it is called the largest organ in the country. Mr. Roosevelt incorporated in the new organ one set of the diapason pipes on account of the excellent condition of the wood.

In the year 1890 it was decided to enlarge the sanctuary of the Cathedral, and in order to do this it was found necessary to remove the organ, which was purchased by Henry Niemann, reconstructed, and sold to one of the Baltimore churches, with a new case and front. The case which was formerly in the sanctuary at the Cathedral was very massive and elaborately designed of black walnut, and was sold with an organ built for a church in Baltimore City.

The Cathedral has four ostensoria: one presented by His Holiness Leo XIII to his Eminence Cardinal Gibbons, on occasion of the silver jubilee of the latter's episcopate. Two others were gifts of Miss Emily Harper and Michael Jenkins. In 1873 a magnificent chalice from Rome was presented to the cathedral by Miss Mary Chatard. The bowl is of solid gold, and the base is wrought of rich silver, gold plated and studded with precious gems.

One of the first free schools in Baltimore was established in the Cathedral parish. Even before the beginning of the nineteenth century, and at least 30 years before the inauguration of free schools by the state and municipal authorities, Bishop Carroll, in a pastoral, pleaded for the establishment of Catholic free schools. The school for boys was opened December 8, 1817. In 1823 St. Mary's Female Orphan School was established. and on March 3, 1823, the first orphan was received, On the site of St. Peter's pro-Cathedral, Calvert Hall was built in 1849, the estimated cost being $10,200. The Chief Justice of the United States and the Mayor of Baltimore, named in the inscription placed in the cornerstone, were both Catholics and members of the Cathedral parish.

The present Cathedral parish school was opened under the patronage of Archbishop Spalding, in October, 1871. The building occupied was situated on the southeast corner of Franklin Street and Lovegrove Alley and the Sisters of Notre Dame, in charge of the school, daily attended it from St. Alphonsus's Mission House. It was known as St. Joseph's Metropolitan School. In 1892 the present school building, with accommodations for the Sisters, was erected on its present site. It was begun under the auspices of the Rev. Father Lee, pastor of the Cathedral, but before its completion he was transferred to Washington. Bishop Donahue of Wheeling, successor to Father Lee, completed the work.

From the opening of the Cathedral the choir has been representative of the best musical talent of the city. In September, 1877, Archbishop Bayley, wishing to institute a Gregorian choir, selected Edmund Hurley, present director of the Paulist choir, New York, to be organist and master of a male choir. In 1879 Archbishop Gibbons restored the mixed choir under the direction of F. X. Hale. About this time there was also formed a sanctuary choir for the purpose of singing the Proper of the Mass and Vespers. After two years it was decided to try another style of music, the Caecilian, which is very plain and severe, and seldom admits solo parts. The Rev. Jos. Graf, who came from Ratisbon, introduced this style and acted as director of the choir from 1881 to 1886, when Mr. Hale was recalled. He has remained in charge ever since, and under his direction the musical services have been broadened and elevated. He has adhered closely to the classic masses using both the Gregorian chant and figured music. On the more solemn occasions, the custom obtaining at present is to have two choirs, the seminarians singing the Proper in the sanctuary, and the mixed choir supplementing it with modern music. Gregorian music was introduced at the cathedral on February 4, 1877, when it was sung at the Vesper service by 25 choristers vested in cassock and surplice, and seated in the sanctuary, with Professor Piron as leader. The psalms were alternately chanted by voices in choir and sanctuary. There were about 30 boys in training at that time. On the third Sunday of September, 1877, the Gregorian chant was sung at the high Mass, Professor Hurley being in charge of the new choir.

Probably nowhere in Baltimore can a better idea of the Roman Catacombs be had than in the crypt of the Cathedral. Directly under the place where the high altar used to be is the site where formerly rested the remains of four of the Archbishops — Whitfield, Eccleston, Kenrick, and Spalding; Carroll and Maréchal having been laid under the northeast pier that supports the dome. Of these tombs nothing now remains save two or three portions of the brick side walls of the graves, and the outlines of some other portions on the adjoining walls, which were demolished when the bodies were transferred to the Mortuary Chapel directly behind the main altar. The transfer took place twelve years ago, November 9, 1897, when it was found that Archbishop Carroll had been buried in a zinc case. The coffin of Archbishop Maréchal was opened, and literally exemplified the text, "Dust thou art and unto dust thou shalt return." Archbishop Whitfield's body was the best preserved. When the front plate of the casket of Archbishop Kenrick was removed, it showed His Grace's pectoral cross. In connection with the tomb of Archbishop Spalding a singular fact occurred: from the top of the cross on the slab a beautiful fern-like figure grew and lasted for several years. The crypt is a subterranean chapel, the entrance to which is directly in the rear of the cathedral.

It is a fire-proof structure of stone and iron faced with white marble. The central space is about fourteen feet long and ten feet wide. On either side are six chambers for the bodies of deceased prelates. From the floor to the roof of the crypt the distance is about ten feet. It is lighted by electricity. Inside the entrance leading to the crypt is a spacious half-moon shaped vestibule. In the new crypt the original slabs which marked the resting places of the six archbishops in the old crypt have been placed in position. The six caskets containing the ashes of the deceased prelates were so decayed by age that they had to be incased in new wooden boxes before being moved. The six caskets occupy the six chambers at the south wall of the crypt. The receptacles on the north side are reserved for the remains of the future Archbishops of Baltimore.

In a vault beneath the vestibule of the Cathedral, near the main entrance, are deposited the remains of an adult and a child, the former according to Charles Varle in his "View of Baltimore," published in 1833, being "the body of a lady distinguished for her virtuous deeds," supposed to be the step-sister of Archbishop Eccleston.

Prominent among the members of the Cathedral parish have been Luke Tiernan, John Walsh, William Jenkins, Thomas C. Jenkins, Charles Carroll, of Carrollton, and Chief Justice Taney.

Shea, the historian of the Catholic Church in the United States, makes this reference to Charles Carroll: "Baltimore, which the venerable Charles Carroll of Carrollton could remember as a single line of seven or eight houses, now found five Catholic Churches insufficient to accommodate the faithful, and two new edifices were rising."

Mr. Carroll died at Baltimore, November 14, 1832. The last rites of the Church were administered to him by the Rev. Mr. Chanche of St. Mary's College. He died at the residence of his son-in-law, Richard Caton, from which the funeral took place, the procession being comprised of the state and municipal authorities, various societies, military companies and thousands of citizens. At the cathedral, a High Mass was celebrated, and absolution given. The body was then removed to Doughoregan Manor. Speaking of his public career, his biographer says: "During thirty years passed in public life embracing the most eventful period of the history of the United States, Mr. Carroll as a politician was quick to decide and prompt to execute. His measures were open and energetic. He was more inclined to exceed than fall below the end which he proposed. As a speaker, he was concise and animated; the advantages of travel and society made him graceful; books, habits of study and acute observation made him impressive and instructive. As a writer, he was remarkably dignified, his arrangement was regular; his style was full without being diffuse, and though highly argumentative, was prevented from being dull by the vein of polite learning which was visible throughout."

In his last days, he uttered these remarkable words: "I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth and prosperity the most of the good things which the world can bestow — public approbation, esteem, applause — but what I now look back on with the greatest satisfaction to myself is that *I have practised the duties of my religion.*"

Roger Brooke Taney, born in Calvert County, March 17, 1777, came to Baltimore in 1823, and after the demise of Pinckney, he stood at the head of his profession until 1829, when Wirt came to share that honor with him. He resided on East Lexington Street, opposite the site of the present courthouse. He was a pew-holder and a regular attendant of the cathedral congregation. He succeeded John Marshall on the supreme bench, and in 1837 became Chief Justice. He died in Washington, October, 12, 1864, the day on which slavery was abolished in his native State. "Many years ago," says Cardinal Gibbons, "Chief Justice Taney was a regular and devout worshiper at the cathedral. One of the clergy of the archbishop's household told me that he always felt a certain embarrassment in preaching before the great jurist. One day, he remarked to the Judge himself his sense of trepidation in observing him among the hearers. The jurist replied, 'I always listen to the Lord's anointed with attention and reverence. I regard all sermons as good when Christ is extolled and virtue praised. Indeed, I have never heard a bad sermon in my life.'"

In a letter to his cousin, Judge Taney wrote, "Most thankful I am that the reading, reflection and experience of a long life have strengthened and confirmed my faith in the Catholic Church, which has never ceased to teach her children how they should live and how they should die."

Writing from Frederick, March 2, 1871, the venerable Jesuit Father, John McElroy, said: "The well-known humility of Mr. Taney made the practice of confession easy to him. Often I have seen him stand at the outer door leading to the confessional, in a crowd of penitents, majority colored, waiting his turn for admission. I proposed to introduce him by another door to my confessional, but he would not accept of any deviation from the established custom. A few days after the death of his wife, I called on him in Baltimore. He was much crushed and broken in spirit after such bereavement, as might be expected. He received me, however, with his usual kindness and courtesy. During my visit, a gentleman, with his carriage, sent to let Mr. Taney know that he came expressly to give him a little airing in a drive to the country for an hour or two. He (Mr. Taney) sent for answer that he must decline his kind offer; and then turning to me, said: 'The truth is, Father, that I have resolved that my first visit should be to the cathedral to invoke strength and grace from God to be resigned to His Holy will, by approaching the altar and receiving Holy Communion,' preceded, of course, by confession."

Wm. George Read, Judge T. Parkin Scott, B.U. Campbell, Fielding Lucas, John Murphy, Wm. Kennedy, Michael Courtney Jenkins, Jerome Bonaparte and John B. Piet were also parishioners. In recent times some of the names found on the pew roll are those of Charles J. Bonaparte, Michael Jenkins, George C. Jenkins, Allan MacSherry, A. Leo Knott, Robert Rennert, the Misses Abell, Edgar H. Gans and Victor Baughman.

Among the clergy connected with the cathedral have been the late Bishop Curtis of Wilmington and his predecessor Bishop Becker, Bishop Foley of Chicago, and the present Bishop of Wheeling, Dr. Donahue. The Rev. C. C. Pise, who issued "A History of the Church" in 1829, the Rev. Thomas R. Butler, one of the presidents of Mt. St. Mary's College and the Rev. Charles I. White who founded and edited "The United States Catholic Magazine," all labored for some years in the cathedral parish.

The successive rectors of St. Peter's pro-Cathedral have been: Charles Sewall, 1782–93 (first resident pastor); Francis Beeston, 1793–1809; Enoch Fenwick, S.J., 1810–20. Assistants — Rev. Matthew O'Brien, O.P., 1809–11; Rev. Mr. Ryan, 1812; S. F. Burgess, O.S.F., 1819–21; Rev. James Whitfield, 1818–20. The rectors of the Cathedral: James Whitfield, 1820–28; Roger Smith, 1828–33; C. I. White, 1841–43; H. B. Coskery, 1843–72; John Dougherty, 1872–73; Thomas S. Lee, 1873–91; P. J. Donahue, 1891–94; C. F. Thomas, 1894–1900; Wm. A. Fletcher, 1900. Assistants — Charles C. Pise, 1827–32; John F. Hickey, S.S.; Thomas R. Foley, 1848–70; Thomas A. Becker, 1864; James Gibbons, 1865–68; Thomas S. Lee, 1868–73; William E. Starr, 1873–1881; A. A. Curtis, 1874–86; George W. Devine, 1881–85; P. J. Donahue, 1886–91; C. F. Thomas, 1894–1900; William T. Russell, 1895–1907; William A. Fletcher, 1895–1900; Louis O'Donovan, 1900; P. C. Gavan, 1902; Louis R. Stickney, 1907. Diocesan Chancellors — Thomas A. Foley, 1868–70; William E. Starr, 1873–81; George W. Devine, 1881–85; P. J. Donahue, 1886–91; P. C. Gavan, 1902.

The principal historical events of which the Cathedral has been the scene are as follows: Cardinals invested at the Cathedral: — James Gibbons, June 30, 1886; Francis Satolli, January 5, 1896; Sebastian Martinelli, May 8, 1901. Bishops consecrated at St. Peter's pro-Cathedral. — Leonard Neale, Baltimore, December 7, 1800; Michael Egan, Philadelphia, October 28, 1810; John Cheverus, Boston, November 1, 1810; Ambrose Maréchal, Baltimore, December 4, 1817. At the Cathedral. — Benedict J. Fenwick, Boston, November 1, 1825; John DuBois, New York, October 29, 1826; James Whitfield, Baltimore, May 25, 1828; John Baptist Purcell, Cincinnati, October 13, 1833; Samuel Eccleston, Baltimore, September 14, 1834; John J. Chanche, Natchez, March 14, 1841; Richard Whelan, Wheeling, March 21, 1841; William Taylor, Hartford, March 17, 1844; Wm. Henry Elder, Natchez, March 17, 1844; John Barry, Savannah, August 2, 1857; Augustin Vérot, St. Augustine, April 25, 1858; Thomas A. Becker, Wilmington, August 16, 1868; James Gibbons, Baltimore, August 16, 1868; Thomas R. Foley, Chicago, February 27, 1870; William H. Gross, Savannah, April 27, 1873; Henry Northrop, Charleston, January 8, 1882; A. J. Glorieux, Boise City, April 19, 1885; Alfred A. Curtis, Wilmington, November 14, 1886; Leo Haid, North Carolina, July 1, 1888; John S. Foley, Detroit, November 4, 1888; Placide Louis Chapelle, Santa Fe, November 1, 1891; Patrick James Donahue, Wheeling, April 8, 1894; Edward P. Allen, Mobile, May 15, 1897; Henry Granjon, Tucson, June 17, 1900; Thomas James Conaty, Los Angeles, November 24, 1901; Denis J. O'Connell, May 3, 1908; Owen B. Corrigan, January 10, 1909.

Notable Events in the History of Archdiocese: Baltimore an archbishopric, April 8, 1808; dedication of the Cathedral, Feast of the Ascension, Thursday, May 31, 1821; primacy of Baltimore declared July 25, 1858; celebration of the silver jubilee of Pius IX, June 19, 1871, brilliant illumination of the Cathedral and Archbishop's residence attended by immense throngs; consecration of the cathedral, Feast of the Ascension, Sunday, May 25, 1876; centenary of the Consecration of Bishop Carroll, November 10, 1889; centenary of the establishment of Saint Mary's Seminary, October 28, 1891, commemorated by a solemn Mass at the Cathedral; four hundredth anniversary of the discovery of the New World, October 16, 1892; silver jubilee of the episcopate of His Eminence Cardinal Gibbons, October 18, 1893; first Episcopal Consecration, the Right Rev. Benedict J. Fenwick, November 1, 1825; first Ordination, Stephen DuBuisson, S.J., ordained by Archbishop Maréchal, August 7, 1821; first marriage in the parish, Greme Spence, a merchant at Charles and Pratt Streets, and Susan Randal, by Archbishop Maréchal, July 8, 1821; first baptism in the parish, Anthony Hitzelberger, born June 17, 1821, baptized July 8, 1821, by the Rev. James Whitfield, rector; the first Bishop consecrated in the United States, the Right Rev. Leonard Neale, December 7, 1800; the first priest ordained in the United States, Stephen T. Badin, May 25, 1793; oldest marriage record preserved, Peter Gerard to Magdalen Momillon, April 20, 1783; oldest baptismal record, Mary Treaner, born November 8, 1782, baptized December 25, 1782, Thomas Rutledge and Mary Smith being sponsors.

"Trustees of the Roman Catholic Congregation": Robert Walsh, 1795–1805; David Williamson, 1795–1830; Luke Tiernan, 1796–1830; Edward Neale, 1798–1801; Richard Whelan, 1800–02; William Spalding, 1801–03; Thomas C. Jenkins, 1805–07; Basil S. Elder, 1806–43; Bernard Coskery, 1806–09; John Walsh, 1807–43; William Jenkins, 1810–43; William Kennedy, 1840–74; Thomas C. Jenkins, 1843–81; Alfred Jenkins, 1843–76; Basil R. Spalding, 1843–63; M. Courtney

Jenkins, 1843–69; B. U. Campbell, 1854–55; T. Parkin Scott, 1856–74; C. Oliver O'Donnell, 1863–78; Charles M. Dougherty, 1870–81; Austin Jenkins, 1874–89; William M. Boone, 1874–79; E. Austin Jenkins, 1876; Charles J. Bonaparte, 1878; Dr. E. F. Chatard, 1879–81; Alfred Jenkins, Jr., 1879–93; Michael Jenkins, 1882; Charles B. Tiernan, 1882.

All Saints (Forest Park), Baltimore, Md. — This parish was founded in September, 1912, when Rev. Timothy B. Kenney was appointed pastor. The church was dedicated on September 12, 1912. The boundaries of the parish have not yet (1914) been determined. The congregation numbers 400 souls.

St. Alphonsus, Baltimore, Md. — The earliest German Catholic congregation in Baltimore was established on February 17, 1792, and held the first Divine Service in a house near Center Market. The cornerstone of the first church was laid in 1799, and the church was dedicated in 1800. It was called St. John the Evangelist and stood on the site of the Church of St. Alphonsus. Rev. F. Reuter, pastor from 1800 to 1804, fomented a schism which resulted in open defiance of the Bishop, and the matter was carried into the courts, which in 1805 decided in the Bishop's favor. Succeeding pastors were Revs. F. X. Brosius (1804–05), Nicholas Merz (1805–20); J. W. Beschter, S.J. (1820–28); Louis Barth (1828–38), Benedict Bayer (1830–40). In 1840 Archbishop Eccleston confided the charge of the parish to the Redemptorists, the first pastor being Rev. Joseph Prost, C.SS.R. (1840–41), the first of his Order to come to Baltimore.

The cornerstone was laid on May 1, 1842, for a new Gothic stone church on the site of the old building, to be called the Church of the Immaculate Conception, later changed to St. Alphonsus'. Rev. James Salzbacher, canon of St. Stephen's, Vienna, officiated, assisted by Rev. Dr. Raymond, president of St. Mary's College, and Very Rev. A. Czvitkovics, provincial of the Redemptorists in the United States. On March 14, 1845, the church was blessed by Archbishop Eccleston, and on August 1, 1869, it was consecrated by Bishop Whelan of Wheeling. Among the pastors were Revs. Alexander Czvitkovics (1841), Peter Czackert (1847), Venerable John Nepomucene Neumann, afterwards Bishop of Philadelphia (1848 and again in 1851); Gabriel Rumpler (1849–51); George Ruland (1852–54, and again in 1860–61); F. X. Seelos (1854–57); Maxim Leimgruber (1857–60, and again 1873–74); Leopold Petsch (1862–63, and again 1871–73); Robert Kleinedam (1863–65); Michael Miller (1865–68); Joseph Wissel (1868–71); George Roesch (1874–77); Andrew Zeigler (1877); Henry Dauenhauer (1884); Sebastian Breihof (1887); Adalbert Frank (1893); Francis Auth (1898); Ferdinand Bott (1911) and T. George, who was appointed in August, 1913.

The school was founded at the same time as the church. In 1847 a building was erected which was burned down in the great fire of 1873, when the present school was built. It is in charge of 3 Brothers of the Christian Schools and 5 School Sisters of Notre Dame; the roll in 1914 showed 206 pupils. The societies established are: Holy Family; Altar; Rosary; Archconfraternity of the Immaculate Heart of Mary; and German Catholic Federated Society. The congregation numbers 2500 souls.

St. Ambrose, Baltimore, Md. — This parish, founded on June 30, 1907, by Rev. Philip J. Walsh, the present pastor, was established for the Catholics of Park Heights, Baltimore, of whom there are about 1000. The Sunday-school has 82 pupils in charge of 2 teachers. The parish societies are Sodality of B.V.M. and Holy Name Society. The church property is valued at $10,000.

St. Andrew, Baltimore, Md. — This parish was founded by Rev. Michael Dausch, who was appointed about 1877 to organize the congregation and collect funds for a church. The site was purchased in November, 1877, the cornerstone of the church was laid on January 2, 1878, and the church was dedicated on October 6, 1878, by Archbishop Gibbons, who also preached the dedication sermon. It was the first church dedicated by him after his elevation to the See of Baltimore. Father Dausch remained the pastor until his death, on July 26, 1892. He was succeeded by Rev. P. M. Manning, who was appointed on September, 15, 1892, and died in September 1906. On October 1, 1906, Rev. Joseph Cunnane was appointed. His assistants are Revs. Thomas Murphy and T. J. Lennan.

The parish numbers about 3000. In 1903 St. Andrew's Hall was erected. The principal societies are: Holy Name, Young Men's Lyceum; St. Vincent de Paul's; Young Catholic Friends; and St. Andrew's Literary Society.

One of the priests attends the Johns Hopkins Hospital and the Hebrew Hospital. The school, at first held in the basement of the church, was founded in September, 1879, and originally taught by lay teachers. It is now in charge of 8 School Sisters of Notre Dame, and has an attendance of 465 children.

St. Ann, Baltimore, Md. — This church owes its existence to the faith and generosity of Captain William Kennedy, a retired sea-captain, who erected it as a monument to his wife, Sara Ann Kennedy. Both are buried within the church, as are also the founder and first pastor, Rev. William E. Bartlett, Colonel William M. Boone, and his wife Sallie P. K. Boone. At the request of Father Bartlett, an anchor which had served Captain Kennedy during his voyages, and for years had rested at the gate leading to the old family mansion, was placed on the lawn of the church.

Father Bartlett was ordained in Rome on May 25, 1874, and served at the cathedral until appointed on June 6, 1873, to the new congregation of St. Ann's. Services were held in the chapel of

Captain Kennedy's home until the completion of the church in 1874. Captain Kennedy's daughter, Mrs. Sallie P. K. Boone, left a fund of $13,000 with which to build transepts and a sanctuary to the church, and Father Bartlett purchased ground of the Kennedy estate on which he erected a rectory, school and Sisters' house. Cardinal Gibbons consecrated the church in October, 1896.

St. Ann's, at first a small suburban parish, possesses (1914) a Catholic population of 5000. There are 500 children in the parochial school, which is in charge of 8 school Sisters of Notre Dame, and 700 in the Sunday-school. The pastor, Rev. C. F. Thomas, J.C.D., LL.D., was born in St. Peter's parish in Baltimore, May 12, 1858. After serving as assistant in Washington and Baltimore, he became pastor of the Sacred Heart parish, Mount Washington, Md., then chancellor of the archdiocese and rector of the cathedral. On April 10, 1900, he succeeded Father Bartlett at the latter's death, and has since his appointment enlarged the rectory and school.

St. Barnabas, Baltimore, Md. — This parish was founded in 1907 by Very Rev. Thos. B. Donovan, S.S.J., and was formed from the two other parishes in Baltimore for colored people, St. Francis Xavier's and St. Peter Claver's. An Episcopalian church was bought, fitted up and dedicated to St. Barnabas. Succeeding Father Donovan were Fathers Aunciaux and Butsch. Rev. Charles A. Evers, S.S.J., took charge in September, 1908. The parochial school was founded by Father Evers, S.S.J., and has an attendance of 200 children, taught by 5 Oblate Sisters of Providence and 5 lay teachers. The congregation numbers 1600, and is rapidly increasing. The Sunday-school has 250 pupils in charge of 8 teachers.

St. Benedict, Baltimore, Md. — In the spring of 1893, Cardinal Gibbons decided that a new church was necessary on Wilkens Avenue, since that section of the city was rapidly developing, and on March 15 of that year offered the proposed church to the Benedictines. They accepted, and shortly afterwards bought a tract of land between Wilkens Avenue, Millington Lane and Young Street. During the construction of the small frame church, the congregation heard Mass in a house which was on the property. On August 13, Rev. F. Stephan Lyons took charge of the parish and said the first Mass in the new church on August 20. The solemn dedication took place on November 26. Among the generous donations are: a bell, given by the City Council; the vestments, Mr. C. F. Nitsch; the sanctuary lamp, Mr. Bauernschmidt; the high altar, Mr. John Wetzler; the side altars, Mr. C. Rosendale; carpet for the sanctuary, Mr. John Farrell. The end of the year saw the church in debt for $18,500. During the following year the church was decorated, at a cost of $385, but owing to the generosity of Mr. Nitsch, who was in the brick business, and other contributions, the debt was not increased. In 1895 stained-glass windows were put in the body of the church, those in the sanctuary having been previously donated by Mr. and Mrs. W. B. Hayes. The donors of the other windows are Joseph F. Kraus, Robert



ST. ANN, BALTIMORE, MD.

Gatson, the Holy Name Society and the Blessed Virgin Mary Sodality.

In September of the same year a parochial school was opened in charge of the Benedictine Sisters. 1898 was the banner year financially for St. Benedict's, for at the end of it the debt was reduced to $16,000. The pastors never drew any salary as the interest and current expenses took all the income. By 1905 the finances were put on such a flourishing basis that part of the income was set aside to reduce the debt. An addition of 40 feet was made to the church in 1913, and the church was rededicated by Cardinal Gibbons on October 26.

The school is in charge of 4 School Sisters of Notre Dame, and has an attendance of 205 pupils. The congregation numbers 1200. The societies established in the parish are: Holy Name; Blessed Virgin Sodality; Children of Mary; League of the Sacred Heart; Sanctuary Society; Church Debt Association; Sodality of the Holy Angels; St. Vincent de Paul.

Father Lyons was succeeded on May 25, 1895, by Rev. Ferdinand Haitung; then followed: Revs. Walter Stehle (August 25, 1895); Lawrence Haas

(June 30, 1898); Macarius, and others; William Hein (November 1, 1898), and Aloysius Luther (September 9, 1911), all Benedictines.

St. Bernard, Baltimore, Md. — This church was originally situated on the Hillen Road, where it was attended as a mission of St. Ann's. In 1890 Cardinal Gibbons appointed Rev. Edward J. Wunder as the first resident pastor, and he began his duties on December 25, 1890. On account of the inconvenient location, he decided to build a new church on the present site, Gorsuch Avenue and Independence Street. The cornerstone was laid on July 26, 1891, and the church was dedicated on November 22. A rectory was then added.

Father Wunder was succeeded by Revs. D. DeWulf; P. J. Leneghan; and Theodore D. Meade. Father Meade was ordained in 1869 by Cardinal Gibbons when Vicar Apostolic of North Carolina. He took charge of St. Bernard's in 1900, and is assisted by Rev. T. J. Toolen. The congregation numbers about 1000 souls, and there are 75 members in the Holy Name Society.

St. Bridget, Baltimore, Md. — The cornerstone of this church was laid in May, 1854, but its early years are for the most part unrecorded in any chronicles now extant. Father Dolan, rector of St. Patrick's, founded the parish, and built the church from his own private fortune. The first name which appears on the register is that of Father Michael O'Reilly, but his predecessor is said to have been Father Constant or Constantius. The present rectory was built by Cardinal Gibbons, the first resident priest, the former pastors having lodged at St. Patrick's. Many pastors of St. Bridget's have become eminent, among them Cardinal Gibbons, Rev. John Foley, later Bishop of Detroit, Rev. John T. Gately and Rev. William L. Jordan. Father Jordan was at St. Bridget's for 31 years, and was succeeded by Rev. Lawrence J. McNamara.

Father McNamara was born at North Adams, Mass., on August 22, 1868, came to Baltimore when eight years of age and attended the parochial school in St. Ann's parish, afterwards spending two years at Loyola College. He made his classical studies at St. Charles' College and his philosophical and theological studies at St. Mary's Seminary, and was ordained on June 21, 1893, by Archbishop Chapelle, celebrating his first Mass four days later at St. Ann's, Baltimore. He then spent four months in Europe with the late Rev. William E. Bartlett, at that time pastor of St. Ann's, and on his return attended the Catholic University in Washington for one year, then assisted at the cathedral in Baltimore from April to September, 1904. He was then appointed assistant at St. Ann's, and on the death of Father Bartlett became pastor of St. Philip and St. James, and not long afterwards was returned to St. Ann's at the suggestion of Father Thomas. He was appointed pastor of St. Bridget's on March 19, 1901, and is assisted by Rev. John J. Corbett.

The Catholic population numbers 3200. The church property is valued at $80,500, of which $25,000 is the value of the church, $44,000 the value of the school, built with all modern improvements in 1904, $6000 the value of the rectory, and $5500 the value of the convent of the School Sisters of Notre Dame, 7 of whom are in charge of the school. The number of pupils is 375, and in the Sunday-school there are 605.

St. Casimir, Baltimore, Md. — St. Casimir's was founded in 1903 from the parishes of St. Stanislaus and Holy Rosary for the Polish Catholics near Patterson Park. The first pastor, Rev. Francis Weiszok, was succeeded by Rev. Joseph Dulski, and on the death of the latter in 1906, the parish was given over to the Franciscans (Minor Conventuals), Rev. Joseph Bok, O.M.C., being appointed pastor. Father Bok was born in Austria in 1871, entered the Franciscan Order of Minor Conventuals in 1890, finished his studies in Cracow and was ordained in 1898 by Cardinal Puzyna. He came to America in 1899, remained in Buffalo until 1906, when he came to Baltimore and was made rector of St. Casimir's. Assisting him is Rev. John E. Kurowski, O.M.C.

The brick building, which was erected in 1903 at a cost of $3500 and which serves as church and school, will be turned completely over to school purposes just as soon as the new church is completed. The latter will be of stone with a seating capacity of 1200, and is planned to cost about $90,000, and to be finished in 1914. The church property is valued at $17,000, including the brick rectory which cost $5000, and carries a debt of $5000. The congregation numbers 720 families or 3600 souls, and shows a steady increase through conversions and natural growth. Of its members 2 became priests, 5 are preparing for ordination and 10 girls entered various sisterhoods. Prominent among the benefactors of the church are: Peter Koscilniak, Michael Kordonski, Joseph Oles, Valentine Karwacki, Francis Zygaj, Joseph and Andrew Jaworski, Vincent Bryczynski, Anna Ptak and Michael Bowelicki.

The societies established are: St. Hyacinth (213 members); Knights of St. Michael (90); St. Casimir's Cadets (70); Holy Family (75); Holy Rosary (136); Sacred Heart (148); Blessed Sacrament (117); St. Cecilia (72); St. Cecilia's Choir (50); and B.V.M. Sodality (153). The parochial statistics for 1913 show 55 marriages, 183 baptisms, 2000 Easter communions, 90 First Communions, and in 1911 Bishop Corrigan administered confirmation to 450 candidates. The school roll for 1914 shows 568 children in charge of 7 Felician Sisters.

St. Catherine of Siena, Baltimore, Md. — This parish was founded in 1902, when Cardinal Gibbons appointed Rev. Caspar P. Elbert to organize the Catholics in northeast Baltimore. On August 3 he said Mass for the new congregation in a small chapel in East Preston Street which he had just

built. In October ground was broken for the church, and on the first Sunday of Advent following, the cornerstone was laid by Cardinal Gibbons, and the sermon preached by Rev. William A. Fletcher, D.D., rector of the cathedral. In the autumn of 1903 the church was completed and dedicated. Rev. John D. Boland was celebrant of the Solemn Mass, and Dr. Fletcher preached the sermon. The sermon at the vesper service was preached by Rev. Joseph A. Cunnane. In 1904 the school was started, with 5 Franciscan Sisters in charge. There are now (1914) 400 pupils and 8 Sisters. The Sunday-school has an attendance of 450 children in charge of 8 teachers.

On March 8, 1908, Rev. W. M. Clements succeeded Father Elbert. His assistant is Rev. William Humphries.

The Catholics number 1500. The parish societies are: Holy Name, St. Vincent de Paul, and League of the Sacred Heart.

St. Cecilia, Baltimore, Md. — This parish was organized about 1902 for the Catholics of that part of Baltimore known as Wallbrook. The founder and first pastor, Rev. Eugene S. Gwynn, is still in charge. He was educated at St. Charles' College and St. Mary's Seminary, Baltimore, and was ordained by Cardinal Gibbons in December, 1885. He was at once assigned to the mission of Liberty, Frederick County, Md., and after three years was appointed assistant to Father Foley at St. Martin's. He built the church, which is of graystone and which was dedicated in 1904 by Cardinal Gibbons. The congregation numbers 900 souls.

Corpus Christi, Baltimore, Md. — As Baltimore expanded to the north Cardinal Gibbons decided to form a new parish centering at Mount Royal and Lafayette Avenues (1880). Rev. William E. Starr, at that time chancellor of the archdiocese, was chosen to organize the parish. On January 6, 1881, the first services were held in the hall over the store at the southwest corner of Bolton and Dolphin Streets.

The cornerstone of the church was laid on March 25, 1886; and the dedication took place on November 20, 1881. The parish school was opened in September, 1882, with Miss Mary Colston and Miss Carrie Evans as teachers. In September, 1883, Rev. Francis P. Machall was appointed assistant and remained until January, 1886, when he was succeeded by Rev. Joseph H. Cassidy. Ground was broken for the new church, which was built by the generosity of the children of Thomas C. Jenkins as a memorial to their parents, on March 17, 1885; the cornerstone was laid on April 18, 1886, and the church was consecrated on January 1, 1891, by Cardinal Gibbons. Mass was celebrated by Bishop Foley of Detroit, and the sermon was preached by Archbishop Ryan of Philadelphia. The altar in the mortuary chapel of St. Joseph, where lie the bodies of Thomas C. Jenkins and Louise Carroll, his wife, was consecrated on January 2, 1891, by Bishop Northrop of Charleston. Rev. Joseph Cassidy remained until September 30, 1892. On June 30, 1893, Rev. James Nolan was made assistant.

Monsignor Starr, the first rector, was born in Baltimore in 1840 of Presbyterian parents, was educated in the public schools and the city college,



ST. CASIMIR, BALTIMORE, MD.

and at 21 was received into the Catholic Church. He then entered St. Charles' College and a year later St. Mary's Seminary, and was ordained in 1869 by Archbishop Spalding. He served as assistant at the Church of the Immaculate Conception in Washington, as pastor of St. Mary's at Rockville and St. Paul's, Ellicott City, where he remained until he came to Baltimore as chancellor. On July 1, 1894, Father Starr celebrated the twenty-fifth anniversary of his ordination, receiving a purse of $4000 in aid of the new rectory. On June 12, 1908, he received the degree of LL.D., from Loyola College, and on November 22 was invested with the purple of a domestic prelate. On January 28, 1909, he retired to become rector emeritus, and was succeeded by Rev. James F. Nolan. Father Nolan was born in 1865, is a graduate of Calvert College, St. Charles' College and St. Mary's Seminary, and made a postgraduate course at the Catholic University. He was for one year in charge of missions in Carroll and Howard Counties, and for fifteen years assistant at Corpus Christi. During his pastorate the church underwent a complete renovation through the munificence of Mr. Michael Jenkins. It was frescoed, a mosaic floor laid, the vestibules marbleized with gold mosaic ceiling, the tower replaced by a spire to carry out the original design. A clock with Westminster chimes was also installed. A set of mosaic stations executed by the Hardmans of England are being (1914) erected. His assistant is Rev. John A. Smith, who came to this parish from St. Joseph's in Baltimore, where he had spent nearly four years.

The Catholics number about 1500; the value of

the church property is $250,000. The existing societies are: Holy Name; Sodality of the Blessed Virgin; League of the Sacred Heart; Conference of St. Vincent de St. Paul; Propagation of the Faith; Mount Royal Beneficial Society; Bayley Council, C.B.L. The Sisters of St. Francis and Our Lady, whose work is among the negroes of the United States, have their motherhouse and novitiate here.

The school is in charge of 5 School Sisters of Notre Dame, and has 200 pupils.

St. Dominic, Hamilton, Baltimore, Md. — St. Dominic's parish was founded on July 1, 1906, with the celebration of Mass in Hamilton Hall by Rev. J. B. Manley, the first pastor. Ground was broken for a church on December 31. The site cost $4600, and the intersecting avenue was called "Gibbons Avenue" because the first deed on the new tract was made out in the name of the Cardinal. The cornerstone was also laid by the Cardinal on May 5, 1907, assisted by Revs. Dr. Dyer, S.S., Felix Ward, C.S.P., Justin McCarthy, Gilbert McDonald, M. J. Riordan, J. B. Manley, in the presence of about 5000 people, and the church was opened on August 4, 1907.

The principal benefactors of the church are: Mrs. Mary Emge, who donated the bell in memory of her husband; Mrs. M. Slavin, the marble altar in the Sacred Heart Chapel and a handsome sanctuary lamp; Mrs. K. Haneke, the marble altar in the Holy Face Chapel which was consecrated with the Sacred Heart altar on October 19, 1911, by Bishop Hugh MacSherry of South Africa; Mr. and Mrs. P. W. Divers of New York City, St. Joseph's altar; and Mr. and Mrs. A. Albrecht, the life-size statue of St. Dominic, which was blessed by Mgr. Mackin and placed in the church tower.

The church is at Hamilton, about a mile from Baltimore. It is of stone and cost about $35,000. The population numbers 200 families, or 800 souls, and is steadily increasing. The principal sodality is that of the Holy Name, which was established on May 29, 1910, by Rev. D. J. Kennedy, O.P.

St. Edward, Baltimore, Md. — This parish was formed to serve Calverton, Md., and the church was erected under the supervision of Rt. Rev. O. B. Corrigan, pastor of St. Gregory's Church, Baltimore, Md., and auxiliary bishop. The cornerstone was laid in 1880, and the church was dedicated in the same year. The parish grew so steadily that the parish of St. Cecilia's at Wilbrook was created from it. The pastors were: Revs. O. B. Corrigan; E. B. McKenzie; J. J. Dougherty; J. D. Marr; E. S. Gwynn; J. J. Dillon and James B. Kailer, who was appointed in November, 1907. The Catholic population numbers 700 souls. The Sunday school has 130 pupils in charge of 14 teachers. The parochial school has 50 pupils and 2 lay teachers.

St. Elizabeth, Baltimore, Md. — This parish was founded about 1895 by Rev. Thomas E. Stapleton, who built the first church. The cornerstone was laid on November 19, 1895, and the church dedicated on November 19, 1896. Father Stapleton was succeeded on March 12, 1903, by Rev. John J. Murray. Father Murray succeeded in paying off the debt, and on Sunday, August 6, 1911, broke ground for the new church. Cardinal Gibbons, assisted by a number of prominent clergymen, laid and blessed the cornerstone; the sermon on this occasion was preached by Right Rev. William T. Russell of St. Patrick's Church, Washington, D.C. The building was dedicated on May 5, 1912. The present value of the church property is about $200,000.

Father Murray's first appointment was that of assistant at St. Paul's; he was then for seventeen months chaplain of St. Mary's Orphan Asylum and Mount St. Agnes' Convent. His next charge was St. Luke's, Sparrow Point, of which he was pastor for ten years before coming to St. Elizabeth's. Assisting him is Rev. Walters McKenna.

The population of the parish is 2500. The parochial school, conducted by 12 Sisters of St. Francis, is attended by 75 children. The Sunday-school has an attendance of 700 pupils in charge of 14 teachers. The Catholic societies in the parish are: the Blessed Virgin Mary and the Holy Name.

Fourteen Holy Martyrs, Baltimore, Md. — In 1869 Rev. Father Wissel, C.SS.R., rector of St. Alphonsus' Church, invited all German-speaking Catholics in the western part of Baltimore to discuss the formation of a new parish. That part of the city was developing rapidly, and the distance from the parent church was considerable. The meeting was well attended, and it was agreed that the new parish should be formed. By donations and entertainments, the sum of $24,000 was soon raised, for which a lot, 175 feet deep, was bought on Mount Street running from Lombard to Pratt Streets. On May 1, 1870, ground was broken for a church and schoolhouse; on July 10 the cornerstone was laid by Very Rev. Joseph Helmpraecht, C.SS.R., and on January 1, 1871, Archbishop Spalding dedicated the church under the title of "The Fourteen Holy Martyrs."

The parish was successively in charge of the Redemptorists Andrew Ziegler, John N. Berger, Joseph Ratte and George Roesch until April 1, 1874, when it was given to the Benedictine Fathers of St. Vincent's Archabbey, Beatty, Pa., Father Meinrad Jeggle, O.S.B., being appointed first pastor. For over 21 years Father Meinrad labored for the spiritual and temporal welfare of his flock. To his untiring energy and wise administration is due the prosperous condition of the parish. His assistants were: Fathers Anthony Wirtner, Alcuin Maucher (deceased), Chrysostom Lochschmidt (now (1914) doing pioneer work in Colorado), Ferdinand Hartung, Basil Singer, and Father Augustine, all Benedictines. The Benedictine Sisters were for many years the teachers in the parochial school, but, being so far from their motherhouse in Chicago, they left, and the Sisters of Notre Dame, whose

motherhouse is in this city, took charge. The school attendance (1914) is 306, in charge of 7 Sisters. Father Meinrad's successors are: Fathers Phillipp, Rhabanus, Wilfrid, and Alexius Grass, O.S.B., who is assisted by Father Henry Schwener, O.S.B.

On May 25, 1902, the cornerstone of the beautiful new stone church was laid by Cardinal Gibbons. The church, which cost $60,000, is 128 feet deep, 64 feet wide, and 60 feet high, and is flanked by two noble towers 132 feet high. A splendid school, large commodious Sisters' dwelling and a fine rectory have been built. Branches of the following societies flourish in the parish: Confraternity of St. Benedict, The Holy Rosary, Altar and Poor Societies, the Knights of St. George (organized in 1873), St. Benedict's Council No. 123, Catholic Benevolent Legion (organized in 1885), and the St. Barbara Ladies' Beneficial Society (founded in 1886). The estimated population of the parish is about 200 families or 1000 souls, and statistics for 1912–13 show 108 baptisms and 26 marriages (10 mixed). The congregation is especially proud of its choir, which is composed of men only, and which endeavors to conform in its chant to the requirements of the *Motu Proprio* of Pius X.



ST. CATHERINE, BALTIMORE, MD.

St. Francis Xavier, Baltimore, Md. — This parish was the first established in Baltimore for colored Catholics exclusively. The church dates from 1836, having been originally built by the Universalist Society, by whom it was used as a church until sold for debt in 1839. It was then used for many years as a lecture hall. On May 1, 1844, the Whig National Convention which nominated Henry Clay for the presidency, assembled here, and on May 22, 1848, the Democratic National Convention nominated its candidates for president and vice-president. At the time of the Civil War the convention which intended to carry Maryland into the Confederacy was held within its walls. General Butler, however, frustrated these plans when he surrounded the building and carried off the members as prisoners to Fort Henry. In 1861 the building was sold to the German Lutherans, and in 1863 was secured for the Catholic congregation which had been worshiping in the basement of St. Ignatius'. After the War, Rev. Michael O'Connor, S.J. (formerly Bishop of Pittsburgh), bought it for colored Catholics.

Until 1871 the Jesuits took charge, Rev. Peter L. Miller being one of the early pastors. It was then given into the care of four Josephites from Mill Hill College, England, who were brought to Baltimore by Rev. Herbert Vaughan. These Fathers were Revs. C. Dowling, J. Gore, J. Noonan and C. Vigernaut. In 1874–75 the church was entirely renovated. Later it was placed in charge of the secular clergy, and in 1881 Rev. J. Slattery had charge. Rev. William Dunn succeeded Father Slattery, and Rev. Robert Carse took charge in May, 1909. The present pastor, Rev. N. P. Denis, S.S.J., is assisted by Rev. J. A. Gensheimer, S.S.J. The school, conducted by the Franciscan Sisters, has 400 pupils, and there are chapels at St. Francis' Industrial School for colored girls, and at St. Elizabeth's home for foundlings. The Catholic population numbers 3500.

ST. GREGORY THE GREAT, Baltimore, Md. — In October, 1883, Cardinal Gibbons formed this parish from the outlying districts of the Immaculate Conception and St. Martin's parishes. Ground was purchased at the corner of Calhoun and Baker Streets, and Rev. O. B. Corrigan, assistant at St. Peter's, took charge of the new work. Later this lot was sold and the present location at the southwest corner of Gilmor and Baker Streets was bought as being more desirable.

Rt. Rev. O. B. Corrigan was born in Baltimore on March 5, 1849, and was baptized in old St. Vincent's Church, North Front Street, on March 18, 1849. He entered St. Charles' College, in 1864, and St. Mary's Seminary in 1886. He accompanied Archbishop Spalding to Rome to attend the Vatican Council, entered the American College in 1869, and was ordained by Cardinal Patrizzi in St. John Lateran, on June 7, 1873. He served for two months at St. Patrick's Church, Washington, D. C., and on December 7, 1873, became assistant to Father McColgan, at St. Peter's Church, Baltimore. He was pastor of St. Edward's Church in 1878, was appointed pastor of St. Gregory's in October, 1884. On July 6, 1908, he was made vicar general and on October 3, 1908, received from Pope Pius X, the appointment as Titular Bishop of Macra and auxiliary to Cardinal Gibbons. His consecration took place on June 10, 1909.



CORPUS CHRISTI, BALTIMORE, MD.

The active work of the new parish, for a while known as St. Charles Borromeo's, was begun on January 6, 1884, when Very Rev. Edward McColgan, V.G., dedicated the building which had been rented as the temporary home of the parish; this same building in Fremont Street near Pennsylvania Avenue is now the Church of St. Peter Claver for the use of negroes.

Ground was broken on April 10, 1884, and the cornerstone of the school was laid on May 25, 1884, by Bishop Gross, of Savannah, Georgia, afterwards Archbishop of Oregon, who also preached. In the meantime services were continued in the Fremont Street chapel until, on August 24, 1884, the new building was sufficiently advanced for use, and Mass was said for the first time in the schoolrooms pending the completion of the upper portion.

Cardinal Gibbons dedicated the chapel on October 12, 1884, placing it under the patronage of St. Gregory the Great. On November 10, 1884, the parochial school was opened under the care of the Sisters of Mercy.

On May 22, 1885, a contract was entered into for the erection of a new church. The cornerstone was laid on September 14, 1885, by Archbishop Gibbons, and the church was dedicated on November 28, 1886.

In the summer of 1886, a convent was built near the church for the Sisters of Mercy, who up until this time came from St. Peter's to teach the children. The school roll for 1914 shows 400 pupils in charge of 8 Sisters.

The cross on the church tower was solemnly blessed by Right Rev. Monsignor McColgan on September 19, 1886, and was placed then in position. The church is Gothic in architecture, of greystone, and is 60 feet wide by 120 feet in depth. A tower at the northeast corner is 165 feet high, and the cross which surmounts it is said to be the highest point in the city, being over 465 feet above tide-water. The five windows over the altar representing the Sacred Heart and the four great doctors of the Western Church, St. Gregory, St. Ambrose,

St. Jerome and St. Augustine; the great window over the main entrance, which is a copy of Murillo's Immaculate Conception, and the three lancet windows in the baptistry, representing St. John the Baptist, St. Peter and St. Paul, were imported from Munich. Since December, 1908, new memorial windows from Munich have been placed in the church. One is the gift of the rector, in memory of his parents; the other is in memory of Patrick McKenna, the original benefactor of the church. The others have been donated by members of the parish in memory of their deceased relatives. In 1896 the new rectory, a substantial three-story building of brick, with a stone front was begun.

The parish numbers over 3500. The value of the church property is more than $100,000. The societies in the congregation are: the Holy Name, (200 members), Sodality of the Blessed Virgin Mary (150), Children of Mary (100), Junior Holy Name (75), and the Catholic Benevolent Legion (86).

Holy Cross, Baltimore, Md. — In October, 1855, some Germans started a school in the southern part of Baltimore, under the direction of the Redemptorists, and from this movement came the parish of the Holy Cross. In 1858 meetings were held to build a church. On July 18, 1858, the cornerstone was laid by Very Rev. Provincial Ruland, C.SS.R., acting as delegate for Archbishop Eccleston. In April, 1860, the church was dedicated. The first pastor was Rev. J. Van Emstede, C.SS.R., a native of Holland. The church remained in charge of the Redemptorists until December 19, 1869, when Rev. Louis Vogtmann, a priest of the Diocese of Paderborn, Germany, assumed permanent charge of the parish. During the twenty years of his pastorate, Father Vogtmann made many improvements in the church, and enlarged it in 1885 by an extensive addition. He died on February 18, 1890, and was succeeded on March 19, 1890, by Rev. Charles Damer. The present pastor, Rev. Armin Gamp, was appointed on December 7, 1910. Rev. Andrew Engelhardt is his assistant.

The congregation, which comprises all the German Catholics of South Baltimore, numbers 2500, mostly German. Father Damer built the parish school at a cost of $65,000. The cornerstone was laid on July 2, 1899, and the school was opened in September, 1903. It is 67 feet by 120 feet in dimension and three stories high, and contains eight large classrooms, a lyceum, gymnasium, billiard room, reading-room, meeting-room for the societies, and a hall with a seating capacity of 800. It is in charge of 8 Sisters of Christian Charity and has 420 pupils. The Sunday-school is attended by 120 pupils. The golden jubilee of the church was celebrated in 1908, improvements to the amount of more than $58,000 having been made in honor of this occasion. The church property now occupies an entire square, and is valued at $225,000.

The Catholic societies are: the Knights of St. Paul, St. Elizabeth's Beneficial Society, Holy Cross, Young Men's Lyceum, Archconfraternity of the Holy Family, Holy Rosary, Poor Souls', and Sisters of Christian Charity.

Holy Rosary, Baltimore, Md. — This parish was founded about 1888, by Rev. Peter Chowaniec, the first pastor. The church was bought from the trustees of the Methodist Episcopal Church and refitted for the use of the Polish Catholics. Father Chowaniec died in May, 1892, and was succeeded by Rev. Mieczyslaw Barabasz, Ph.D., who extended and improved the church property, including the church, school, rectory, Sisters' house and parochial cemetery. The improved church building was dedicated in February, 1899, by Cardinal Gibbons. The original population of the parish was about 300 families or 1500 souls; at present there are about 1000 families, or 5000 souls. The value of church property is about $100,000. Eight Felician Sisters are in charge of the school, which has about 780 pupils.

The Catholic societies in the parish are: the Holy Trinity (180 members), St. Adalbert (152), St. Dominic (161), Knights of St. Ladislaus (70), Cadets of St. Martin (32), Sharpshooters of St. Casimir (51), Holy Rosary (216), Tabernacle (228), Sacred Heart of Mary (211), Young Ladies of the Immaculate Conception (68), and Boys and Girls' Sodality (210).

Father Barabasz was born in Poland in 1863 and ordained in Rome, March 5, 1887. He studied in the Gregorian University in Rome, the Catholic University in Louvain, and the Medical School of Paris.

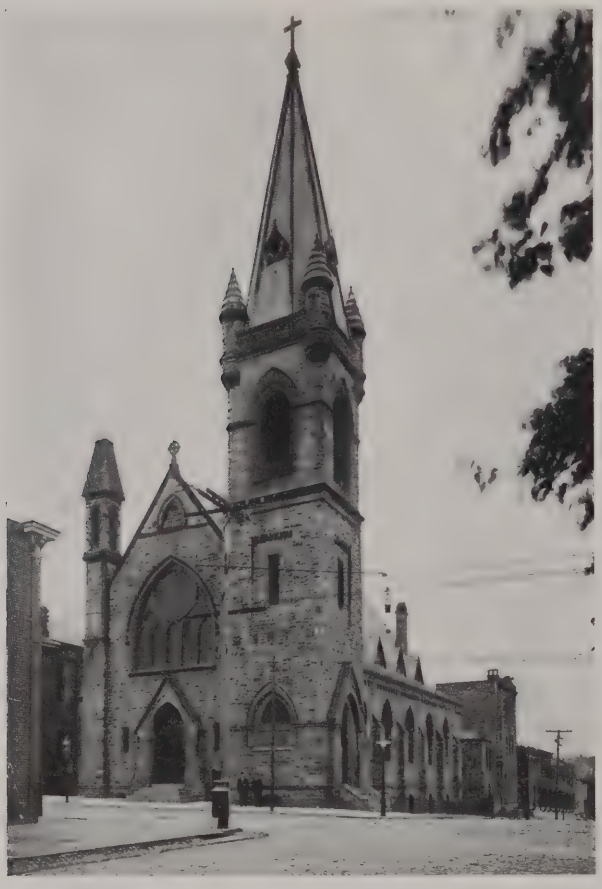
St. Ignatius, Baltimore, Md. — This parish was founded in 1852 by the Jesuits, with Rev. John Early, S.J., as first rector (1852–58). The cornerstone of the church was laid in August, 1855, and the church was consecrated on August 15, 1856. The city jail, the penitentiary and the house of correction are attended by priests from St. Ignatius'. Father Early's successors have been: Fathers W. F. Clarke (1858–59); P. O'Callaghan (1859–63); A. F. Ciampi (1863–66); John Early (1866–70); Stephen Kelly (1870–77); Edward A. McGurk (1877–85); Francis A. Smith (1885–91); John A. Morgan (1891–1900); William P. Brett (1900–01); John F. Quirk (1901–07); W. G. Read Mullan (1907–08); F. X. Brady (1908–11); and William J. Ennis (May 16, 1911), all Jesuits.

There is no parochial school. Children in the parish who are unable to pay are educated in neighboring parochial schools at the expense of St. Ignatius. Loyola College gives two free scholarships to every parish in the city and suburbs.

The parish numbers about 1200 souls. Its societies are: Senior and Junior Sodalities of the Blessed Virgin, Bona Mors, Apostleship of Prayer, St. John Berchmans' Sanctuary Society, and Men's League. Its Catholic organizations are: The St. Vincent de Paul Conference, Young Catholics' Friend Society, Ladies Auxiliary of St. Vincent de

Paul, St. Agnes' Reading Circle, Catholic Women's Benevolent Legion, the Ladies' Auxiliary, A.O.H., St. Raphael's Guild for visiting the sick.

IMMACULATE CONCEPTION, Baltimore, Md. — This parish was founded in 1854 by the Vincentian Fathers, who still have charge of it.



ST. GREGORY, BALTIMORE, MD.

Rev. George V. McKinny, who succeeded in 1908, is assisted by Revs. James H. Neck, W. Dougherty, and Robert A. Scheckling, — all Vincentians. The parochial schools, founded by Rev. Marc Anthony, C.M., are of brick, with a seating capacity of 200 each. The attendance (1914) is 205, and 10 Daughters of Charity of St. Vincent de Paul are in charge.

ST. JAMES, Baltimore, Md. — In 1833 Archbishop Whitfield built at his own expense a small brick church, usually called "Old St. James", for the English-speaking Catholics residing in "Old Town"; the cornerstone was laid on May 1, and Rev. F. Damphoux, of St. Mary's Seminary, preached the sermon, a printed copy of which is in possession of the Fathers at St. James'. When the church proved too small for the congregation of "Old Town" Father Gildea, the first pastor, erected a more spacious one, St. Vincent's (Front Street), and took the English-speaking members to the new parish. Thereupon Archbishop Eccleston in 1841 entrusted the old church and German congregation to the Redemptorists in the person of Rev. Alexander Cvitkovicz, at that time the Superior of the Redemptorists in the United States. Father Cvitkovicz at once built a convent on Eager Street, and it was in this convent that Ven. John Nep. Neumann on January 16, 1842, took the religious vows.

During 1845 the Studentate or "House of Studies", C.SS.R., was established at St. James', and in September, Father Schaeffler opened a school at Fell's Point, corner of Pratt and Regester Streets, thus laying the foundation of the future St. Michael's Church. He was also appointed in 1846 superior of the Fathers at St. James'. In 1847 Father Anwander (ordained December, 1845) was put in charge of St. James', and remained there until October 10, when the property and convent were sold to the Sisters of Notre Dame. Henceforth he attended the parish from St. Alphonsus' until December, 1851. He manifested great interest in the colored Sisters, who had a convent on Richmond and Park Streets. In a short time the school roll increased from 16 to 130, and in two years a congregation of colored Catholics was established and catechetical instruction given them by Father Anwander every Sunday afternoon. In 1849, 56 were confirmed by Archbishop Eccleston. Father Anwander established (May 20, 1851) the Archconfraternity of the Holy Family, built an addition to the convent of the colored Sisters and installed an organ valued at $2250. Succeeding him were: Revs. F. Urbanczik (December, 1851); F. Schafleituer, who died suddenly on August 14, 1856, at St. Mary's Church, Buffalo; F. Seelos (1855); Giesen (1856), who in August, 1856, established the Forty Hours' Adoration and began to collect funds for a new church and school; Luette, during whose administration (1858) there were 400 children in St. James' School; Holzer (1859); Petsch, who remained until November 21, 1860, when St. James' was put in charge of the Fathers at St. Michael's. Succeeding pastors from St. Michael's were: Fathers Zimmer (1860); Wissel (1862), who delivered a course of lectures the proceeds of which went towards the erection of a new church and school; Anwander (again December, 1863), who purchased 75 by 127 feet, on Somerset Street, for the site of a new school, the cornerstone of which was laid on May 5, 1864; and Roesch (1866). On October 2, 1867, Father Holzer was appointed first canonical superior of the new convent, which henceforth existed as a separate community. The dedication of the new church on December 22, 1867, was performed with great solemnity, Archbishop Spalding officiating. The church, the cornerstone of which had been laid on October 22, 1865, is 183 feet long, 65 wide and 58 high, and seats 1000. On May 3 the Archconfraternity for the Faithful Departed was established with 500 members. On December 6, 1869, Father Anwander, who had returned as second superior on October 26, 1868, erected a beautiful

shrine to Our Lady of Perpetual Help, placing in it the picture of Our Lady, the first copy of the miraculous image erected in the United States. Rev. Joseph Hespelein, who succeeded as pastor on July 6, 1869, introduced the Brothers of Mary from Dayton, O., into St. James' School for boys. Rev. F. H. Dauenhauer, C.SS.R., who succeeded on July 7, 1877, established the Society of the Knights of St. James, enlarged the Fathers' Convent and on August 29, 1880, blessed St. James' Cemetery, now known as Most Holy Redeemer Cemetery. This cemetery comprised 60 acres of land, of which 25 acres were at once set apart in burial lots.

On May 26, 1884, Father Kuborn became pastor. During the next year a magnificent steeple surmounted by a cross, ten feet high, was added to the church. On October 5, the four new bells were placed in the tower, which is 256 feet high. On July 15, 1887, Father Kuborn was succeeded by Father Charles Schmidt. St. James' then numbered 1182 families, in all about 5600 souls. On June 19, 1890, Father Rossbach became pastor. In October, 1890, the Silver Jubilee of the laying of the cornerstone of the church was solemnly celebrated. The fair inaugurated to liquidate the debt on the church realized $8000, and on September 8, 1891, the church was solemnly consecrated by Cardinal Gibbons. Father Rossbach was succeeded by Fathers Ziegel (May 16, 1893); Kessel (November 21, 1894), who replaced the St. James' Hall, which had been burned, by a two-story building; Loewekamp (May 17, 1901); J. G. Schneider; and H. J. Otterbein, Redemptorists.



HOLY CROSS, BALTIMORE, MD.

The records of the parish from 1841–1913 show: baptisms 17,196; marriages 2816; converts 959; and communions 3,075,814. In 1913 there were: 197 baptisms; 40 marriages; 25 converts; 198,825 communions; and in 1912, 459 children and 39 adults were confirmed. In 1914 the parishioners number 4300, and the school children 429 boys and 397 girls. The Archconfraternity of Our Lady of Perpetual Help has 8604 members.

St. Jerome, Baltimore, Md. — In the spring of 1887 Rev. James P. Holden was appointed to organize St. Jerome's parish from the outlying districts of St. Peter's and St. Martin's. Ground was broken in Hamburg Street, near Scott Street, and the cornerstone laid on September 25, 1887, by Cardinal Gibbons. The church was completed and dedicated to Divine Service on August 5, 1888. The congregation, originally composed of 500, now (1914) numbers 2700 souls, with the result a new church has to be built. St. Clement's Church at Lansdowne is an outgrowth of St. Jerome's parish.

The church property is valued at $75,000. The parish school opened in September, 1888, with 100 pupils and 2 lay teachers; in 1889 the Sisters of Notre Dame took charge and there are now (1914) 440 (226 boys) children under 9 Sisters. The societies in the parish are: the Sodality of the Blessed Virgin Mary (400 members), the Holy Name Society for men (100 members), the Young Catholic Friends' Society and the St. Vincent de Paul Society, besides social and beneficial organizations.

Father Holden was born in Baltimore on November 20, 1855; educated in St. John's parochial school, St. Charles' College, Ellicott City, and St. Mary's Seminary, Baltimore, and was ordained by Cardinal Gibbons, December 18, 1880. His first appointment was assistant at St. Peter's Church, Baltimore, where he remained until his appointment to St. Jerome's. His assistants have been Revs. George Tragesser (1893–94), John P. White (1894–95), Thomas Monteverde (1896–99), Edward Healy (1899–1900), John J. Knell, (1900), and, in 1914, Joseph A Little.

St. John the Baptist, Baltimore, Md. — This parish was organized by the Society of St. John the Baptist on February 8, 1888, and services were held in the basement of St. Peter's, on Poppleton Street, until a church could be bought. The congregation was attended at first by a Passionist. A Jewish synagogue was bought on February 11, 1889, for $12,000. Rev. Casimir Polujanskas was the first pastor. He was succeeded by Fathers Dutkeviczius (1890); Carey (1890); Simon Pautenius (1891), later appointed to Mahonoy City, Pa. Father Pautenius remained two years, and during his pastorate the church, the deed of which had been at first in the name of the Society, was transferred to the Cardinal on June 6, 1892.



IMMACULATE CONCEPTION, BALTIMORE, MD.

Rev. Joseph Lietuvnikas, the present pastor, was born in Lithuania on January 25, 1865, and came to the United States on March 4, 1884, studied at St. Ignatius' College, and later entered the Polish seminary in Detroit. Cardinal Gibbons adopted him into his diocese, and after making his studies at St. Mary's, he was ordained on December 23, 1893, and immediately appointed to St. John's. He paid the church debt, and on July 22, 1904, bought the present church, which was opened on February 5, 1895. The Catholics number 3000, and the church property is valued at $100,000. The church debt of $33,200 has just been paid. The school is held in the basement of the church and has 57 pupils. The Catholic societies are: St. Casimir, St. Isidor, St. George, the Immaculate Conception (62 members) and the III Order of St. Francis of Assisi (58).

St. John the Evangelist, Baltimore, Md. — St. John's, one of the largest parishes of the Arch-

diocese of Baltimore, had for its first pastor Rev. Geo. Flaut, who began the arduous work in 1853. Rev. John B. Byrne succeeded him, but nothing successful was accomplished until Rev. B. J. McManus came from St. Peter's Church, Washington, on November 18, 1853. The humble little chapel which then stood on the present site of the Female Academy, was blessed by Rev. Father Hickey of St. Mary's College, Baltimore, and the first sermon was preached by Father Early, S.J., then president of Loyola College.

In a short time Father McManus had a little dwelling for himself and quarters for a kitchen and housekeeper. The parishioners were few and the means to meet the expenses woefully meager. The territory of the parish included what is at present St. Paul's, St. Andrew's, St. Ann's, St. Bernard's and St. Mary's (Govanstown). There were two priests to be supported (for Father Flaut made his home with the pastor), a housekeeper and a sexton, and $230 was expended annually for ground rent.

Father McManus, not satisfied with the chapel and its site, with permission of Archbishop Kenrick, procured the lot at the southeast corner of Eager and Valley Streets, on which was erected the present church, which was opened on June 15 1856.

Father McManus, was made a monsignor, and died early in 1888. Rev. George W. Devine, who succeeded, was born in Ireland, studied at St. Charles' College and St. Mary's Seminary, Baltimore, and was ordained on June 30, 1871, by Bishop Becker of Wilmington, Del. He was appointed assistant at St. Mary Star of the Sea, Baltimore, on September 16, 1871, by Archbishop Spalding; pastor of St. Peter's, Westernport, Md., in 1878 by Cardinal Gibbons; chancellor of the Archdiocese of Baltimore, 1881, and chancellor of the Third Plenary Council with Rev. Dr. John W. Foley; pastor of St. Peter's, Washington, D.C., 1886.

The parochial school for boys, built by Father McManus in 1866, and replaced with a fine new building in 1894 at a cost of $50,000, is equipped with a library, lyceum and reading-rooms, also a gymnasium to accommodate 600 boys. The girls' school, commenced by the Daughters of Charity from Emmitsburg, Md., in 1858, was rebuilt in 1889 at a cost of $30,000. The schools are in charge of 19 Daughters of Charity and have 1035 pupils. The Sunday-schools — one for the girls of the parochial school, one for the boys, and one for the public school children — have 1200 pupils, in charge of 6 Seminarians and 27 lay teachers. There are the following societies: Sodality of the Blessed Virgin Mary (800), Children of Mary (600), Sacred Heart League (700), Holy Name (Senior, 900; Junior, 250), Sanctuary Society (800), Conference of St. Vincent de Paul (25), Ladies' Aid Society (8), Literary Society (50), Athletic Association (100), Young Catholic Friends' Society, and the following institutions: Little Sisters of the Poor (300), St. Francis' Academy and Orphan Asylum for colored children under the care of the colored Sisters of St. Francis.

The parish numbers 8000, and the property is valued at $150,000.

St. Joseph, Baltimore, Md. — About 1838 with the building of the Baltimore and Ohio railroad, South Baltimore became settled, and Bishop Eccleston appointed Rev. Edward Damphoux, D.D., a French Sulpician, who had for some years been connected with the seminary and the cathedral, to form a new parish there. On the fly-leaf of the marriage records appears this note in Father Damphoux's hand:

> The cornerstone of St. Joseph's Church was laid by the Most Rev. Archbishop Eccleston on the 16th of May, 1839. Marriages performed since that time are recorded in this book.
>
> Ed. Damphoux,
> Rector of St. Joseph's Church.
> 1839, July 11, Baltimore.

The same with a change of word appears in the baptismal record. Father Damphoux remained rector until the Spring of 1849, when he resigned. Succeeding pastors were: Revs. C. Bicinanza, S.J. (May, 1849); E. Clarke, S.J.; M. Slattery (1860); T. S. Lee (1866); J. Dougherty (October, 1866); Edmund Didier (November, 1870); P. L. Chapelle, D.D. (September, 1871); J. F. Mackin (1880); J. A. Cunningham (October, 1885); J. L. Barry (1888); J. P. White (1898); J. M. Barry (June 5, 1899); T. J. Stanton; Denis M. McCormick; and B. J. Lennon, who was appointed in 1913. Charles E. Roach is the assistant pastor. The cornerstone of the new church was laid on July 29, 1900, and the building was dedicated on March 19, 1901, by Cardinal Gibbons.

The Catholic population numbers 1700. The school, conducted by 4 Sisters of Charity, has 210 pupils. The Sunday-school has 300 pupils.

The societies are: St. Vincent de Paul, C.B.L., Entre Nous Ladies' Club, A.O.H., Sewing Society, St. Joseph's Lyceum, and Day Nursery with 250 children in charge of the Salesian Lay Sisters; Holy Name (225 men); Sacred Heart (200 members).

St. Joseph, Frederick Avenue, Baltimore, Md. — For complete history of this church, which is the monastery of the Passionists in Baltimore, *see* Vol. I, page 332.

The rector, Very Rev. Sebastian Ochsenreiter, C.P., was appointed on October 12, 1911. He is assisted by Rev. Justinian Tobin, C.P. The school, in charge of 6 School Sisters of Notre Dame, has 275 pupils. The Sunday-school has 46 children and 4 teachers. The congregation numbers 1200. There are chapels at the Xaverian Brothers' Novitiate, Mount St. Joseph's College, St. Mary's Industrial School, St. Agnes' Hospital, and the Dominican Convent of the Perpetual Rosary.

St. Leo, Baltimore, Md., — Rev. J. L. Andreis, an assistant at the Church of St. Vincent, founded the parish of St. Leo in 1880, and became its first pastor. The cornerstone of the church was laid on September 11, 1880, by Archbishop (later Cardinal) Gibbons; the first Mass was celebrated on January 23, 1881, in the basement, and the church dedicated in September, 1881. On September 18, 1883, Father Andreis celebrated his silver jubilee, and marked this year by bringing the Sisters of Notre Dame to take charge of the parochial school which he had established in 1882, and by beginning to remodel the school building, which was opened by Cardinal Gibbons on November 15, 1884. In 1888 the church was redecorated, and he inaugurated in 1891 at St. Leo's the first Catholic gymnasium in the city. He died on July 20, 1903. His successors were Rev. Thomas J. Monteverde, who died on June 16, 1905, and Rev. Pasquale DiPaolo (1905–09).



ST. JOHN, BALTIMORE, MD.

On September 9, Cardinal Gibbons entrusted to the Fathers of the Pious Society of Missions the parish of St. Leo as well as the care of all the Italians of Baltimore, Rev. Joseph M. Riedl, P.S.M., being appointed pastor. Originally St. Leo's was wholly Irish-American. In September, 1910, Father Riedl bought St. Vincent's Orphan Asylum and School, and had these buildings converted into the present large, up-to-date schools. The school roll has increased from 175 in 1909 to 375 in 1914. An eight-grade course is taught by 6 School Sisters of Notre Dame who have charge, while Father Riedl and his assistant, Rev. Augustus Brockman, P.S.M., teach Italian.

The Catholic societies in the parish are: the Catholic Benevolent Legion; St. Leo's Beneficial Society; Blessed Sacrament, St. Anthony, Holy Rosary Confraternity, Souls in Purgatory, Confraternity and Parish Society. The number of parishioners is about 900, and the value of church property $75,000.

St. Martin, Baltimore, Md. — This parish may be said to have had its beginning in a hospital. In the war of 1861–65 the property of a Confederate general, George H. Steuart, west of Fulton Avenue and north of Baltimore Street, was confiscated, and his house and grounds became the Jervis Hospital, one of the largest in the country at that time. Among the wounded and dying soldiers Rev. John S. Foley, assistant pastor of St. Peter's Church, labored untiringly, hearing confessions and administering the last rites of the Church. It is estimated that during this period he had 5000 men in his care. Father Foley thus became acquainted with the needs of the western part of Baltimore, and Monsignor McColgan and he foresaw the need of a new church and school west of Fremont Street. St. Martin's was the first offshoot of St. Peter's. On July 9, 1865, the cornerstone was laid by Archbishop Spalding, assisted by Rev. H. B. Coskery, V.G., and Rev. Thomas Foley, D.D. The Archbishop also preached the sermon, addressing at least 35,000 souls, and Father Giessen, C.SS.R., delivered an address in German. The purchase price of the ground was $6666.66. The basement was opened on April 28, 1867, and on November 10 the church was dedicated by Archbishop Spalding. On November 11, 1867, the Feast of St. Martin, impressive ceremonies were held, and about that time a new chime of four bells was blessed by the Archbishop. The building is of blue stone, with white marble trimmings, and is Romanesque in style.

On November 4, 1888, Father Foley was consecrated Bishop of Detroit. While pastor of St. Martin's he introduced the Sisters of Charity (in 1882) and Brothers of Mary (1880), who still have charge of the schools, and for whom he built large schoolhouses; he also secured for the Sisters of Charity, St. Joseph's House of Industry for orphan girls and served as chaplain to the House of the Good Shepherd from 1870, when his brother, founder of this house, became Bishop of Chicago. Among his assistants were: Revs. S. F. Ryan; J. L. Andreis; John T. Delaney; J. A. Frederick; James F. Mackin. Rev. Thomas J. Broydrick, became as-

sistant in Father Mackin's place, and on November 4, 1888, succeeded as pastor. Since then Revs. Eugene S. Gwynn, James P. Fitzgerald and Eugene A. Hannan have filled the position of assistants.

Father Broydrick was educated at St. Charles' College and St. Mary's Seminary, and ordained by Cardinal Gibbons on December 20, 1879. He was first appointed assistant at St. Peter's, Washington, then transferred to Elkridge, Md., where he remained until appointed to St. Martin's. He has done much to beautify the church, which was decorated in 1912, and has received generous cooperation from the parishioners, notably Mrs. Sarah Simpson, whose gifts made the school buildings possible, Messrs. Patrick Boyle, James Carroll, Edward Murray, Charles F. Carroll and Patrick Fahey. The first priest ordained from the parish was Rev. Paul Rennolds, chaplain in the United States Navy, who celebrated his first Mass on August 25, 1895, in St. Martin's.

The Catholic societies are: the Holy Name, Blessed Virgin Mary, Children of Mary, Holy Angels, Infant Jesus, St. Martin's Sewing Society, St. Vincent de Paul, Sanctuary Society, and Young Catholics' Friend. St. Martin's Institute, a social and literary club for young men, was organized in 1882.

The pupils in the Male Academy number (1914) 417 in care of 6 Brothers and 2 lay teachers, and in the Female Academy 452, in care of 9 Sisters; the Sunday-school attendance is 900. The congregation numbers 5000 souls. The parish statistics (1913) show: baptisms, 246; confirmations, 628; marriages, 74, 46 being mixed. Father Broydrick and his assistants, Reverends John T. Norton, Lawrence A. Brown, and Carroll Smyth attend the chapels of the House of the Good Shepherd, Convent of Bon Secours, and Sisters of Charity.

St. Mary Star of the Sea, Baltimore, Md. — This parish was founded in 1868. On May 9, 1869, the cornerstone of the church was laid by Archbishop Spalding. The founder and first pastor was Rev. Peter McCoy, who had been pastor of St. Lawrence's at Locust Point. The church was dedicated on March 25, 1871, by Archbishop Spalding, assisted by many eminent clergymen of the archdiocese. Father McCoy remained in charge until his death on March 2, 1895. His successor, Rev. John T. Whelan, was appointed on March 9, 1895. He is assisted by Revs. Albert E. Smith and Francis J. Flanagan.

The population of the parish numbers 3500, and the value of the church property, including the church, school, and the convent, built in 1874, is $150,000. The school, in charge of 11 Sisters of St. Joseph, has 700 pupils. The Sunday-school has also 700 children. The societies in the parish are: Benevolent Legion, St. Vincent de Paul, Emanuel Benevolent Society, Children of Mary, Young Catholic Friends' Society, the Parish Sodality (600 members), and others.

St. Michael, Baltimore, Md. — In 1845 St. Michael's parish was formed from St. James'. Like that parish, it is for Germans; its boundaries are: north and south from Monument Street to the river front, and east and west from Philadelphia



ST. JOHN'S MALE SCHOOL, BALTIMORE, MD.

Road to Falls. Since its foundation the Redemptorists have charge, the following being the pastors: Fathers Thaddeus Anwander (1851–55); Joseph Mueller (1855–59); Joseph Clauss (to 1865); William Luehrmann (1868); Joseph Wirth (1871); Maximus Leimgruber (1874); Peter Zimmer (1877); Joseph Helmpraecht (1880); Joseph Clauss (1884); Francis Van Emstede (1886); Peter Bausch (1893); Joseph Wirth (1894); Peter Grein (1898); Ferdinand A. Litz (1901); John A. Klang (1904); Charles Sigl (1910–12); and Joseph R. Wissel (appointed on July 6, 1912), all Redemptorists.

(For early history of this parish, *see* Vol. I, pp. 367–68.) The sodalities in the parish (1914) are: Holy Family (1700 members); Dominican Rosary (2496); St. Clement's Society (585); and the Living Rosary (350). The schools (built in 1865) have an attendance of 859 pupils in charge of 5 Brothers of Mary and 18 School Sisters of Notre Dame. The congregation numbers 4500, and, owing to the influx of Jews into the parish, steadily declines. There is only a nominal debt on the church, and the rectory, which cost $10,000, is free from debt. The estimated value of the parish property is $300,000. In 1912 there were 247 baptisms, 74 marriages, and 110,500 communions, and at the last confirmation (1911) there were 500 candidates. In 1913 there were 201 baptisms, 52 marriages, and 115,086 communions, and 7367 confirmations.

St. Monica, Baltimore, Md. — In 1882 Rev. Alfred Bradford Leeson, who had been appointed by

Cardinal Vaughan to work in South Baltimore, established the Church of St. Monica for colored people. Through St. Joseph's Society of the Sacred Heart, of which he was the American provincial, Father Leeson (*see* VOL. I, page 416) secured a two-story brick building, which had been built by the Methodists in 1871, and adapted it to church and school purposes. This building was dedicated by Cardinal Gibbons on January 22, 1883, assisted by Monsignor McColgan, V.G., and Dr. Magnien, rector of St. Mary's Seminary, and a large number of priests. In the evening, solemn vespers was celebrated by Rev. Alfred A. Curtis, afterwards Bishop of Wilmington.



ST. LEO, BALTIMORE, MD.

Previous to the foundation of St. Monica's parish, a school had been conducted by the Oblate Sisters of Providence in Fremont Street, later abandoned because of the unsafe condition of the building. When Father Leeson became rector the work was resumed by lay teachers; since 1887 colored teachers have been in charge of the work. There are now 2 lay teachers and 87 pupils.

St. Monica's parish, which has a membership of 800, maintains a number of beneficial societies which are in a prosperous condition with a fund of $3000. The Young Men's Catholic Club supports a shelter for homeless colored men. Other organizations are the Archconfraternity of the Holy Family and the League of the Sacred Heart, introduced into the parish in 1885.

Rev. Alfred Bradford Leeson became a convert to Catholicism in 1876, being received into the Church by Canon Benoit. He had been educated at Trinity School, New York City; Hobart College, Geneva, N.Y., the General Theological Seminary, New York City; and he had served as rector of Christ Church, Suffern, N.Y., and as assistant at Mt. Calvary Church, Baltimore, until 1875, when he resigned Episcopal Orders. He was ordained by Cardinal Vaughan in 1878, and became American Provincial of St. Joseph's Society of the Sacred Heart in 1882, which office he held for three terms until the Society withdrew from American work in 1893. He was then received into the Archdiocese of Baltimore and appointed to St. Monica's. He died on November 25, 1900, and the parish was attended from St. Joseph's Seminary until July, 1913, when Rev. E. J. Houlihan, S.S.J., was appointed resident pastor.

OUR LADY OF GOOD COUNSEL, Baltimore, Md. — The church, located on the corner of Fort Avenue and Towson Street, across from Latrobe Park, was erected in 1889 by Rev. J. P. Hagan. Previous to this date the Catholics of Locust Point had worshiped in a brick structure called St. Lawrence's Church, which was built in 1854 and attended from St. Bridget's. When the new edifice was contemplated the name was changed, the parish being placed under the protection of Our Lady of Good Counsel. The architecture is Romanesque, the seating capacity 600, and it cost about $35,000.

The large oil painting, a study of the angels carrying the miraculous picture of Our Lady of Good Counsel over the Adriatic Sea, was brought from Rome and presented to the Church by Cardinal Gibbons, who attended this parish for four years when stationed at St. Bridget's Church, Canton.

The congregation at present numbers 1900. The baptisms approximate 100 a year. The old church at present is utilized as a school. The 358 children are under the care of the Sisters of Notre Dame, who were brought to the parish in 1907 by Rev. E. P. Williams, who also purchased their convent at 1424 Hull Street.

The resident pastors were Fathers J. P. Hagan, D. Marr, P. White and E. P. Williams. Rev. R. J. Achstetter, assumed charge on November, 1 1908.



ST. MARTIN, BALTIMORE, MD.

St. Patrick, Baltimore, Md. — This is one of the oldest parishes in the United States, the church being the second Catholic church erected in Baltimore. It was founded for the Catholics of the southeastern part of the city, then known as Fell's Point. This neighborhood was the home of many French sea-captains engaged in trade with the West Indies, and they, with their families and slaves, made up the early congregation. Most of the early records are in French, and some of the early pastors were of that nationality. Until the founding of the parish these merchants and captains went to St. Mary's Seminary to find a priest who could hear their confessions, but in 1792 a room was rented in the third story of a house at the corner of Fleet and Bond Streets, where Bishop Carroll said the first Mass in the presence of about twenty persons. His assistant was Rev. J. Tessier, afterwards superior for many years of St. Mary's Seminary. In that year Right Rev. J. B. David, afterwards Bishop of Mauricastro, also celebrated Mass in this room, which was small and unplastered. Rev. Antoine Garnier soon took charge of the work, and within a year the congregation had so increased that the landlord, fearing his walls could not stand the weight, ordered them to vacate; and for two or three years services were held in the second story of a house on Thames Street for the old people and those unable to walk the two miles to St. Peter's.

In 1796 a church was built in Apple Alley, now Bethel Street, between Eastern and Canton Avenues, each head of a family contributing $15 in labor, money or materials. A ground rent of $40 was paid per year. Much of the work was done at night by mechanics who were employed during the day, and by a union of effort the entire building was shingled in one day. A letter in the handwriting of Bishop Carroll gives the dimensions of this first church as 42 feet by 35 feet, and 14 feet in height. It was of brick, plain, with a single row of arched windows, no pews or galleries, and plain benches for seats. It was entered through a large court planted with Lombardy poplars. After its completion Father Garnier, who still resided at the seminary, celebrated Mass every Sunday and Thursday. He was assisted at times by Rev. John Floyd.

Father Garnier was a native of the Diocese of La Rochelle, France, and a member of the Sulpician Society, and was for some time director of the seminary at Lyons. He came to Baltimore on

July 10, 1791 (*see* Vol. I, p. 419), and lived for twelve years at the seminary. He also attended Doughoregan Manor once a month, numbering among his flock there Charles Carroll of Carrollton. A characteristic of Father Garnier was absolute disregard of money, which he would not even discuss. Once, having received a marriage fee of $5, he handed the bill, without looking at it, to the man in charge of the building of St. Patrick's. He was succeeded in 1795 by Rev. John Floyd.

Father Floyd was born in England of Protestant parents, and becoming a convert went to France to study for the priesthood. Forced to leave that country at the time of the Revolution, he came with Father Nagot to Baltimore and was one of the first students of St. Mary's, being ordained on December 19, 1795. He was a most faithful, active and self-denying pastor, especially in ministering to the poor. While attending a sufferer from the yellow fever epidemic of 1795, he contracted the disease, and died on September 4, 1797, at the age of 28. Father Garnier then attended the parish until the appointment of Rev. Michael Cuddy in May, 1803, when he returned to France at the call of his superior, and in 1811 became superior of the Sulpicians.

Father Cuddy, a native of Ireland, studied at Georgetown College and St. Mary's Seminary, and was ordained shortly before his appointment. Mr. Garret Prendville gave him a house, rent free, and he was the first pastor to receive a salary, which amounted to $400. On October 5, 1804, he died of yellow fever, and the parish was without a pastor until the appointment of Rev. John Francis Moranvillé.

Father Moranvillé was born on July 19, 1760, at Cagny, near Amiens in Picardy; entered on October 1, 1778, the Séminaire du St.-Esprit; was ordained there in 1784, and soon after sent to Cayenne, French Guiana, where he remained for ten years. He was tricked into taking an oath contrary to religion, and on retracting it barely escaped from the country, landing at Norfolk in 1794. In Baltimore he met Bishop Carroll, and became pastor at Fell's Point in 1805. The cornerstone of a new church was laid in July, 1806, and the church, which cost $24,000, was dedicated by the Bishop on November 29, 1807, Rev. Mr. Dubourg preaching the sermon. Father Moranvillé then built a rectory; $1000 was contributed by a West Indian Creole who had drawn that amount in a lottery. In 1815 St. Patrick's Benevolent Society was founded, and also the first free school in Baltimore, with about 70 pupils. Father Moranvillé was one of the earliest friends of the Sisters of Charity, and in 1811 invited the Trappists to Baltimore. He was a fine musician, and some of the music still used in Maryland churches is of his authorship. His charity, hospitality, devotion and learning are still a tradition in the parish. In 1819 and 1821, when yellow fever attacked the city, he never spared himself, and twice suffered from the disease. In 1823, on account of ill-health, he visited France, and died at Amiens on May 17, 1824. Rev. Nicholas Kearney, who was born in Kildare, Ireland, was pastor until his death on February 27, 1841, when Rev. James Dolan succeeded. Father Dolan was born at Cashel, Ireland, on July 1, 1814, and was ordained in December, 1840. His memory is perpetuated in the orphan asylum which he built for the children of the Irish immigrants who died of ship fever in 1847, and in two churches near Baltimore, erected from his own private fortune. He died on January 12, 1870. During his pastorate a handsome altar of green marble was imported from Ireland for the sanctuary, and the church was consecrated on May 5, 1844, by Archbishop Eccleston, assisted by Father Delouol, SS., Father Ryder, S.J., and other clergy.

Rev. John T. Gaitley was pastor until his death in December, 1892, and was followed by the present pastor, Rev. James F. Donahue, who was appointed in February, 1893, and who is assisted by Revs. T. J. Wheeler and Bernard J. McNamara, D.D. Father Donahue was born at Baltimore, studied at St. Charles' College and St. Mary's Seminary, and was ordained on December 17, 1881. The first eleven years of his priesthood were spent in Washington as assistant at St. Peter's and St. Joseph's. The old church having become unsafe, Father Donahue erected the present one, the cornerstone of which was laid in 1897, and the church dedicated in 1898. The present value of church property is: church and site, $105,000; residence, $20,000; school, $40,000; orphans' home, $10,000, with an endowment of $34,000, which affords a yearly income. Besides the old cemetery, which is now completely filled, there is the Holy Cross Cemetery on the Harford Road.

The congregation numbers 2500. The boys' school, in charge of 4 Xaverian Brothers, has 180 pupils; the girls' school, in the care of 6 Sisters of the Holy Cross from Notre Dame, Indiana, has 190 pupils. The Sunday-school has 32 teachers and 500 pupils. All Souls' Chapel at Holy Cross Cemetery, Harford Road, is attended from St. Patrick's.

The societies in the parish are: St. Vincent de Paul Conference, Young Catholic Friends, Holy Name, Catholic Benevolent Legion, Blessed Virgin Mary, Boys' Club, General Sodality (for ladies), Children of Mary (for young girls), Sacred Heart Sodality (for boys), Angels' (for small children) and Sacred Heart League.

St. Paul, Baltimore, Md. — This parish was organized by Rev. Joseph A. Gallen. The cornerstone of the original church was laid on July 29, 1888, and the church was dedicated by Cardinal Gibbons on January 27, 1889. The original edifice was a two-story structure, the upper portion being used for church purposes, the lower story for a school. Father Gallen remained pastor until his death on November 24, 1898. He was succeeded on January 1, 1899, by Rev. Michael F. Foley, the present pastor. Soon after assuming charge of

the parish, Father Foley made a large addition to the rear of the church building for the sake of securing needed schoolrooms. The steady growth of the parish rendering a new church necessary, Father Foley broke ground on May 5, 1902. On November 16 of the same year the cornerstone was laid by Bishop Monaghan of Wilmington, and the



OUR LADY OF GOOD COUNSEL, BALTIMORE, MD.

sermon was preached by Very Rev. Walter Elliott, the Paulist. The church, a massive granite structure costing over $100,000, was dedicated by Cardinal Gibbons on October 30, 1904.

Rev. M. F. Foley, who was born in St. John's parish, Baltimore, was for five years after his ordination assistant to Right Rev. Monsignor B. J. McManus, pastor of St. John's Church. Failing health compelled him to leave Baltimore to spend some years in Florida and South Carolina. During this period he accepted the appointment of secretary to Cardinal Gibbons, but was again obliged to go South. Later he took charge of St. Paul's parish for some time while the health of the then pastor was much impaired. When Father Gallen's strength was somewhat restored, Father Foley, who had again begun to feel the strain of active work in the city, was appointed to the charge of the suburban parish of Pikesville, but he soon returned to St. Paul's.

A large block of property was purchased for the erection of a large, thoroughly modern school building. St. Paul's School is taught by 12 Sisters of St. Francis, and numbers 600 pupils. The clergy of St. Paul's attend the Carmelite Convent, situated near the church, and give much of their time to St. Joseph's Hospital, a large institution immediately opposite the church.

The pastor of St. Paul's is assisted by Rev. Joseph A. Foley, his brother, and Revs. J. Edward Malloy and W. Paul Smith.

St. Peter, Baltimore, Md. — The cornerstone of St. Peter's was laid on May 22, 1843, by Archbishop Hughes of New York, and the sermon was preached by Archbishop Kenrick of St. Louis. The church was dedicated on September 22, 1844, by Archbishop Eccleston, Archbishop Hughes preaching. On May 1, 1879, Archbishop Gibbons consecrated the church, Bishop Becker of Delaware celebrating the Pontifical Mass, and Right Rev. J. J. Kain, of Wheeling, W.Va., preaching. Father McColgan, the first pastor, was born in County Donegal, Ireland, in 1812. In 1839 he was ordained priest at St. Mary's Seminary, Baltimore, Archbishop Eccleston officiating. For a few years he labored in Prince George's County, and in 1842 he was called to Baltimore to build St. Peter's.

Father McColgan did more perhaps than any other clergyman of his time for the cause of temperance. He died on February 5, 1898. Father Reardon, his successor, made many beautiful and important improvements, such as the construction of a vestibule, new windows from Munich, new stations, two adoring angels, statues of the Sacred Heart, St. Peter, the Immaculate Conception and St. Joseph, all of Carrara marble, the frescoing of the church, etc. The present pastor, Rev. Thomas Kenny, was appointed on February 22, 1912. He is assisted by Revs. J. A. Boyd and P. J. Kenney.

The parochial school, in charge of 20 Sisters of Mercy, was opened shortly after the foundation of the church in 1845. It has an attendance of about 600 pupils and is in a flourishing condition.

The societies connected with the church are: The Ladies' Beneficial, Men's Beneficial, Bona Mors, Holy Name, Children of Mary, Sodality of the Blessed Virgin, etc. There are two Catholic papers, "The Record" and "The Catholic Monthly."

The parish has a population of about 3000 and the church property is valued at about $75,000.

St. Peter Claver, Baltimore, Md. — This parish was founded in 1893 for the colored Catholics of the district, though there was a church on the site of the present edifice long before that. (*See* St. Gregory the Great.) Father Roberts, S.S.J., was the first pastor; he was succeeded by Father Weibert (March, 1903), and by Rev. James Nally, who built the present church in 1905. He is assisted by Revs. John Clark, S.S.J., and John McKeever, S.S.J., The Catholics number about 2500 and the value of the church property is about $75,000. The school, conducted by 7 Sisters of St. Francis, has 325 pupils.

SS. Philip and James, Baltimore, Md. — About 1897 Cardinal Gibbons, after consultation with some eminent Catholics in North Baltimore, decided that in view of the growth of the congregations of Corpus Christi and of St. Ann, a new church was needed in that vicinity. Rev. Joseph S. Gallen, assistant at St. Peter's, was appointed to formulate plans and secure a site for a temporary structure, and ground was purchased for a combination church, school, hall and rectory at Charles and 27th Streets. The cornerstone was laid by Cardinal Gibbons, assisted by Father Starr and Father Bartlett, on September 5, 1897. The sermon was preached by the late Dr. D. J. Stafford of Washington. In the following spring the building was dedicated. Father Gallen was obliged to relinquish the charge of the parish be-

cause of ill health in 1900; Rev. L. J. McNamara, assistant at St. Ann's, was appointed pastor, but was returned to St. Ann's in August, 1909, and the

Baltimore on October 26, 1863, was ordained on June 21, 1892, in the cathedral, and was appointed pastor of Newport, Md., of which he was in charge



ST. PATRICK, BALTIMORE, MD.

new parish was a mission of that church until the appointment of the first resident pastor, Rev. John E. Wade, in March, 1901. For several years he was assisted by Rev. T. D. Mead. His present assistant is Rev. Hugh J. Monaghan, who was appointed in September, 1905.

Father Wade was born in the cathedral parish in

for nine years until appointed to SS. Philip and James.

The Catholics number 1700. The church property is valued at $60,000. The school, conducted by 4 Franciscan Sisters of Mill Hill, England, has 80 boys and 120 girls. The Sunday-school has 15 teachers and 250 pupils. The Catholic

societies are: St. Vincent de Paul, Blessed Virgin Sodality, League of the Sacred Heart, Holy Name, Bona Mors, and Young Catholic Friends.

St. Joseph's School of Industry, at North Charles and 28th Streets, was established under the care of the Sisters of Charity in February, 1908. Many beautiful gifts have been presented to the church, including a fine organ, statues, Stations of the Cross and crucifix. A site next the present building is to be that of the new church.



ST. PAUL, BALTIMORE, MD.

ST. PIUS, Baltimore, Md. — In 1871 Archbishop Spalding commissioned Rev. Lawrence S. Malloy to build a church in Baltimore commemorative of Pius IX, whose twenty-fifth anniversary to the pontificate had just been celebrated. The death of the archbishop in the following February and the ill health of his successor, Archbishop Bayley, delayed the undertaking for some time, but soon after the accession of Archbishop Gibbons operations were begun and, on May 5, 1878, the Feast of St. Pius, the cornerstone was laid, and on November 2, 1879, the church was dedicated, Bishop Gross of Savannah delivering the sermon. The structure is Gothic in style and built of granite and marble.

Father Malloy was born in Ireland, educated in the parochial schools of Baltimore, St. Charles' College, Md., and St. Mary's Seminary, Baltimore, and ordained in June, 1859. His first mission was at Port Deposit; later he served as assistant at St. John's Church, Baltimore, and was pastor of St. Pius' until his death, July 28, 1885. His successors were Revs. Francis P. Duggan (died July 31, 1903), who established the parochial school; John D. Boland (died September 26, 1908), who made many improvements, including the decoration of the church; and John E. Dunn, who was installed on November 1, 1908. Father Dunn was born on October 15, 1856, at Long Green, Baltimore County, Md.; studied at St. Charles' College and St. Mary's Seminary; and was ordained on December 23, 1882. He was appointed assistant at St. Peter's, Washington, D. C.; transferred in 1885 to St. Peter's, Baltimore; and in 1888 made pastor of St. Agnes' Church, Catonsville. On November 1, 1889, he organized the parish of St. Mark, Catonsville, and remained its pastor until appointed to St. Pius'. He erected a new modern school and secured stained-glass windows for St. Pius'. He is ably assisted by Rev. William A. Toolen.

The parish numbers 2500 souls. The church property is valued at $125,000. The parochial school, in charge of 5 Sisters of the Holy Cross, has 147 boys and 104 girls, and St. Catherine's Normal Institute, for training Catholic teachers, has 260 girls, in charge of 16 Sisters of the Holy Cross. This institute was established, before the formation of the parish, by Very Rev. Edward Sorin, C.S.C., founder of Notre Dame University, Ind. The Sunday-school has about 450 pupils. The societies in the parish are: The Ladies' Sodality of the Blessed Virgin Mary (membership 480), Holy Name Sodality (250), St. Vincent de Paul Conference (16), the Young Catholic Friends' Society (35), and St. Anthony's Mite Society, with upward of 500 contributors.

SACRED HEART, Baltimore, Md. — This parish was founded in 1893 for the benefit of the German Catholics in that part of Baltimore known as Highlandtown (*See* VOL. 1, p. 372, for the history

of its foundation.) It has been from the first in charge of the Redemptorists. Rev. Edward M. Weigel, C.SS.R., rector and consultor of provincial, was appointed on September 7, 1907. He is assisted by Revs. August J. Weisser, P. Schmidt, E. Deuser, J. G. Baer and John J. Braun, and 3 lay brothers. The chapel at Bay View Asylum is attended by the Fathers.

In 1908 a new stone church, seating 1000, was built. The school has an attendance of 920 pupils, with 16 Sisters of Notre Dame in charge. The Sunday-school is attended by 450 pupils. The congregation numbers 5000, and shows an increase due almost entirely to natural growth. Five parishioners have become priests and 40 have become nuns. In 1913 there were 300 baptisms, 62 marriages and 64,000 communions.

The parish societies are: Holy Family (1150 members); Altar Society (360); and Christian Doctrine (352).



ST. PETER, BALTIMORE, MD.

St. Stanislaus, Baltimore, Md. — In 1875, Rev. Father Barszcz founded this parish for the Polish Catholics of Baltimore. He immediately organized a St. Stanislaus Kostka Society which went out of existence for want of members. Father Peter Koncz succeeded him as pastor. In 1905 Cardinal Gibbons entrusted the parish to the Franciscans (Minor Conventuals), Rev. Francis Pyznar, O.M.C., being appointed rector. The parish has grown to be one of the largest in the diocese as well as being the most important Polish one. The congregation numbers 6000 souls. The parochial school, to which is attached a fine hall, accommodates 800 children and is conducted by 10 Felician Sisters. A day nursery and St. Francis Home for the aged have recently been established by the Fathers. Father Pyznar is assisted by Revs. Joseph Kordas, Stanislaus Jasinski and a lay brother.

St. Thomas Aquinas, Baltimore, Md. — Previous to 1867 the Catholics of St. Thomas' parish, then sparsely settled, received spiritual ministration from Rev. Dwight Lyman, pastor of St. Mary's Church, Govanstown. In that year a frame structure was secured to serve as a place of worship. The cornerstone of the present church was laid by Rev. Thomas Foley, afterwards Bishop of Chicago, and the church was named St. Thomas Aquinas. The first pastor was Rev. Lawrence Malloy, but before the completion of the building he was transferred to Texas, Baltimore County, Md. He was succeeded by Rev. Francis P. Duggan, previously assistant at Govanstown to Father Lyman, who remained for seventeen years; Rev. James O'Brien, who served for two and one-half years; Rev. John D. Boland, late pastor of St. Pius' in Baltimore, who remained four years; Father Cunningham (1892); Rev. T. B. Hughes (1906); Rev. P. B. Tarro (1908); Rev. Thomas E. Lyons (July, 1908) and Rev. Lucian Johnston, S.T.L., who is assisted by Rev. William Cahill.

The boundaries of the parish are Belvedere Avenue, Stony Run and Park Heights Avenue, and included in the parish limits are Woodberry, Mount Vernon, Hampden, Roland Park, Tuxedo Park and Evergreen.

The societies and sodalities of the parish are: League of the Sacred Heart, Sodality of the Blessed Virgin, St. Vincent de Paul, St. Cecilia's Choir, Catholic Benevolent Legion, Ladies' Auxiliary of St. Vincent de Paul, Ancient Order of Hibernians, Division No. 11, and Knights of Columbus. St. Thomas' parochial school, in charge of 4 Sisters of Notre Dame, has 170 pupils, and there is a new convent on the church grounds, facing Roland Avenue. The parish numbers about 1500, and the church property is valued at $80,000.

St. Vincent de Paul, Baltimore, Md. — The cornerstone of this church was laid in 1841, when the parish was formed. St. James' Church, built by Archbishop Whitfield from his private fortune, was first used by English-speaking Catholics, and finding it too small they began the organization of the parish of St. Vincent de Paul. Father J. B. Gildea, the first pastor, was appointed in November, 1841. At one time this parish had 2000 families, but it has declined owing to a great influx of Hebrews until there are at present only about 150 families, belonging to the poor of the city. The church is centrally located and therefore cannot be aban-

doned, though it is hardly self supporting. The poor people remaining within the parish limits would be without spiritual aid if the church were closed, and it remains to be seen whether the future will bring yet other changes, by which the parish may be once more a center of Catholicity. The congregation numbers 800. The Sunday-school is attended by 60 pupils.

The Orphan Asylum for Boys has been moved, and the home for working-girls has been closed. The parochial school has also been closed, and the Sisters of Mercy have left the parish. The Xaverian Brothers have charge of St. James' Home, where working-boys may obtain board and lodging at a small charge. There are about 150 boys, and they have a chapel where Mass is occasionally said. The succession of pastors is: Revs. P. S. Schreiber, C. T. White (1845), J. P. Donalan, F. Obermyer (1850), H. Myers (1858), E. Didier (1873), J. D. Boland (1892), Desiderius C. DeWulf (1903) and Philip McGuire, who was appointed in April, 1911.



SS. PHILIP AND JAMES, BALTIMORE, MD.

St. Wenceslaus, Baltimore, Md. — This parish was founded in 1870. (For its early history *see* Vol. I, p. 375.) The succession of pastors is: Revs. Valentine Bacula (November 15, 1870); Alois Heller (October 11, 1874); Peter Koucz (November 25, 1877); John Vindenka (October 24, 1880); Joseph Jentsch, C.SS.R. (November 30, 1882); R. Preis (July 15, 1888); J. W. Shott (May 20, 1907; reappointed October 9, 1909). The present pastor, Rev. J. Hornung, C.SS.R., is assisted by Revs. Wenceslaus Melchiar, C.SS.R., W. F. Supik, C.SS.R., and A. Petranek, C.SS.R. The cornerstone of a new church was laid on February 8, 1914, by Cardinal Gibbons. A plan was then formulated among the Bohemians and Polish organizations to present a substantial offering towards the cost of the building. The school, in charge of 9 Sisters of Notre Dame, has 260 boys and 295 girls. The congregation numbers 6500 souls.

Ruthenian Greek Catholic Church, Baltimore, Md. — This church was built about 1910 for the Greek Ruthenians. Rev. Zachary Orun took charge in 1913. On November 23, 1913, the church was burned. Father Orun made an ineffectual effort to save the Blessed Sacrament, sacred vessels and vestments. A valuable Byzantine Bible, brought from Lemberg by the pastor, was also destroyed. The damage amounted to $2300, and the insurance to $1500.

St. Joseph, Ammendale, Md. — This parish has within its limits the novitiate of the Brothers of the Christian Schools (*See* Vol. I, p. 101). The cornerstone was laid in June, 1879, and the church was dedicated in September, 1880. The succession of pastors is: Revs. J. A. Gallen (1879), who built the church; Walter Caughey (1883), who attended from Laurel; H. G. Nyssen (1884); A. Lacosse (1885); Patrick Meehan (1892); J. J. Brennan (1894); Stephen Bonetto (1895); J. J. Swift (1895); F. Noonan (1897); Edward J. Healy (1897); Thomas J. Monteverde (June, 1899); Romanus Mattingly; and M. E. Stanton, who was appointed in June, 1912. Father Stanton is chaplain of the Christian Brothers' Home, where he also resides. The congregation numbers 75 souls.

St. Mary, Annapolis, Md. — In 1853 Annapolis and the surrounding district for ten miles to the north were formed into the parish of St. Mary, and entrusted to the Redemptorists, who still have charge. (For a complete history of the foundation of the parish, *see* Vol. I, pp. 364–65.) The missions at Millersville and Robinson are attended from St. Mary's.

The following are the pastors who had charge: Revs. Gabriel Rumpler (1853–55); Michael Muller; Jos. Helmpraecht; Aug. McInerney; Jos. Henning; and since 1894, Wm. Brick; Jos. Kautz; Thos. Hanley; Francis Klauder; and Jas. Barron. Father Barron was ordained on December 21, 1899; he taught Classics at the Redemptorist College, and was later assigned to Annapolis, becoming rector in September, 1912.

The two schools have an attendance of 300 (200 in the white school and 100 in the colored), and are in charge of 11 Sisters of Notre Dame. The Sunday-school has an attendance of 56, exclud-

ing the parochial school children. The parish numbers 1250, and has given 4 priests and 22 nuns to the Church. The church is valued at $30,000, with a debt of $1200. The cost of the school ($20,000) has been paid off all but $500. The parish property also includes a Catholic cemetery.

The parish societies are: Sanctuary Society (105 members); B.V.M. Sodality (45); Holy Name (65). In 1913 there were 64 baptisms, 187 confirmations, 11 marriages and 15,000 communions.



ST. PIUS, BALTIMORE, MD.

ST. MARY, Barnesville, Md. — The first place of worship for Catholics in Montgomery County was the chapel, known as Carroll Chapel, on the estate of Daniel Carroll, father of the first Bishop of Baltimore. St. Mary's at Rockville was built next by Rev. Mr. Redman, an English priest. While the Chesapeake and Ohio Canal was being constructed the church at Barnesville was built by the zealous Jesuit priest, Father McElroy, mainly by contributions from the Irish laborers on the Canal, assisted by the Catholic families of the vicinity — the O'Neils, Jamisons, Joneses and others.

The first place of worship of which we have knowledge in the vicinity of St. Rose was a little chapel built on the Waring Place and attended by the Jesuit Fathers from Georgetown and Frederick.

In 1819 Rev. P. T. Devos had charge of the Catholics in the county. He resided at Rockville and visited the different missions on foot or on horseback. In this neighborhood, he said Mass at the house "Locust Grove", and also in an unoccupied house at "Echo Dale". Father Devos' health failing, Rev. B. S. Pilot was placed in charge, 1835. He was succeeded by Rev. M. P. Gallagher in 1840. During Father Gallagher's stay the Church of St. Rose was built by Mrs. E. M. Maher on land given by F. C. Clopper, a Protestant. St. Rose's was dedicated in 1846 by Archbishop Eccleston. Soon after Father Gallagher left, and was succeeded by Rev. Thomas Foley, afterwards Bishop of Chicago. Father Foley was here but eight months and was followed by Rev. Joseph I. Maguire in 1847. In 1850 Father Bernard J. McManus came, but was removed in 1851, to build St. John's Church in Baltimore. Father McManus was a very learned and zealous priest, to whom the parishioners were much attached. Then came Father Francis E. Boyle. Like his four predecessors, he was just ordained, and Montgomery County was the first mission of each. He remained until 1853, when he went to St. Peter's on Capitol Hill, Washington. During the Civil War he was appointed a chaplain in the army, and lived in Washington. Father John Dougherty was the next pastor from 1853 to 1862. Full of charity and of zeal, he was beloved by all, Protestants as well as Catholics. He was sent to St. Vincent's in Baltimore, and afterwards to the cathedral where he was for years the administrator of the diocese. Father Edmund Didier succeeded to the parishes from 1862 to 1865, and Rev. Placide Louis Chapelle until 1870. Father Chapelle was later Bishop of Havana and then of New Orleans, where he died during the yellow fever epidemic.

Father Spruyt was sent to assist Father Chapelle. In 1867 the missions were divided, Father Spruyt being placed in charge of St. Rose and Barnesville. He built the house in Barnesville. After a short stay he was succeeded (1868) by Rev. Jeremiah O'Sullivan, who, however, was only allowed to remain nine months, being transferred to St. Peter's

in Washington. Later he was Bishop of Mobile, where he died. Good Father Birch, who came next, remained until 1881. Like Father O'Sullivan, he was devoted to the children of the parish, was most particular in instructing them, and their interest was paramount with him. The effects of his teaching are still visible. In 1881, Rev. T. D. Leonard was appointed pastor. In April, 1883, the old brick Church of St. Rose was burned, and Father Leonard worked hard to rebuild it.

The cornerstone of a new church was laid on July 4, 1884. Father Leonard was here six years and was succeeded by Rev. M. J. Riordan. After eleven years of faithful work Father Riordan was transferred to Pikesville and was followed at St. Mary's by Rev. Paul Rennolds. Rev. Gilbert McDonald succeeded in 1899. During his pastorate the old church at Barnesville was burned. The present handsome structure was built through his efforts, proving a heavy strain on his strength. The cornerstone was laid in 1901, and the building was dedicated in the same year. Rev. George B. Harrington, succeeded on October 15, 1906. The congregation numbers 350 souls. Attached to the parish is the mission of St. Rose at Cloppers.

St. Gabriel, Barton, Md. — The first Mass celebrated in Barton was said in the house of Patrick Cadden about 1854. Between 1856 and 1860 the Redemptorists occasionally visited the mission, and from 1860 to 1863 Father O'Reilly of Frostburg had charge of it. For some years thereafter the Redemptorists and their successors, the Carmelites of Frostburg, attended it and under the direction of the latter a church was built in 1867. The pastors of Westernport attended it for a time, and those of Lonaconing from 1871 to 1875.

In 1875 Rev. William Mahoney, assistant at Westernport, was appointed the first resident pastor of St. Gabriel's, and during his stay of two years he built the rectory. He was succeeded about 1877 by Rev. Matthew A. Fenné, and from 1879 to 1881 Rev. John T. McCall was pastor. Barton then became again a mission of Westernport until 1882, when Rev. Peter M. Manning was appointed pastor, and remained until June, 1884. His sucessors were Revs. James P. Carey; Stephen J. Clarke (January, 1886); Thomas E. Gallagher (April, 1890); J. J. Conway; James Quinn (1905); and the present pastor, A. Scarpati. The congregation numbers 500. The Church of Our Lady of Mt. Carmel at Morantown is a mission of St. Gabriel's.

St. Margaret, Bel Air, Md. — It is credibly thought that in early days the Franciscans labored for a while in north-eastern Maryland, but, in 1704, the Jesuits founded the Bohemia mission in Cecil County. From this primitive station the Fathers must have soon extended their ministrations westwards across the bay into what was then Baltimore County; and this probably not later than 1715, when Catholics in some numbers began to settle in the region of Deer Creek, which now forms part of Harford County. As early as 1744, and probably earlier, this old mission on the borders of Deer Creek was known as St. Joseph's, and the place where the priest then resided retains even to this day the name of Priestford. The chapel, an ordinary residence, went by the common appellation of Mass-house. Here the priest resided, and from here attended several other missions, down to the close of 1813. In 1814 the place was sold and St. Ignatius' chapel at The Hickory, built 22 years previously, became the headquarters of the priest. From it have branched off at various times other churches, which in turn have become independent parishes, and the most recent of these is St. Margaret's.

Rev. J. Alphonse Frederick, for many years pastor of St. Ignatius', formed the new congregation in 1905, in which year also he built the schoolhouse, which at present serves as chapel. Two years later he resigned his pastorship of the older church, and confined his charge wholly to St. Margaret's. Bel Air has about 1400 inhabitants, and the congregation now numbers 240 souls. Father Frederick was born in Baltimore in 1848, attended the Christian Brothers' School, and was educated for the priesthood at St. Charles' College and St. Mary's Seminary. He was ordained in 1874, and later studied one year at the Catholic University in Washington. Before assuming charge of St. Ignatius' he was pastor of the parish of St. Joseph Necker, Belair Road, in 1890. There is a school in charge of 3 Sisters of Notre Dame, with 45 pupils.

St. Joseph, Belair Road (Fullerton P.O.), Md. — This parish was founded in 1850, and attended from the St. James', Baltimore, by the Redemptorists, one of the first of these being Father (afterwards Bishop) Neumann. It was composed of German settlers, mostly from Bavaria and Hesse Darmstadt. The present church was erected in 1870, and in 1877 the secular clergy took charge, Rev. F. J. Miller being the first resident pastor. The succession of pastors is: Revs. Charles Damer (1883); J. A. Frederick (1890); Michael J. Foley (1892 temporarily); Charles Warren Currier (1892); George Tragesser (1897); F. A. B. Wunnenberg and Charles J. Trinkaus, who was appointed in May, 1905.

Five other parishes have sprung from the original St. Joseph's: St. Stephen's at Bradshaw; St. Anthony's, Gardenville; Our Lady of Mt. Carmel, Middle River, St. Dominic's, Hamilton, and St. Michael's, Overlea. The Catholic population of the parish numbers 950.

A school has existed since 1870; it was taught by lay teachers until 1877, when the Sisters of St. Francis from Glen Riddle, Pa., took charge. At present there are 120 pupils, with 3 Sisters. The Catholic societies are: the Altar, League of the Sacred Heart and a Council of the Catholic Benevolent Legion. Since January 1, 1908, instead of raising money by picnics, fairs, entertainments, etc., a collection is taken up on the first Sunday of

every month, and so far the result has been satisfactory.

St. Francis de Sales, Benedict, Md. — This, like nearly all other parishes of southern Maryland, was formerly under the care of the Jesuits of St. Mary's. In 1863 it became a mission of Bryantown (*q.v.*) in charge of the secular clergy. In 1903 Cardinal Gibbons made it an independent parish with Rev. John McNamara as resident pastor. Rev. Leo L. Otterbein succeeded in 1908, and Rev. Francis J. Loughran, the present pastor, in 1910. Father Loughran was born in Baltimore; educated at St. John's School, Loyola College, and St. Mary's Seminary, from which he was ordained. The congregation numbers about 450 souls, and the Sanctuary Society has 20 members. The mission of Our Lady, Star of the Sea, at Solomon's Island, has about 150 souls.



ST. MARK, CATONSVILLE, MD.

Ascension, Bowie, Md. — This section of Prince George's County was a mission of the Jesuits as early as 1728. Baltimore, Annapolis, Laurel, Upper Marlboro and Bowie were missions of Whitemarsh. The Sacred Heart Church here was destroyed by fire on May 14, 1853, and all records of the early history were lost. A new church, however, was built. Whitemarsh has the honor of being the novice home of Father De Smet, the Indian missionary. The pastors since 1872 are: Revs. B. F. Wieget, James Major, Charles Heickemer, J. Coleman, M. A. Noel, and J. T. Gardiner, all Jesuits. Father Noel built the church at Bowie in 1893. Father Gardiner was appointed on July 1, 1897, and has Rev. James F. X. Mulvany as assistant. In 1903, Father Gardiner built, at a cost of $8000, a rectory at Bowie, to which place the Fathers moved on November 24, 1903, and Whitemarsh then became a mission of Bowie. Father Mulvany also attends the mission at Woodmore. In September, 1908, a cemetery was opened at Bowie; burials were previously made in the Catholic cemetery at Whitemarsh.

The congregation, most of whom are negroes, numbers 1800; conversions and births are on the increase, but the population remains stationary owing to emigration to the cities. The parish records for 1913 show 98 baptisms, 297 confirmations, 13 marriages and 4900 communions.

The Sisters of the Mission Helpers of the Sacred Heart have charge of the Sunday-schools at Bowie and its missions. The parish societies are: League of the Sacred Heart (550 members); Holy Family Benevolent Society (150); St. Joseph's Beneficial Society; Knights of St. John and Ladies' Auxiliary (200).

St. Stephen, Bradshaw, Md. — This parish was originally a mission attended by priests from Long Green. The present property was purchased in 1863 from the Gunpowder Temperance Association. The church was dedicated by Father Clark, S.J., of Baltimore. Father Birch attended St. Stephen's from Long Green from 1863 to 1865, when he was appointed pastor of Bradshaw. His successor, Father Nyssen, attended Bradshaw from Long Green, as did the next pastor, Father Morgan. Then Father Nyssen was appointed pastor of St. Stephen's and took up his residence in Bradshaw, remaining for six years. Succeeding pastors were: Revs. M. Stanton, who remained one year; Don Luigi Sartori, who came on Sep-

tember 1, 1879, and remained for twenty years; William A. Clements; John McNamara (1909) and C. J. Dacey, who took charge in August, 1911. St. Francis de Sales' Church at Abingdon, a mission of Bradshaw, was built by Rev. Patrick Francis O'Connor when stationed at The Hickory (1865–73.)

St. Francis of Assisi, Brunswick, Md. — This parish was in its early days attended from Frederick by the Jesuits. It is recorded that about 1810 the Catholics living at Petersville, now a mission of Brunswick, were thus attended. In 1825 Mr. West, a Protestant, gave a piece of land for a Catholic church, apparently for the benefit of his slaves, for the small log church erected in 1826 was attended almost entirely by Catholic negroes, who were visited by the Fathers from Frederick.



THE CHURCH ON THE HILL, MT. ST. MARY'S, EMMITSBURG, MD.

Many of the old families of Maryland, the Horseas, Stonebreakers, Weiners and Lees, are residents of Petersville. The church was later remodeled, and the mission became flourishing. The cornerstone of the present church at Petersville was laid in 1843, and the church was dedicated in 1845. In 1895 Cardinal Gibbons appointed as first resident pastor Rev. John M. Barry. Father Barry, a native of Frederick County, was once an altar-boy at St. Joseph's Church, and later joined the Sons of St. Vincent de Paul. After his ordination he taught in the college and seminaries of the Lazarists, served as assistant at St. Mary's, Baltimore, and then was appointed to Petersville, where he remained until promoted to Baltimore. He was succeeded at Petersville by Rev. Louis O'Donovan in June, 1898. Father O'Donovan was later made assistant at the cathedral. The present pastor, Rev. James O'Connell, was educated at St. Charles' College and St. Mary's Seminary, and ordained by Cardinal Gibbons in June, 1899. He was appointed to Brunswick in July, 1900.

The cornerstone of the church was laid in September, 1906, and the church was dedicated on June 2, 1907. The Catholic congregation numbers 600. There is a school in charge of 4 Ursuline Sisters with 150 pupils.

St. Mary, Bryantown, Md. — St. Mary's was founded in 1792, and, like nearly all the southern Maryland parishes at that time, was in charge of the Jesuits. It included the missions of Benedict and Woodville, which, however, were detached in 1903. The early pastors were: Revs. Jean Baptiste (1792); Robert Angil (1805); John Henry (1807); John Carey (1816); Robert Angil (1816); Envet Fenwick (1825); J. B. Wiseman (1825); —— Monaghan (1828); J. B. Wiseman (1829); —— Roloff (1832); —— Dalton; Patrick Courtney (1842); J. P. Donelan (1854); Patrick Courtney (1855); Bernard Wiget (1855); Cornelius Vincianzi (1861). The secular clergy took charge in 1863, and among the pastors since then were: Revs. John T. Gately; W. L. Jordan (1866); P. B. Lenaghan (1869); Henry Volz (1875); Francis J. Tewes (1877); E. M. Southgate (1882); D. C. Keenan (1903); and Rev. Patrick Conroy, who was appointed in 1912.

The parish is not only the oldest, but the most representative south of Washington. Its records open in 1792, though from local history, it is known that some organized form of worship was held since 1654, when Charles County was divided from St. Mary's. The present church, according to the records the fourth since the organization of the parish, was built in 1848. It is of brick and seats 750. In 1894 it was remodeled, and three beautiful altars, the gift of Miss Gardiner, were erected. The church stands on a hill about half a mile west of Bryantown, and is the largest and most expensive church in Southern Maryland.

The Catholic population of the parish numbers 2200. The only society is the League of the Sacred Heart which has a membership of 200 and holds a very important place in the parish.

On July 4, 1913, Archbishop Bonzana laid the cornerstone of the school, which opened in October, 1913, with 150 pupils under the charge of 3 Oblate Sisters of Providence. The building is of concrete block construction, 54 by 26 feet, and contains eight classrooms. This is the first and only Catholic school taught by the Sisters in Charles County. The Sunday-school has 280 pupils and 15 teachers.

St. Joseph, Buckeytown, Md. — Buckeytown was formerly a mission attended by the Jesuits from Frederick. It is in charge of Rev. J. Wieneham, and includes the missions of Urbana and Point of Rocks, where Mass is celebrated on designated Sundays.

St. Agnes, Catonsville, Md. — This parish owes its foundation (1852) to Rev. Edward Caton, who was

born in Washington in October, 1808. The cornerstone of the church was laid on October 28, 1852, by Archbishop Kenrick, and the church was consecrated on August 21, 1853. Father Caton died on June 27, 1862, and his grave in front of the church



ST. ANTHONY, EMMITSBURG, MD.

is now marked by a handsome monument. The parish has been three times subdivided since its foundation, and there are now four churches within its original limits.

The second pastor was Rev. L. M. McCauley, who remained for three years, after which the Passionists had charge for about six years. The parochial school which they established was placed under the directions of the Sisters of Notre Dame. In 1881 Rev. E. B. McKenzie, a secular priest, was in charge, and continued for six years. He built St. Edward's Church, now in Baltimore, on the eastern side of the parish toward the city. During the pastorate of Rev. John E. Dunn, St. Mark's parish was formed, leaving about seventy families in the northern part of the parish to attend the original church. Rev. John M. Barry is the pastor. The congregation numbers (in 1914) 400 souls.

St. Agnes' is a small stone Gothic church with stone portico and belfry, and has a marble altar and handsome interior fittings. The church property is valued about $20,000, and has no debt. The parochial school was closed in 1890 when St. Mark's was opened. Mount de Sales Convent of the Visitation Nuns is within the limits of the parish.

St. Mark, Catonsville, Md. — This parish was founded about 1887 by Rev. John E. Dunn from the south and western part of St. Agnes' parish. Father Dunn built the church, the cornerstone of which was laid in 1898, the convent and rectory. The school, formerly an old public school, was purchased by Rev. E. A. Williams in 1910. It is in charge of 5 Sisters of Notre Dame and has an attendance of 202. The church seats 450, and the building of a new church will be one of the problems of the near future. The parish hall is planned to be built during 1914. Father Williams was formerly pastor of the Churches of Our Lady of Good Counsel, Baltimore, and St. Matthew's, Washington, and came to Catonsville in November, 1908. He is assisted by Rev. John Fannon. The Catholic population numbers about 100 families or 200 souls, and the societies are Holy Name (150 members); League of the Sacred Heart; Volunteer Choir. The parochial property includes about five acres. Within the parish limits is St. Charles' College.

St. Louis, Clarksville, Md. — In 1854, Rev. Hugh Griffin, a Sulpician from St. Charles' College, Baltimore, visited a sick lady at Clarksville. Her appeal to him for a church in the neighborhood resulted in the erection of St. Louis' by Father Vérot, S.S. The site was donated by John O'Donnell; the cornerstone laid on November 15, 1855, by Very Rev. H. B. Coskery, V.G.; and the church dedicated on August 31, 1856. Within a radius of five miles there were scarcely a dozen Catholics. In 1858 Father Griffin became pastor, Father Vérot having been consecrated Bishop of Savannah, and said Mass in Clarksville on the last Sunday of each month until January, 1887, when Rev. Paul Griffith was appointed by Cardinal Gibbons. Father Griffith said Mass every other Sunday and on holy days of obligation.

The congregation having outgrown the church, Father Griffith purchased four and a half acres near the village, and on August 4, 1899, Bishop Curtis of Wilmington, assisted by the presidents of St. Mary's Seminary and St. Charles' College, and other prominent clergy, laid the cornerstone of the new church. The following names are recorded as witnesses of the ceremony: Samuel Hopkins, John F. Renshaw, J. W. Renshaw, Hugh and Joseph McAvoy, William Clark, Samuel Keene, John Melia, Mr. and Mrs. Bradley Dixon, W. Clark, Jr., Thomas Hennesy, Michael J. James Cooney, D. J. Foley, B. J. Wallenhorst, James



ST. JOHN, FREDERICK, MD.

Heaney, Mr. and Mrs. J. W. Miller, Thomas O'Neil, John O'Brien, H. Temmink, August Wallenhorst, Matthew Powers and Mr. and Mrs. J. Thos. Clark. The building cost over $10,000; it is of granite, which was donated by Bradley S.

Dixon, and follows the Gothic style of architecture. The interior is finished in oiled Georgia pine. Edward Boswell of Sandy Springs donated the bell. The rectory built by Father Griffith is a frame structure, in Queen Anne style, free from debt, as is also the church.

Father Walters, who succeeded on Father Griffith's appointment to St. Augustine's, Washington, remained about four years, and was followed by Revs. Luke Gaynor, Sidney Hurlbut (1900–1911) and Edward F. Reilly. Father Reilly is a native of Taunton, Mass. Immediately after his ordination in June, 1911, he became pastor at Clarksville. His parishioners, mostly well-to-do farmers, number about 45 families. Out of six mixed marriages in the past two years, four of the non-Catholics became converts. St. Mary's Chapel, at Doughoregan, one of the oldest Catholic shrines in the United States, is attended from St. Louis.

St. Mary, Clermont Mills (Pylesville, P.O.), Md. — The first brick church of St. Mary, now used as a hall, was built in 1855. The new stone church was attended as a mission from The Hickory. The first resident pastor was Rev. J. A. Gallen, who was appointed in 1872 and remained until 1876, when he was succeeded by Revs. J. A. Frederick, John J. Conway (1879–83), J. A. Frederick again, Gerard Nyssen (1889), W. J. Kane (1895), R. P. Kane (1899), Michael Gallagher (1907), Andrew H. Mihm (May 9, 1909), F. D. McGraw (Jan. 9, 1910), and Father Mihm again (October 4, 1912). Father Mihm was born in Baltimore; educated at Holy Cross parochial school, Loyola College, and St. Mary's Seminary; and was ordained on June 19, 1908. He was assistant pastor at the Church of the Holy Comforter and St. Mary's, Washington. The congregation numbers 195 souls. St. Mary's Catholic Cemetery adjoins the church.

In 1904 St. Paul's Church, Cardiff, Harford County, was built, and is attended from St. Mary's, every Sunday and all Holy Days. The congregation of the mission numbers 82 souls.

St. Mary, Cumberland, Md. — Cumberland has been a Catholic center in Maryland for more than a hundred years. The first Catholic settler, John Mattingly, came to the place in the time of the French and Indian War; soon after the conflict several Catholics settled in the vicinity, and as far back as 1791 Cumberland was attended by an Irish priest, Rev. Denis Cahill, who wrote in that year to Bishop Carroll: "I have been successful since I came to these parts. The congregations are growing numerous, and the members of each mostly exemplary and pious. I attend at Elizabeth Town, Hagerstown, Martinsburg, Shepardstown, Winchester, Fort Cumberland and Chambers Town (now Chambersburg, Pa.). . . . I expect to have four chapels within the next twelve months." It is supposed that Father Cahill built in 1792 the old log church dedicated to St. Mary, which stood on the site of Carroll Hall. Between 1795 and 1799 Father Galitzin visited Cumberland in the course of his missionary wanderings. Other visits were made by Father Felix Brosius, but it was not until 1819 that Archbishop Maréchal was able to appoint the first resident



ST. MICHAEL, FROSTBURG, MD.

pastor, Rev. James Redmond. Rev. Michael Young, O.P., was pastor for three months in 1821, and was followed by Revs. Timothy Ryan (1821–29), Francis Xavier Marshall, an ex-Jesuit (1829–34), Henry Myers (1836–41), who replaced the log church by a brick structure and built a rectory, and Leonard A. Obermeyer (1841–51). During Father Obermeyer's pastorate the growth of the congregation, due to the influx of workmen, with their families, engaged on the construction of the Baltimore and Ohio Railroad and the Chesapeake and Ohio Canal, necessitated the establishment of SS. Peter and Paul's parish for the German element and St. Patrick's for the Irish.

The history of St. Mary's for more than a hundred years thereafter is that of St. Patrick's (*q.v.*), the old parish of St. Mary's having changed its name when the present Church of St. Patrick was built.

The need of a new church became imperative with the rapid growth of the southern section of the city of Cumberland, and arrangements were made by Rev. Edward J. Wunder, of St. Patrick's, for the erection of a building. The cornerstone was laid by Cardinal Gibbons on September 9, 1900, and the church dedicated to the Blessed Virgin. It was opened for Divine Service on January 27,

1901, and was attended from St. Patrick's Church until Rev. J. R. Roth was appointed pastor on March 4, 1903. The cornerstone of the school was



ST. PATRICK, MT. SAVAGE, MD.

laid by Cardinal Gibbons on May 24, 1903, and the school opened with 119 children in attendance, in charge of the Ursuline Sisters, on December 15, 1903. More schoolrooms, recreation rooms, and a parish hall have been provided, and there are (1914) 331 pupils in charge of 9 Sisters. Father Roth was succeeded on February 12, 1911, by Rev. John S. Lawless.

The societies connected with the church are: Holy Name, Sodality of the Blessed Virgin, Sanctuary, League of the Sacred Heart and the Archconfraternity of Christian Mothers. The congregation numbers 1500 souls.

ST. PATRICK, Cumberland, Md. — The history of St. Patrick's parish is that of St. Mary's (*q.v.*) up to 1847, when, upon the erection of the new church, the title was changed to that of St. Patrick. The pastors following Father Obermeyer were: Revs. John Byrne (1851–53); Peter B. Lanaghan (1853–55); Slattery; Carney; McNally; Charles W. Reilly; George Flaut; Edward Brennan (1859–84), who paid the parish debt, built a new rectory, a spire for the church, erected St. Edward's Academy, and brought the Sisters of Mercy to take charge of the girls' schools, and the Brothers of Mary to conduct the boys' schools; James McDevitt; Michael J. Brennan (1886–98), during whose stay the Sisters of Mercy and the Brothers of Mary were replaced by the Sisters of St. Joseph, many improvements made and the parish placed in good financial condition. Rev. Edward J. Wunder, Rural Dean, the present pastor, succeeded on August 17, 1898. He was born at Baltimore on January 22, 1852, ordained in 1882, and served for a time as assistant at St. Patrick's; he was also pastor of St. Bernard's Church, Baltimore, which was built by him. He has entirely renovated the church at Cumberland, built (1904) a large hall and enlarged St. Edward's Convent as well as the school, which is now under the direction of 3 Sisters of Notre Dame and has 401 pupils. Father Wunder is assisted by Rev. E. J. O'Hara. The Allegheny Hospital, in charge of the Daughters of Charity of St. Vincent de Paul, is attended from St. Patrick's The Catholic population of the parish numbers 2000 souls.

SS. PETER AND PAUL, Cumberland, Md. — The site of the Church of SS. Peter and Paul was formerly known as Fort Hill, later Fort Cumberland; and the old log cabin in which Washington lived for a time was but 400 feet away. This parish was founded about 1847, when Rev. Leonard Obermeyer, pastor of old St. Mary's, now St. Patrick's parish, became convinced of the necessity of a new church for the German Catholics of Cumberland. Prior to that time it is recorded that William Gessner, formerly a resident of Baltimore, had petitioned the Redemptorists to send one of their priests to Cumberland whenever possible, which they did from 1840 to 1847. At Father Obermeyer's suggestion in 1847, Mr. Wiesel, one of the leading Germans, went to Archbishop Eccleston to lay the matter of the new parish before him. As the committee could not agree on the site of the church, they said they would abide by the selection of the Redemptorist attending them, Venerable John N. Neumann. The church was at once begun, and on June 4, 1848, the cornerstone was laid by Archbishop Eccleston. A controversy between members who favored a church without pew rent, and their opponents, was settled by the Archbishop in a letter to the Provincial, Rev. Bernard Hafkensheid, against the "free church" movement. On September 29, 1849, the church was blessed by Father Hafkensheid. The succession of pastors until 1866 was as follows: Revs. Anthony Urbanczik (April 23, 1849, to 1851); Louis Dold (1851–53;) Fridolin Luette (1853); Adrian Van de Braak (1854–57); Francis Xavier Seelos (1857–63); Michael Müller (1863–66); Nicholas Jaeckel (1866) — all Redemptorists. During the pastorate of Father Seelos the church was consecrated by Arch-

bishop Kenrick on August 1, 1858. On October 17, 1866, the Redemptorists left Cumberland, as Rev. Joseph Helmprächt, Provincial, desired to be nearer the Novitiate and House of Studies.

In 1864 a small company of Bavarian Carmelites, with Rev. Cyril Knoll as their superior, came to America and went to Leavenworth, Kan. In 1866 they came to SS. Peter and Paul. Father Cyril became pastor, remaining for nine years. On September 28, 1868, the cornerstone of the present parochial school was laid, and it was blessed on May 30, 1869. The cornerstone of the Sisters' Convent was laid in April, 1870, and on October 23 Rev. Edward Brennan, then pastor of St. Patrick's, blessed the building. It was Father Cyril who brought the Ursuline Sisters to Cumberland to take charge of the parochial schools, which they have conducted ever since. During Lent of 1872 Father Cyril enlarged the church by tearing down the old rectory and adding forty-five feet to its length, and also building double-story sacristies. Owing to the growing missions in the West the Carmelites were succeeded on July 17, 1875, by the Capuchins, who are still in charge.



PAROCHIAL SCHOOL AT MT. SAVAGE, MD.

The succession of pastors since that time is as follows: Revs. Anthony M. Schuermann (1875–77); Francis Wolf (1877–81, 1884–88, 1894–97); Felix M. Lex (1881-84; 1888–91); Herman Joseph Peters (1891–94); Charles Speckert (1897–98); Peter Kemper (1898–1900, 1906–09); Martin Mülders (1900–03); Constantine Hoefler (1903–06); Richard Dei (1909); and Dominic Schuster (appointed July 16, 1912), — all Capuchins. Father Schuster's assistants are Revs. Simon Knupfer and Alban Hammel. In 1893 the school hall was built, and to provide still more room for the clubs and societies of the parish, and larger classrooms for the Ursuline Academy, Alpine Hall was purchased in 1908. The school conducted by 10 Ursuline Sisters has 400 pupils.

There are missions at Avilton, Bean's Cove, Cresaptown, and Grantsville. Cresaptown was founded in the time of Father Brennan, who, as pastor of St. Patrick's, noted that the Catholics of Cresaptown were often unable to attend Mass owing to the distance from Cumberland. He assigned to his assistant, Father Wunder, the duty of organizing that section which included Cresaptown, Rawlings Station and Brady's Mill, and the first-mentioned place being apparently the best site for a church, Father Wunder built St. Ambrose's, which was dedicated in September, 1886, by Cardinal Gibbons. Since 1888 the mission has been attended by the Capuchins.

The Catholic population of the parish is 3000 souls. The societies are: Catholic Knights of America; SS. Peter and Paul's for men and young men; St. Joseph's Club, young men; Alpine Club, young ladies; Archconfraternity of the Holy Family and III Order of St. Francis.

The property is valued about $100,000, viz.: church, $50,000; school, $7000; school hall, $15,000; Alpine Hall, $15,000; private houses owned by church, $7500; cemetery, $5500.

St. Athanasius, Curtis Bay, Md. — Curtis Bay, a factory town set on the border of a farming country, has a constantly shifting foreign population. Though the parish, which was founded early in 1890, was intended for English-speaking people, of Irish, Scotch and German parentage, over three-fifths are now Poles, with a sprinkling of Lithuanians, Bohemians, Slovaks and Slovenians. The original boundaries of the parish were: Patapsco River, Curtis Creek, a great part of Anne Arundel County and Chesapeake Bay. Since 1906 Wagners Point and Fairfield are not included. Mass was first said in the church on December 25, 1890. The cornerstone was laid in May, 1890, and the building was dedicated on April 12, 1891. Following are the pastors; Revs. J. R. Matthews (1890–92); Thomas E. Gallagher (until 1894); Andrew A. Duszynski (1894), who was appointed owing to the great influx of Poles at that time. He gradually introduced instruction in Polish, though English was still used in the church for the benefit of the early parishioners. Rev. A. F. Marzecki, who took charge in 1904, remained until his death (July 29, 1909), when Rev. Paul J. Sandalgi took charge.

Father Sandalgi was born at Odessa on July 7, 1879; studied at home until 1894, when he entered St. Benedict's College, Constantinople; studied at Louvain, Fribourg and at St. Mary's Seminary, Baltimore, where he was ordained on July 15, 1908.

He obtained his S.T.B. and S.T.L. at the Catholic University, Washington, respectively in 1909 and 1912.

There is a private elementary school for Polish children (62) under the supervision of the pastor. The Sunday-school (200 children) is taught in English, and is in charge of Seminarians from St. Mary's Seminary and the Mission Helpers of the Sacred Heart.

The parish societies are: Polish Insurance Society (80 members), founded in 1906 with a capital of $700; a similar society for women (50), founded in 1909; III Order of St. Francis, Poles only (17); Altar Society for English-speaking women (30) founded in 1898, reorganized in 1909; Holy Name (25), founded in 1911 for English-speaking men; Holy Rosary Confraternity. To counteract active proselytizing, a sewing club was founded in 1910 (60), and in 1911 a Junior Holy Name Society.



ST. CHARLES BORROMEO, PIKESVILLE, MD.

The parish records for 1913 show: 100 confirmations, of which 2 were converts (53 men and boys, 47 women and girls); 16 marriages (3 mixed); 34 deaths (12 adults); 57 first communicants and 820 parishioners.

Greek Ruthenian Catholic Church, Curtis Bay, Md. — About 1900 Ruthenian Greek Catholics from Galicia and Hungary began to settle in Curtis Bay. A few years later, a priest of their own Rite came once a year to minister to them. From the beginning of Father Sandalgi's administration, however, they were cared for in a special manner, since Father Sandalgi spoke their language. He soon discovered that an active proselytizing campaign was made among the Ruthenians by the Russian orthodox priest stationed at Baltimore. With the approval of Cardinal Gibbons, he started a church for them in 1910, and towards the end of 1912, they were given their own resident pastor. This priest lived for nearly a year with Father Sandalgi. The Ruthenians number about 300 souls.

Holy Family, Dodon (Birdsville P.O.), Md. — This parish was established in 1890 by the Fathers of the Society of Mary. A church, however, existed from 1887. The first pastor, Rev. J. M. Le Grand, S.M., was followed by Revs. J. Piot, S.M., and H. de la Chapelle, S.M. The church and the valuable property of 300 acres of land passed to the Archdiocese of Baltimore in 1901, and Rev. John Lawless was appointed pastor. After his pastorate of seven years the church was served by Fathers from the Apostolic Mission House of Washington, D.C.

In 1909 Dodon was given to the Franciscan Minor Conventuals, and Rev. Anthony Witkowski, O.M.C., the first of the Franciscans, was appointed on August 1, 1909. He also attends the parish of Our Lady of Sorrows, Owensville. The congregation numbers 200 souls. The Sunday-school has 15 pupils and 1 teacher.

St. Augustine, Elkridge, Md. — This parish was formed under Archbishop Eccleston in 1844 by Rev. Bernard S. Piot, an author of note. The congregation was composed of Catholics from Howard, Baltimore and Anne Arundel Counties. The cornerstone of the first church was laid on October 22, 1844, and the building was dedicated on April 20, 1845. In about a year Father Piot relinquished the parish, and it was given into the care of the Redemptorists of Baltimore, who attended it up to 1867, Venerable John Neumann, C.SS.R., being among the Fathers who visited it during this period. In 1867 Rev. Desiderius De Wulf started a parochial school, and from that time on diocesan priests, notably Revs. Thomas Broydrick, Joseph Cassidy, and John Conway, had charge. The golden jubilee of the church was celebrated in 1895. In 1894 the present pastor, Rev. Francis Doory, was appointed. Father Doory was born at Baltimore, educated at Loyola College, St. Charles' College, Ellicott City, and St. Mary's Seminary, and ordained on December 22, 1888. Since 1900, through the generosity of several benefactors, among them Mrs. Sarah E. Boyle, John H. Shaab, Mrs. Elizabeth Cook and C. D. Kenny, many new buildings have been erected and the parish now has property valued at $50,000, the buildings including a school hall, convent, church and parochial residence. The cornerstone of the new church was laid on May 12, 1901, and the church was dedicated on May 4, 1902. The congregation numbers 550. The school is in charge of 4 Sisters of Notre Dame, whose motherhouse is in Baltimore and has an attend-

ance of 55 boys and 50 girls. The societies are: Sodality of the Blessed Virgin Mary, the Holy Angels, the Sanctuary Society, Bona Mors, Holy Name and Sacred Heart League.

St. Paul, Ellicott City, Md. — This parish was founded in 1838. The plot of ground on which the



ST. LUKE, SPARROWS POINT, MD.

church was built was donated to the Catholics by Mr. Ellicott, a Quaker, and the son of the founder of Ellicott City. The church is a plain, substantial, gray granite structure, and was blessed on December 13, 1838. Revs. Charles I. White and H. F. Griffin attended the mission until 1838, when Rev. Henry B. Coskery was appointed first pastor. He remained for about twelve years, and was transferred to the cathedral at Baltimore. His successors were: Revs. B. S. Piot, S.S. (1840); B. J. McManus; A. Vérot (1853–58), later Bishop of Savannah; John Foley (until 1863), later Bishop of Detroit (1858); T. O'Neill (1864); William E. Starr (1870), later Mgr. Starr, Rector Emeritus of Corpus Christi, Baltimore (*q.v.*); John J. Dougherty (1873), who remained until his death on September 12, 1883; Peter Tarro, D.D. (1884), who made many improvements in the church, adding three marble altars, new pews, a church spire, Statues and Stations of the Cross, stained-glass windows, baptistry and confessional; Michael A. Ryan (January 3, 1907), who made further improvements in the church property and enlarged the parish; D. C. Keenan (appointed June, 1912) and Thomas S. Dolan (appointed in March, 1914). Father Dolan was born at Philadelphia on September 4, 1869; educated at La Salle College there, Holy Cross College, Worcester, St. Mary's Seminary, Baltimore, and the Catholic University. He was assistant at St. Andrew's, Baltimore, and St. Patrick's, Washington, and was pastor at Laurel. He occupies the chair of church history at St. Mary's Seminary, Baltimore. The property is valued at about $50,000.

The people of Ellicott City are largely of the trading and farming class, but the parish has a large contingent of professional men, many of whom are prominent in social and political life. The congregation numbers 600. The Brothers of the Christian Schools are in charge of Rock Hill College, which is within the limits of the parish. The chapel at St. Charles' College is five miles distant. No parochial school exists in the parish, but many of the boys attend the preparatory department of the Christian Brothers' College, and the girls attend the academy of the Visitation Nuns, Mount de Sales, at Catonsville, a few miles distant with easy communication by electric car. The Sunday-school has 120 pupils in charge of 4 teachers. The parish societies are: the Catholic Benevolent Legion, B.V. Sodality, Holy Name, League of the Sacred Heart and Apostleship of Prayer.

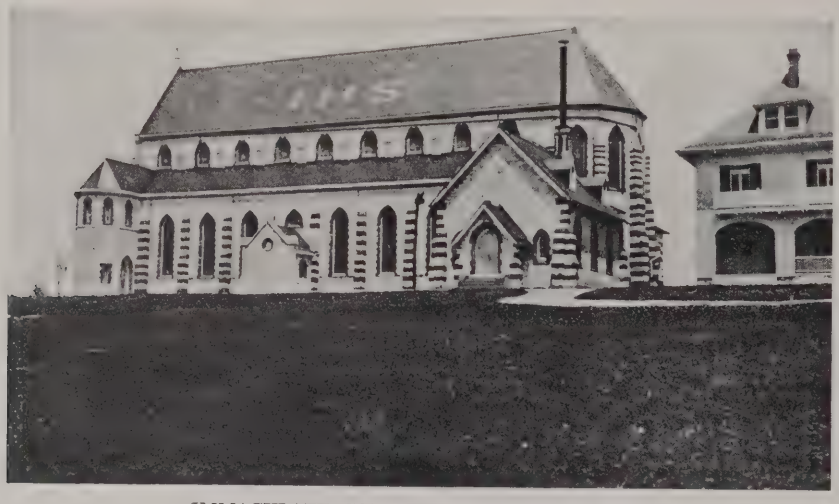
St. Joseph, Emmitsburg, Md. — This parish, founded in 1793, when the church was built and dedicated by Rev. Matthew Ryan, is doubly historic as being the place of foundation of Mount St. Mary's Theological Seminary in 1808, and of the motherhouse of the Daughters of Charity in America nearly a generation later. The succession of pastors is: Revs. Matthew Ryan (1793); Duhamel (1809); DuBois (1818); Bruté (1818); Cooper (1818); Wiseman; John Hickey; Philip Borgina, C.M. (1841); James Miller (1842); Thomas O'Neal (1844); Francis Coyle (1846); Thomas A. McCaffrey (1846); Aloysius Leitner (1847); Marano Muller, C.M. (1852); John Massnow; E. M. Hennessy; Michael O'Reilly; Raphael Cappazzuto; James Rolando; Francis Lasco (1859); James Knoud (1862); Ed. Smith (1862); James Dwyer (1865); Michael Flynn (1866); Wm. Ryan (1868); Felix Guedry (1869); M. O. Donoghue; Dan. McCarthy (1872); Henry White (1878); Ed. J. Quinn (1893); P. V. Kavanaugh (1894); T. Landry, all Vincentians. The new church of St. Joseph was opened on September 29, 1842. In 1849 Archbishop Eccleston gave



ST. MARY, UPPER MARLBORO, MD.

the parish into the care of the Vincentians (*See* Vol. I, p. 442, for other details). The superior and pastor is (1914) Rev. James O. Hayden, C.M. The school, in charge of 6 Daughters of Charity, has 172 pupils. The congregation numbers 800 souls.

St. John, Forest Glen, Md. — This parish was founded by Archbishop Carroll in 1774, when he came to live with his mother at Rock Creek. It was then called Rock Creek Mission, and included Montgomery, Frederick, Maryland, Fairfax, Prince William and Stafford Counties as far as Aquia Creek, where two of Father Carroll's sisters had married into the Brent family, and the present District of Columbia. While living here, the young priest was invited by Congress to accompany Benjamin Franklin, Charles Carroll and Chase of Maryland, to Canada in an effort to enlist the sympathy of the Canadians in the struggle for independence. Father Carroll erected in 1774 a frame building, the outside weather-boarded and whitewashed, and the congregation sat on benches. The old altar is still in existence. The church was not heated until 1840, and the people were obliged to build fires in the graveyard at which to warm themselves before going into the church. The second church was built by Rev. Bernard J. McManus, pastor, near the old site in 1850, and dedicated on September 29, 1850, by Archbishop Eccleston. The sermon was preached by Rev. Thomas Foley, a former pastor, afterwards Bishop of Chicago.



IMMACULATE CONCEPTION, TOWSON, MD.

It is not certain who attended St. John's after the departure of Father Carroll in 1786 until 1813, but it is supposed to have been attended at least occasionally by the Jesuits from White Marsh and Georgetown. The chapel at Rock Creek now replaced by St. John's Church, Forest Glen, Md., was the first after St. Peter's pro-Cathedral in Baltimore, to be erected by a congregation which supported a pastor, a system common enough now, but till then unknown in Maryland, where the Jesuit Fathers had maintained the services of religion at their own expense. The names of priests attending after 1813, so far as the records show, are: Revs. James Redmond (1813); M. F. X. Carroll (1818); P. T. DeVos (1819); B. S. Piot (1835); M. P. Gallagher (1840); Thomas Foley (1846); J. I. Maguire (1847); Bernard J. McManus (1850); F. E. Boyle (1851); John Dougherty (1855); Edward Didier (1862); P. L. Chapelle, afterwards Archbishop of New Orleans (1865); James F. Mackin (1870); James A. Cunningham (1877); Joseph S. Gallen (1881); Sebastian Rabbia (1883); James A. Connelly (1885); — all of whom resided at Rockville.

On November 1, 1898, the parishes of St. Mary, Rockville, and St. John, Forest Glen, were divided, and Rev. C. O. Rosensteel was made first resident pastor of St. John's since the days of Archbishop Carroll. Rev. J. A. Cunnane was appointed pastor of St. Mary's. We thus have the curious spectacle of a parish with a continuous Catholic history for 112 years, attended by some of the eminent priests of the Church, but in all that time without a resident pastor even for a year.

In 1893 a larger brownstone church became necessary, and was built on a new site on account of the many graves placed close to the old church. Among these are the graves of the Carrolls, Brents, Digges, Morgans, Moshers and Chiltons, and that of Archbishop Carroll's mother, who died in 1796 at the age of ninety-two. The cornerstone of the new church was laid by Cardinal Gibbons on May 11, 1893, and on April 29, 1894, the church was dedicated. In July, 1898, Father Rosensteel began a rectory, and it was completed in 1899.

Rev. C. O. Rosensteel, a worthy representative of an old and honored family of Baltimore, whose ancestors settled in Maryland before the Revolution, was born in Emmitsburg, Frederick County, Md., on May 13, 1855. He studied at St. Francis' College, Loretto, Pa., then at Mount St. Mary's College, near Emmitsburg, and at St. Mary's Seminary, Baltimore, where he was ordained by Cardinal Gibbons on December 20, 1884. He was appointed assistant at St. Ann's, Baltimore, on January 1, 1885, where he remained until September 1, 1885. He was made pastor of Newport, Charles County, Md., from September, 1885, to November 5, 1889. He was then transferred to the pastorate of St. Mary's, Rockville, Md., and

to St. John's, Forest Glen, Md. in 1898. The Sunday-school is taught by 4 Sisters of the Holy Cross. Father Rosensteel also attends the mission at Kensington, Montgomery County, where he built a church which was dedicated on October 29, 1911. The population of St. John's is 300.



REV. J. BOK, O.M.C.,
ST. CASIMIR, BALTIMORE, MD.



REV. T. J. BROYDRICK,
ST. MARTIN, BALTIMORE, MD.



REV. JOSEPH CUNNANE,
ST. ANDREW, BALTIMORE, MD.



REV. JOHN E. DUNN,
ST. PIUS, BALTIMORE, MD.

St. John, Frederick, Md. —The history of St. John's Church is the history of Catholicism in Frederick County. In 1750 a few Catholic English, German and Irish families were induced by Charles Carroll to settle in this neighborhood. They were attended from the Jesuit mission near Port Tobacco. In 1763 Father John Williams, an English Jesuit, erected a chapel and residence, the site having been donated by John Cary, an Irishman; the deed for the property was subsequently recorded in the name of Father George Hunter, and bears the date of October, 1765. Until 1822 the mission was attended by the Jesuits James Framback, James Walton, John DuBois (later Bishop of New York) and Francis Maleve. Father DuBois began in 1800 the erection of a brick church which was completed some years later.

Many are the traditions of Father DuBois' heroic and self-sacrificing life during the thirty-two years of his pastorate at Frederick, and then at Emmitsburg. He came to America with letters from Lafayette to James Monroe, the Randolphs, Lees, Beverleys, and other Virginia families. So quickly did he win friends among the Virginia people that he was permitted to say Mass in Richmond itself. After doing mission work in various parishes of Virginia and Maryland he came to Frederick in 1794, and remained until 1805, when he founded the church in Emmitsburg. The people came from a radius of twenty, forty, even sixty miles, on foot, on horseback and in rustic wagons, at Christmas and Easter, to attend Mass in the French priest's humble home. In addition to this he made many long missionary journeys into the Blue Ridge and Alleghany Mountains, being for a time the only priest between Baltimore and St. Louis. It was one of his sayings that the shepherd must never disappoint his flock. Dr. McCaffery, who was one of his spiritual children, tells of a Saturday afternoon on which Father DuBois had just arrived at Emmitsburg from Frederick and was going to the confessional when a sick-call came. He left directions that the usual preparations be made for the celebration of Mass on the next day, returned to Frederick, thence to Montgomery County, where he attended a dying person and returned to Emmitsburg in time for Mass, having journeyed over seventy miles in twenty-four hours. At nine o'clock he was in the confessional, without having broken his fast, and he sang Mass and preached with so little appearance of fatigue that most of the congregation did not suspect that he had left the town since his arrival the day before. It is not to be wondered at that he was sometimes called "the ecclesiastical Napoleon". He was the only secular priest in charge of Frederick during its early history.

In 1822 Father McElroy, S.J., succeeded Father Maleve (1811–22). He repaired the church and rectory and provided the buildings necessary for St. John's Literary Institute (1829), as well as for the school and orphanage of the Sisters of Charity who came to the parish on his invitation in 1824. The congregation having outgrown the church, built in 1800, work on the present magnificent one was begun in 1833; the church was completed at a cost of $36,964.96, and was dedicated on April 26, 1837. It is built of stone, in the shape of a Latin cross, and seats 700. The church property is free from debt and is valued at $125,000 (*see* Vol. I, p. 257).

Father Thomas Lilly succeeded in September, 1845, and in 1846 the Sisters of Charity were replaced by the Visitation Nuns from Georgetown, who have been there ever since. In 1848 Rev. Charles H. Stonestreet became pastor, and was followed in 1850 by Rev. Thomas Mullally. Under the latter's administration it became necessary to expel a large number of students from the college, which since that time has served merely as a school for the city. From 1853 to 1860 Fathers Villiger,

Samuel Barber, Mulledy, De Neckere, Blenkinsop, and McAtee had charge; from 1860 to 1870, Father Sourin; and from 1870–1902 followed Fathers O'Kane, Smith, Jenkins, Ciampi, Fulmer, Stonestreet, Gache, Peters, Holland, Brand, Hann, Gaffney and Coleman.



REV. JAMES F. DONAHUE, ST. PATRICK, BALTIMORE, MD.



REV. JAMES P. HOLDEN, ST. JEROME, BALTIMORE, MD.



REV. JOSEPH A. LIETUVNIKAS, ST. JOHN BAPTIST, BALTIMORE, MD.



REV. J. B. MANLEY, ST. DOMINIC, BALTIMORE, MD.

In 1902 Cardinal Gibbons entrusted the parish to the secular clergy, Rev. William J. Kane being appointed its first pastor under the new régime. Father Kane built the commodious brick rectory at a cost of $9000; it was opened and blessed by Cardinal Gibbons on May 14, 1903. Many improvements have been made, notably the artistic decoration of the church. Father Kane's assistants were Revs. F. E. Craig, Albert Smith, and (1914) A. J. Conlon.

The congregation numbers 1050 souls, and has given 4 priests to the church. The parish statistics for 1913 show: 33 baptisms, 20 marriages, and a very large increase in the number of communions. The girls of the parish attend the Visitation Academy, and the boys' school, taught by 1 lay teacher, has 52 pupils. The societies are: Holy Name, League of the Sacred Heart, Sodality of the Sacred Heart, Guard of Honor of the Sacred Heart, and B. V. M. Sodality (for colored people).

St. Michael, Frostburg, Md. — The first Mass celebrated in what is now the Frostburg parish was in 1839 by Rev. John J. Chanche, later Bishop of Natchez, who was probably spending a short vacation in the mountains. When seven years later the Eckhart Railroad to Cumberland was completed, Frostburg began to grow rapidly and Rev. Michael Slattery took charge. At first he said Mass in private residences and then bought an abandoned hotel, which he remodeled; part of it was used by the pastor as a residence. Father Slattery was removed to St. Joseph's Church in Baltimore in 1860. For the next two years, Frostburg was a mission of Mt. Savage, but in 1852, Rev. Charles O'Reilly took charge until 1864, when the Redemptorists from Cumberland attended St. Michael's. Rev. Lewis A. Morgan was appointed resident pastor in October, 1866, and was succeeded on February 18, 1868, by Rev. Valentine Schmitt, whose administration lasted for more than twenty years. He built the fine Gothic church, the cornerstone of which had been laid on August 2, 1868, during Father Morgan's time. He also built a new rectory, provided a new cemetery, and made improvements costing more than $60,000, but when he left in 1890 to go to St. Joseph's Church, Washington, D.C., the church was free from debt. His successor was Rev. D. C. De Wulf, who remained a short time, and was succeeded in 1890 by Rev. Stephen J. Clarke, who died in February, 1913. Rev. Richard O'Neill was appointed pastor on March 20, 1913. He is assisted by Rev. John J. Donlan.

St. Michael's parochial school, conducted by 5 Ursuline Sisters, has 350 pupils. The Sunday-school has 200 pupils and 8 teachers. There is a branch school at Eckhart, with 200 pupils and 5 Ursulines.

St. Anthony of Padua, Gardenville, Md. — Prior to the erection of this parish in 1884, the Catholics of the neighborhood had either to attend St. Joseph's, seven miles out on the Belair Road, or one of the nearest Baltimore churches, St. Michael's and St. James'. Mgr. McColgan first thought of building a church here. Father Joseph Muller of St. Joseph's, Belair Road, said Mass occasionally in 1877 in an old frame building belonging to Mgr. McColgan's brother. In 1884 Rev. Charles Damer of St. Joseph's undertook the building of the new church. The cornerstone was laid in 1884 and the building was completed in 1885. It is of brick, and the original seating capacity of 150 was enlarged in 1909 to 350. Father Damer attended St. Anthony's every Sunday until 1887. He was succeeded by Fathers Kuhman, C.SS.R. (1887); Weisser, C.SS.R. (1898); Henry Wagengast (1898–Sept., 1904), who built a brick rectory costing $10,000; A. Gamp (1904–Dec. 26, 1910); and John J. Knell (Dec. 26, 1910).

The first school, a frame building, was built by

Father Weisser at a cost of $1400. It is in charge of 5 Sisters of St. Francis, and has 190 children. The church was dedicated on January 6, 1885, by Cardinal Gibbons. The congregation numbers 1000 souls and is constantly increasing in membership. The sodalities are: Immaculate Conception (250 members); Holy Name (125); and St. Anthony's Social (75). Miss Mary Koch, a member of the congregation, entered the religious life on December 27, 1913. Among the prominent benefactors of the church are: Joseph Lang, Edward Plummer, Henry Brehun, G. Leo Mueller, P. C. Mueller, Henry Wagengast, Henry Bullinger, Henry Beckman, William Morgan, John J. Nutte, Sr., John J. Nutte, Charles Lutz, F. Christ and Christ. Sening.



REV. J. J. MURRAY,
ST. ELIZABETH, BALTIMORE, MD.



REV. J. F. NOLAN,
CORPUS CHRISTI, BALTIMORE, MD.



REV. JOHN E. WADE,
SS. PHILIP AND JAMES,
BALTIMORE, MD.



REV. M. F. YINGLING, S.T.L.
OUR LADY OF VICTORY,
WASHINGTON, D.C.

Sacred Heart, Glyndon, Md. — Glyndon was formerly a mission of Harrisonville, which is now (1914) its mission. The Holy Family Church at Harrisonville, founded by Father Brandi, S.J., who left to become editor of the "Civilta Catholica" in Rome, was dedicated on September 11, 1881, by Cardinal Gibbons. The succession of pastors is: Revs. D. C. DeWulf; F. A. Mackall; J. S. I. Waldron; W. J. Kane; G. H. Nyssen; T. J. Foley. Together with St. Bartholomew's Church at Manchester, it is attended from Glyndon by Rev. Edward P. McAdams, pastor. The Catholic population numbers 225 souls.

St. Mary, Govanstown, Md. — Govanstown was a mission of St. Patrick's Church in Baltimore. The church was built in 1849 by Rev. James Dolan, of St. Patrick's, out of his private fortune, and was blessed by Rev. A. J. Elder on September 22, 1850. From 1850 to 1860 the pastors were: Revs. J. Maguire, Philip O'Reilly, B. Piots and P. Courtney. On October 10, 1860, Rev. Dwight E. Lyman took charge of the parish. He enlarged the church in 1864, and after laboring successfully for 33 years died on December 29, 1893, and was buried in St. Mary's Cemetery. In January, 1894, Rev. M. A. Fenne, the present pastor, took charge. St. Mary's is situated on a beautiful spot within the suburbs of Baltimore, surrounded by a little cemetery. St. Mary's is the old mother church from which sprang the parishes of The Immaculate, Towson, and Sacred Heart, Mount Washington. The parochial school was built in 1873. It is in charge of 3 School Sisters of Notre Dame and has 110 pupils. Father Fenne is assisted by Rev. P. F. Brown.

Blessed Sacrament, Govanstown, Md. — This parish, an offshoot of St. Mary's, is in charge of Rev. Michael Ryan.

St. Mary, Hagerstown, Md. — The city of Hagerstown was founded in 1739 by Jonathan Hager, but was not until 1786 regularly visited by a priest. Rev. James Fremback, a pioneer of the Catholic mission at Conewago, established the first mission. In 1787 Jonathan Hager, a non-Catholic, donated a lot on North Walnut Street for a cemetery, and on part of this a log-house was built as a place of worship for the scattered Catholics of the mission. Father Fremback founded several missions between Hagerstown and Cumberland.

According to a letter dated 1791, Rev. Denis Cahill was at that time in charge of Hagerstown and several other missions. On May 24, 1794, he bought the lot which is the site of the present church, from Adam Miller of Bedford County, Pa., paying five shillings for it. In 1799 this mission was visited by Rev. Francis Bodkins. Father Galitzin, Father Nicholas Zocci of Taneytown, and Father Duhamel attended it until 1818, when Rev. James Redmond became pastor. In 1822 he was succeeded by Rev. Timothy Ryan, who built the present stone and brick church, the cornerstone of which was laid on July 4, 1826. It has a seating capacity of 400. When in 1831 and 1832 cholera broke out among the men employed in the construction of the Chesapeake and Ohio Canal near Williamsport, Father Ryan toiled strenuously for the relief of the sufferers. He died on June 2, 1837, in his fifty-third year, and lies buried in front of the church.

His successor, Rev. Michael Guth, remained for seven years and was followed by Father Joseph Plunkett of Virginia, and then by Rev. Henry Myers, whose saintly and serene character won many friends in Hagerstown and surrounding missions, among non-Catholics as well as Catholics. He left after twelve years for Pikesville, and was succeeded by Rev. George Flaut (*see* MOUNT ST. MARY'S). In 1858 Rev. Edmund Didier took charge, founded a new mission at Clear Spring, and made great improvements. In 1861 he was succeeded by Rev. John Gloyd, and in 1862 by Rev. Malachy Moran, who remained two years. The mission was attended by the Jesuits McDonough, Stonestreet, and Janelect during 1864 and 1865, when Father Didier returned, leaving in 1868 for St. Vincent's, Baltimore.

In 1868 Rev. John M. Jones, a profound scholar and linguist, related to the family of Senator Pinckney of Maryland, became pastor. He added a brick tower and vestibule to the church, which he rededicated in 1871. He imported from Munich the statue of the Crucifixion in the rear of the church. During the Forty Hours' Devotion held here in 1869, Father Jones was assisted by Fathers Gross, Kain, and O'Sullivan, who afterwards became Bishops of Portland (Oregon), St. Louis (Mo.) and Mobile (Alabama) respectively. Father Desiderius De Wulf succeeded in 1871, remaining until 1873, when Father Jones again took charge. The Ogilby property was bought for a school in 1875, which was enlarged and remodeled in 1882. The Sisters of St. Joseph were placed in charge. Father Jones was succeeded in 1880 by Father Frederick, who improved the interior of the church, and Fathers Voltz and Manley. Father Manley replaced the Sisters of St. Joseph by the Sisters of Notre Dame and, upon leaving the parish, devoted himself to the interests of the colored people.

The next pastor, Rev. Sebastian Rabbia, a native of Italy, improved the church by a beautiful design of fresco. The silver jubilee of his ordination was celebrated on May 26, 1891, and he died on March 27, 1911. Rev. Sidney S. Hurlbut succeeded to the pastorate. He is a native of Wisconsin, and was ordained in 1898. In 1900 he went to Clarksville, Md., where he had charge of the missions in Howard County. Rev. J. H. Eckenrode is his assistant.

There are two missions; that of St. James, Boonesboro, established by Father Jones with money left by Dr. Otto J. Smith, his family and brother, Dr. Josiah F. Smith, and that of Williamsport, the older of the two. In 1820 Williamsport had a population of 635 whites, 73 colored freemen and 119 colored slaves. Father Myers first visited here, and as his congregation grew he purchased an old Methodist Church which he remodeled at a cost of $1000, and dedicated to St. Augustine in 1857. Father Jones gave special attention to Williamsport and laid the cornerstone of a brick church on May 18, 1876, which was erected from funds obtained from the sale of the old church amounting to $700, a subscription of $100 from Archbishop Bayley, and free labor and material furnished by the parishioners. Mass was first said there in July, 1876, and the dedication took place on April 30, 1877, Bishop Kain of Wheeling officiating. A rectory was also built.

In 1886 Williamsport became a separate parish with Rev. Theodore D. Mead as resident pastor. He remained until March, 1886, when he was succeeded by Rev. Wm. A. Reardon, who found the mission unable to support a resident pastor, and it again became a mission of Hagerstown. Father Rabbia bought the Buchanan property for the church in January, 1892, hoping to establish a parish in Williamsport.

St. Mary's parochial school is conducted by 6 School Sisters of Notre Dame, and has 200 pupils. There is a convent for the sisters. The parish societies are: League of the Sacred Heart, League of the Good Shepherd, the C.B.L., Knights of Columbus and a club for boys under sixteen years.

The parish numbers (1914) about 1000, with a small but steady growth. The church property is valued at about $80,000, and is free from debt. In 1913 there were 81 baptisms, 23 marriages and 140 confirmations. Attached to the parish are the missions of St. James at Boonesboro and St. Augustine at Williamsport.

ST. PETER, Hancock, Md.—In 1800 the few Catholics in Hancock were visited occasionally by priests on their way to Cumberland, until 1820, when the See of Richmond was created, after which they were visited by Fathers Redmond and Gildea from Winchester, Va. In 1833 Rev. Timothy Ryan said Mass regularly at Hancock as the mission became of special importance owing to the many Catholic laborers working on the Chesapeake and Ohio Canal, which was then under construction. In 1834 he commenced building St. Peter's Church, which was completed under his administration. Fathers Myers and Guth attended the church as a mission of Hagerstown until 1860, when Archbishop Kenrick appointed Rev. John Gloyd first resident pastor. Father Gloyd's successors were: Revs. Michael Dausch (1862), who formed a total abstinence society which still exists; Stanislaus Ryan; Damer; Peter Weider; John B. Manley; Theo. D. Meade; Thos. E. Lyons; F. A. B. Wunnenberg; Romanus Mattingly; H. S. Nagengast; and on January 1, 1910, Thos. D. Reinhart, the present pastor. Father Reinhart was born at Cumberland, Md., educated at St. Patrick's parochial school there, St. Charles' College and St. Mary's Seminary, Baltimore, and was ordained in 1909. During his pastorate St. Peter's has been renovated and a new rectory built, much to the credit of the small congregation. The missions attended from Hancock are: St. Patrick's, Little Orleans, St. Michael's, Clear Spring, and St. Thomas', Moores-

ville. St. Patrick's, Little Orleans, was first visited from Hagerstown by Fathers Guth, Myers, and Flaut; in 1861 it was attended regularly from Hancock, and Father Gloyd, aided by Lady Stafford, an English Catholic who owned large estates, built the present brick church. St. Michael's, Clear Spring, was erected by Father Didier during his stay at Hagerstown, the cornerstone being laid in July, 1865. Mooresville was first attended from Hagerstown by Father Myers, who built the little Church of St. Thomas, Archbishop Kendrick laying the cornerstone in August, 1852. The church cemetery at Hancock contains the graves of soldiers of the Civil War and of other early Catholic parishioners. The parish societies are: Sacred Heart League, Altar Society, St. Peter's Temperance and Beneficial Society. The congregation numbers 220 souls. The Sunday-school, in charge of 6 teachers, has 35 pupils.

St. Patrick, Havre de Grace, Md. — Havre de Grace was a mission of St. Ignatius', The Hickory, and Rev. Thomas O'Neil of the latter place built St. Patrick's in 1847. This church was replaced by a new building the cornerstone of which was laid in 1907; the dedication took place in 1908. The parish boundaries are: Susquehanna River, Bush River and Chesapeake Bay, including Aberdeen, Perryman, Hopewell and Lower Harford counties. The pastors were: Revs. Joseph Barry, E. A. Hannan and in 1914 James P. Fitzgerald. Ground was secured in 1913 for a school. The Catholic population numbers 500.

St Ignatius', Hickory, Md.— St. Ignatius' is situated near The Hickory, three miles north of Bel Air. As a chapel it dates from 1792, but as an independent mission from 1815. It is an early offshoot of the old Priestford mission (1720) known as St. Joseph's, Deer Creek. Its first resident pastor may have been Rev. John Diggs who died in 1746. It is certain that in the following year Rev. Bennett Neale, S.J., took charge of the mission. In September, 1779, the original two acres of land were purchased by Rev. Charles Sewall (appointed 1779) but the chapel was built by his successor, Rev. Sylvester Boarman. Father Sewall was the first priest to make Baltimore his home. The structure is of stone, and its original dimensions were about 30 feet by 50 feet, including a pentagonal sacristy attached to the rear of the edifice. Only after much struggle was it finally ready in 1792, but as late as 1817 the interior was still unpainted. It is sometimes stated that the chapel was erected by the munificence of one family; this is an error, though the Wheeler family, among others, contributed. Recourse was even had to the sale of lottery tickets, a practice then most common and generally approved. The church is still in existence, and is probably the oldest Catholic church in the State.

The priests who attended The Hickory from Priestford were: Revs. Sylvester Boarman, Charles L. Lusson, William Pasquet, Cornelius Mahoney and Joseph Eden. Father Eden died on December 22, 1813. The following year St. Joseph's Chapel and land at Priestford were sold, and no



ST. AUGUSTINE, WASHINGTON, D.C.

priest resided in Harford County till June, 1817. A like vacancy had occurred after the death of Rev. Dr. Mahoney (from about 1803 to 1806). In 1815, Rev. Roger Smith received his appointment as first pastor of St. Ignatius'. There was then no rectory at The Hickory, and for lack of one, and possibly also for want of some more manifest good-will among the parishioners, he was obliged to lodge for nearly two years in Baltimore at St. Mary's Seminary. We could wish that more had been done for this saintly man, who states in one of his letters to his bishop that, after nine months' attendance from Baltimore, and defraying his traveling expenses, he had as yet not received a dollar. But times were hard and the people poor, and similar experience may not have been uncommon elsewhere at that period. In the spring of 1817, Father Smith made his home with Samuel Smith, Esq., a brother, who was living on a farm one mile from the church.

Rev. Timothy O'Brien succeeded in 1820. He built in 1822 the little stone rectory attached to the church, and was pastor for twelve years. Then followed: Revs. Francis T. Todrig (1832); Henry

B. Coskery (1834), who also attended for a considerable time from Baltimore; James Reid (1839); Thomas O'Neil (1845), who in 1848 enlarged the chapel, extending it some thirty feet and removing the sacristy; John Joseph McNally (1851); Jacob A. Walter (1854), both afterwards pastors for many years in Washington (the former purchased two additional acres of land adjoining the original purchase; and the latter built St. John's Church roofed with slate. The tower, also, was strongly reinforced with pebble-dash concrete, and the interior decorated. During the same period the rectory was entirely renovated and modern appliances introduced. The grounds have been extensively improved and much enhanced in beauty by a privet hedge.

St. Ignatius' parish has an area of about 10 miles square, and numbers 400 souls. There is



ST. CYPRIAN'S CHURCH AND RECTORY, WASHINGTON, D.C.

in Long Green Valley, where he afterwards made his residence and thence for a year attended St. Ignatius'); John Gloyd (1858); James McDevitt (1859); Henry Hoffman (1863); D. De Wulf, for a few weeks in 1865; Patrick Francis O'Connor, who established a parochial school, built the imposing belfry and handsome new rectory, also a similar rectory for St. Mary's, Pylesville, and St. Francis' Church, Abingdon, and purchased five acres of additional land, donating half the amount of the purchase money; J. A. Gallen (1873), who attended the parish from St. Mary's and in 1876 became its pastor; Francis M. Fowler (1878), who enlarged the sanctuary and the choir, purchased the new pipe organ and built the present commodious sacristy; J. Alphonse Frederick (Feb. 1, 1894), who had the church and exterior of the rectory painted and remodeled and beautified the grounds, donating an acre and a quarter of additional land. In 1905 he built St. Margaret's Chapel and changed his residence to Bel Air, leaving The Hickory mostly to the care of his assistant priest, Rev. John M. Barry. He resigned the pastorship in 1907, and Rev. Thomas J. Stanton held the next appointment for nine months. Rev. Joseph A. White became pastor on August 6, 1908.

In March 11, 1911, the floor of the church, which could not favorably compare with the floors of some of our modern barns, was completely replaced, and the interior was further improved by three commodious aisles instead of the former inconvenient, old-style two aisles. A little later the church was no debt, and the church is in a flourishing condition. A board of trustees is nominally connected with the title of the original property. The Sunday-school has 65 pupils and 8 teachers.

Our Lady of Perpetual Help, Ilchester, Md. — When the Redemptorists left Cumberland, they established their house at Ilchester, and are still in charge of the parish. (*See* Vol. I, page 368.) The church was built in 1872, dedicated in 1893, and served as a college chapel until February 12, 1893, when it was made a parish with Rev. Elias F. Schauer, C.SS.R., as pastor. The school was established in 1879 but had to be closed in 1910 owing to lack of pupils. Most of the children live three or four miles away. The Catholics, mostly farmers of German descent, number about 230 souls. Of the congregation 6 girls became nuns. The parish owns no property. Mass is said in the chapel of the old preparatory college, which was transferred in 1881 to Northeast, Pa. Rev. John P. Hausser, C.SS.R., is the rector. The B.V.M. Sodality has 20 members and St. Theresa's Altar Society 75 members.

St. Jerome, Hyattsville, Md.—The first Catholics arrived at Hyattsville from Washington, D.C., and with some farmers in the north of Prince George's Co., Md., formed the congregation. In 1884 Mass was said for them in a store by Rev. Walker Caughy, pastor at Laurel. Father Caughy attended Hyattsville as a mission until 1886, when Rev. William T. Russell became first resident pastor. The church was begun in this year, and

was completed in 1888. It is a brick Gothic structure, seating 400. Rev. Lucian Johnston succeeded as pastor in 1894, and was followed by Rev. James Patrick Tower (in 1896), Rev. Thomas S. Dolan and Rev. D. C. Keenan (March, 1914).

The original parish limits embraced about 30 sq. miles partly in the District of Columbia and partly in Maryland. From St. Jerome's has been formed the parish of Langdon, D.C., and a mission at Mt. Rainier, Md. The deceased parishioners are buried in Mt. Olivet Cemetery, D.C.

The congregation numbers some 600 souls, and the church property is valued at $12,000. The mission at Landover, Md., has a congregation of 200 and property worth $2500. The Holy Name Society has 75 members, Ladies' Sodality a like number, and the Conference of St. Vincent de Paul, 25 members. In 1913 there were 38 baptisms, 18 marriages, and approximately, 3100 communions.

St. Clement, Lansdowne, Md. — Lansdowne was attended from St. Jerome's, Baltimore, until the appointment on January 25, 1911, of Rev. John Louis Sullivan, when it was erected into a parish. The church dates back to 1890. The congregation numbers 300, and the Sunday school has 80 pupils in charge of 7 lay teachers.

Father Sullivan also attends the Church of the Ascension at Halethorpe. The cornerstone of the church was laid on May 1, 1913, and the building was dedicated by Cardinal Gibbons in September. The congregation numbers 100.

St. Mary, Laurel, Md. — The first Catholics came to Laurel in 1830, and Mass was said for them at Montpelier Manor House. The parish of St. Mary was founded as a Jesuit mission in 1845. Prior to this it was a Jesuit mission of Georgetown. The founder of the parish was Dr. Theodore Jenkins. The resident pastors were: Revs. Joseph Gallen, Walker Caughy and Francis Mackall, Thomas S. Dolan and Joseph A. Myer, the present incumbent. The parish limits are: north to Clarksville; south to Bruce; east to Hyattsville; and west to Elkridge. The church was built in 1836, and is valued at $20,000; the rectory, which was built by Father Myer at a cost of $7000, has a debt of $5000. The parish cemetery adjoins the church. At Laurel and Jessup there are about 500 Catholics. A parochial school was opened in 1913. It has 80 pupils in charge of the Sisters of Mary.

Father Myer was born in Maryland, educated at St. Charles' College and St. Mary's Seminary, and ordained by Cardinal Gibbons in 1903.

St. Aloysius, Leonardtown, Md.— The early history of Leonardtown is that of St. Inigo and St. Thomas (*q. v.*). Like the rest of St. Mary's County it has been Catholic ground for over two centuries, and during almost all this time has been attended by Jesuits from Newtown, which parish is now a mission of Leonardtown. The first Catholics were English and colored people, who settled in the neighborhood in 1636, and for whom Mass was said on Blackistone Island in this year. In 1850 the mission center was transferred from Newtown to Leonardtown. The pastors in charge were: Revs. Francis Fitzherbert (1613; died at St. Omer's in 1687), who built the first chapel at Newtown; Father Wappeler (1744); Joseph Mosley (1700); Robert Harding (1771); James Breadnall (1772); John Lewis (1787); Ignatius Baker Brooke (1802–1811), all Jesuits, and C. S. Lancaster, S.J., who was on this mission for twenty-three years. Rev. Laurence J. Kelly, S.J. (born in 1870; entered the Society in 1887), took charge of the parish in 1911. He is assisted by Rev. John La Farge (born 1880; entered the Society in 1905), and by Revs. Jos. A. Gorman (born, 1861; entered, 1877), who attends the mission at Hollywood; William J. Stanton (born, 1858; entered, 1876), who attends Medley's Neck; William F. Cunningham (born, 1860; entered, 1879), who attends Bushwood; and John J. Neary (born, 1866; entered, 1885), who attends Morganza. Other missions attended by the Fathers are: California, Bluestone, Mechanicsville and Newtown.

The congregation, including that of the missions, numbers about 12,000. The white parishioners are mostly all of English descent and are in the majority. The following societies are established in the parish and its missions: League of the Sacred Heart, Sanctuary Society and Sodality of Our Lady. There are no parochial schools; the Sisters of Charity of Nazareth conduct St. Mary's Academy (105 girls), and "Leonard Hall", an agricultural school for boys, was founded in 1908 and is in charge of the Xaverian Brothers. The parish property is free from debt. Each mission has its own cemetery, and new ones were recently opened at Leonardtown, Morganza, Bushwood and Hollywood. (*See* the General Article on the Archdiocese.)

St. Peter, Libertytown, Md.— Libertytown lies twelve miles north of Frederick, and is one of the oldest towns in the State, having been first laid out June 13, 1782. The first settlers were Welsh, few of them being Catholics, but by 1800, several Catholic families lived here who were occasionally visited by the Jesuits from Frederick. In 1821 J. M. Coale, a prominent Catholic, donated ground for a church. Father Melavie, pastor of Frederick, began the erection of the church, but the work went on slowly for lack of funds and Father Melavie died on October 3, 1822, leaving it incomplete. The Jesuits from Frederick, however, finished and dedicated it. In 1875 it was found to be unsafe, and a new church costing $15,000 was erected, most of the expense being paid by General Coale, son of the donor of the site.

After the Jesuits gave the parish over to the diocesan clergy, Rev. J. Henry Conway had charge until Rev. Eugene Sommers Gwynne was appointed first resident pastor on January 1, 1886. Father Gwynne was born at Marlboro, Md., educated

at St. Charles' College and St. Mary's Seminary, Baltimore, and ordained by Cardinal Gibbons in 1885. His successor, Rev. William I. Reaney, gained the good-will of the colored Catholics and made many converts among them. His departure on becoming chaplain in the United States Navy was much regretted. Admiral Dewey, whose chaplain he was, complimented him for his gallantry and devotion to duty. His successors were: Rev. Thomas J. Monteverde, an Italian-American; Rev. John Paul White, who remained until October, 1897; Rev. Don Luigi Sartori (June, 1898); Rev. John S. Norton (August 3, 1898), a finished scholar, who took a great interest in the parochial school, which is in charge of the Sisters of Notre Dame. The roll for 1914 shows 3 teachers, 15 boys and 20 girls. The Sunday school has 1 teacher and 18 pupils. Rev. S. J. Kavanagh was appointed pastor in 1901.



ST. JOSEPH, WASHINGTON, D.C.

ST. MARY OF THE ANNUNCIATION, Lonaconing, Md. — The first records of Catholics in this region date from 1835; in 1840 missionaries began to pay infrequent visits to this almost inaccessible region, the most notable of them being Redemptorists, one of whom, Father Neumann, built the first church at Lonaconing in 1843. Revs. Thaddeus Anwander, A. Van de Braka, Bradstatter, Hergenraether and Jaeckel, all Redemptorists, attended Lonaconing between 1850 and 1860, after which Father Slattery of Frostburg and Father Brown and Father Carney of Mt. Savage occasionally visited it. St. Mary's Church was begun in 1859, and for a time services were said both in the old church and the new. Fathers Bradley, Arent, and Ebberhardt, Redemptorists, were next in charge; the latter continued to work on the new church until the Civil War. When Archbishop Spalding visited Lonaconing in 1865 the work was resumed by Father Jaeckel, who completed the church. About the end of the same year, Father Gross, afterwards Archbishop of Oregon, attended the parish, which then became a mission of Frostburg until 1868 when the Carmelites, who had succeeded the Redemptorists, assumed the charge of it for two years. For a time priests of the neighboring parishes attended the mission, and in 1870 Rev. James M. O'Brien took charge. Early in 1884 Rev. Peter M. Manning became pastor; he established the parochial school, built a convent, purchased a cemetery and also improved the church. His successors were: Rev. Thos. J. Stanton (1892); Rev. John J. Conway (1905) and Rev. Joseph P. Nolan. Father Nolan had been assistant to Father Conway from March 3, 1908, and, on the death of the latter (Nov. 3, 1910), he was appointed to the pastorate.

The school, owing to the depression in the coalfields following the panic of 1907, was closed. Although a great number of people have, for the same reason, left Lonaconing, there are 700 souls in the parish. Father Nolan has renovated the church property, and in November, 1912, opened a Sunday-school under the direction of 3 Sisters of Notre Dame from Midland. There are 150 pupils in it.

ST. JOHN THE EVANGELIST, Long Green, Md. — This parish was founded about the middle of the nineteenth century, when the territory was sometimes called Long Green Valley. Rev. Jacob A. Walter, pastor at The Hickory in 1854, built the church, the cornerstone of which was laid on July 22, 1855. The first Mass was said in the church on December 30, 1855. For a year or more Father Walter resided at Long Green, and attended St. Ignatius' from there. Succeeding pastors were: Revs. I. J. McDevitt; J. S. Birch; G. W. Nyssen; L. A. Morgan; J. T. Starkey; J. M. Jones; E. E. Maynardier; J. J. Dillon and (1914) Rev. Joseph B. Hauck. The Catholic population numbers 750. The school, in charge of Miss Julia Wardsworth, has about 30 pupils. St. Mark's at Fallston is attended as a mission.

OUR LADY OF MOUNT CARMEL, Middle River (Rossville P.O.), Md.— While Middle River was a mission the church was built, the cornerstone having been laid in 1893. The mission was erected into a parish in 1904, and entrusted to Rev. Francis Flanagan. His successor, Rev. James M.

Connelly, was appointed in 1908. The parish extends from Philadelphia Road to Chesapeake Bay, to Gunpowder River. The Catholic population of the parish numbers 250 souls. The Sunday-school, in charge of 2 teachers, has 50 pupils.

St. Joseph, Midland, Md.— The Catholics of Midland, which is only three miles from Lonaconing, used to attend Mass at St. Mary's in that town, but as their numbers increased they determined to have a church of their own, and, on June 29, 1891, they laid the cornerstone of St. Joseph's, which was opened on Christmas morning of that year. In May, 1892, Cardinal Gibbons solemnly dedicated it, and it was attended as a mission of Lonaconing until 1898, when, its debt of $7000 having been paid, the Cardinal made it a separate parish, appointing Rev. Luigi Sartori first resident rector on August 28, 1898. During Father Sartori's pastorate a rectory, convent and schoolhouse were built; a cemetery was consecrated on September 10, 1899. The school was opened on September 1, 1899, under the direction of the Sisters of Notre Dame, and has (1914) 321 pupils in charge of 6 Sisters. The improvements made during Father Sartori's administration, which include the enlargement of the church, cost more than $20,000. Rev. F. P. Mackall, the second pastor, paid off practically all the debt; he is succeeded by Rev. James Quinn. The Catholic population is 1200, and the value of church property about $40,000. The parish societies are: local branches of the Ancient Order of Hibernians, K. of C., Young Men's Institute, Catholic Benevolent Legion, and Father Mathew's Total Abstinence.



ST. PATRICK, WASHINGTON, D.C.

St Anthony's Shrine, Mount St. Mary's (Emmitsburg P.O.), Md.— The Catholics of this neighborhood were, it is believed, attended as early as 1728 by the Jesuits from St. Mary's County. According to reliable tradition the first Mass was said in the home of William Elder, where Zentz's Mills were later built. Mr. Elder settled in the neighborhood in 1728, and remained there until 1739. A boatman's shell preserved in the college cabinet, to which it was presented by Archbishop Elder, bears the words, "Used in calling the faithful to Mass at the home of William Elder, about 1734."

When the Conewago Mission was established in 1741 by the German Jesuit, Rev. William Wapeler, the Catholics here were attended more frequently. Father Wapeler attended them for eight years. He was succeeded by Father Neale, S.J., who had charge until his death in 1753, when Father Manners came to Conewago and remained there until 1763. With the end of the French and Indian War came an influx of German and Irish Catholics to the Monocacy Valley near Frederick, where Rev. John Williams built a chapel and attended Elder Station from there. Rev. George Hunter, S.J., then attended Frederick and its missions, and was followed by Fathers Framback (1773–79) and Walton (1774–94), both Jesuits. In 1794, Rev. John DuBois (afterwards first Bishop of New York) was appointed to Frederick, and Elder Station was attended by him. During this period Father DuBois and Father Badin of Kentucky were the only priests between Baltimore and St. Louis. Early settlers in this neighborhood were the Livers, Owings, Wheelers and other Catholic families who, like the Elders, had originally come from England. Early converts were the Brawners, also an old English family.

In 1805 Father DuBois was appointed first resident pastor of Mount St. Mary's. The congregation at once built a rectory for him west of the place now occupied by the college and later known as Mr. Duhamel's house. On November 19, 1805, Father DuBois broke ground for the church, which was dedicated on August 15, 1806. The land for the house, church and cemetery was given by the Elder family. During the building of the church, the temporary chapel became too small and the pastor officiated on Sundays and Holy Days at the house of Joseph Elder, where a flourishing parochial school was maintained. In 1808, when Father DuBois became a Sulpician, 16 Sulpician students, from Pigeon Hill, Pa., joined him, and formed the nucleus of Mount

St. Mary's College. (*See* Vol. I, p. 421.) Father DuBois then transferred to that community, with the Bishop's permission, the parish property. The college authorities, however, have never interpreted this accidental title to the property as real ownership. From this time the presidents of the college were *ex officio* pastors of the church.

In 1895 the parish was separated from the college, and entrusted to Rev. John B. Manley as pastor. On July 10, 1895, ground was broken for a rectory and a site purchased for a new church. The rectory was blessed by Cardinal Gibbons in December and on June 13, 1896, a chapel was opened in the rectory where Mass was said on week-days until the completion of the new church. The congregation continued to use the old mountain church on Sundays. The cornerstone of the new church was laid on May 2, 1897, and the church dedicated on October 26 by Cardinal Gibbons. The main altar is the gift of the Misses Cosgrove of Baltimore; the Blessed Virgin's, of the descendants of the first Catholic settlers of Mt. St. Mary's (it is called the Elder Memorial); St. Joseph's, of Mr. and Mrs. Thomas Griffin of Baltimore; and St. Anthony's, of grateful clients.

On November 19, 1897, the "Old Mountain Church" celebrated its centenary, Cardinal Gibbons, Bishop Allen of Mobile, and many other distinguished clergymen participating in the ceremonies. The following cablegram was received from Rome:

> Our Holy Father, uniting with the faithful of Mount St. Mary's who are going to celebrate the centenary of their parish, blesses from his heart the clergy and people assembled to give thanks to our Lord.
>
> Cardinal Merry Del Val.

In the centenary discourse, Dr. McSweeny said: "Four races were connected with this church—the English, the Irish, the Pennsylvania Dutch and the Afro-Americans. To name some of the individuals, there are John F. Elder, William Miles, Arnold Livers, Edward Tiers, William, Abraham and John Roddy, the Shorbs, Eckenrodes, Taylors, Homleys, Rosensteels, Corrys, Cretins, Breighners, Kelleys, McNultys, Weltys, etc. . . . There is Dr. Brawner's grandfather, who made the road up to the church; there is Thomas Harris, who helped to haul the logs for the first college building and also conveyed Mother Seton and her companions up from Baltimore."

Father Manley paid off almost all the debt on the church, and established parish societies. He was succeeded in November, 1902, by Rev. Thomas E. Lyons, who in 1903 secured the Daughters of Charity from Emmitsburg for the parochial school, which heretofore had been in charge of Miss Annie Corry. On June 30, 1904, Rev. George H. Tragesser succeeded to the pastorate. Father Tragesser, realizing the difficulties contended with by the Daughters of Charity, invited the Franciscan Sisters from Glen Riddle, Pa., to take up their residence in a small house nearby and to take charge of the school.

Attached to the parish is the mission at Thurmont, formerly known as Mechanicstown, whose history is also closely connected with that of Mt. St. Mary's. The Catholics of Thurmont attended Mass at Mt. St. Mary's until 1859, when on Whit Monday the beautiful little Church of Our Lady of Mount Carmel was dedicated. It was built by Rev. William G. McCloskey, afterwards Bishop of Louisville, and the first president of the American College at Rome. The Catholic population of the mission numbers 136. After Father McCloskey's departure Mechanicstown was attended by the Fathers from Mount St. Mary's College, and was for a time united with Liberty, and attended by Rev. J. Henry Conway. In 1898, Rev. Don Luigi Sartori, of Liberty, suggested to Cardinal Gibbons that as Thurmont was nearer to Mount St. Mary's it would be more convenient to unite it to St. Anthony's parish, and the change was made. Since the closing of the works at Catoctin Furnace the laboring population has moved away.

The congregation of St. Anthony's parish numbers 229 men, 292 women and 175 children. On July 4, 1913, the old "Mountain Church" was burned to the ground. The school, in charge of 1 teacher, has 24 boys and 21 girls. The Sunday school had 46 pupils and 3 teachers. Attached to the parish, in addition to Thurmont, is the Maryland State Sanatorium, at Sabillasville, where there are 150 Catholics.

St. Patrick, Mount Savage, Md.— The thriving railroad town of Mount Savage was originally known as Arnold Settlement; Mass was said there in 1792 for the first time by Rev. Stephen Theodore Badin, the first priest ordained in the United States, in the home of Archibald Arnold. Later the settlement was visited by Revs. Nicholas Zocchi (1810) of Taneytown; Matthew Ryan (1812) of Hagerstown; Timothy Ryan (1819) who built the first church, a very small building with an old time fireplace; Francis Ruloff (1824); and Francis X. Marshall (1829) of St. Mary's, Cumberland. Father Marshall replaced the modest church with a new brick one, on a lot donated by Archibald Arnold, and dedicated it to St. Ignatius. This lot forms part (1914) of St. Patrick's cemetery, the new portion being donated in 1878 by Honorable John S. Combs. During Father Marshall's pastorate, the congregation grew rapidly through emigrants who were attracted by the development of the iron industry, and an enlargement of the church was necessary. After his departure in 1834 the priests at St. Mary's continued to attend Mt. Savage until Archbishop Eccleston (about 1845) appointed Rev. Charles C. Brennan first resident pastor, with Eckhart, Barrelville, and Wellersburg as missions. Rev. James Carney succeeded in December, 1855, and, during his time, the old site was abandoned, a new church being erected in Mt. Savage Valley. The site, half an acre, was donated by the Mount

Savage Iron Company. During the pastorate of Rev. Richard Browne (July, 1861–1868), the church was completed, and was dedicated to St. Patrick as a compliment to the generosity of the Irish emigrants. The church was enlarged by Rev. J. Hendricks, who was appointed in 1868. On the death of Father Hendricks (July 27, 1875), Rev. Patrick F. O'Connor took charge, remaining until his death on April 30, 1894. He embellished the church, built St. Patrick's hall, and purchased additional ground for the church property. Rev. Edward A. Williams, who succeeded in September, 1894, established a school, entrusting it to the Ursulines from Kentucky. These nuns were replaced in 1899 by the School Sisters of Notre Dame. He also improved the church property, purchasing an acre in front of the church on which he erected a convent and school.

Rev. John W. Dowling succeeded in September, 1904. He was born at Johnstown, Pa., on July 8, 1871, was educated in the parochial schools in his native town, and at St. Charles' College, Ellicott City, and made his philosophical and theological studies at St. Mary's Seminary, Baltimore, where he was ordained on June 19, 1896, by Cardinal Gibbons. His first appointment was to Sykesville, Md., then to St. John's, Baltimore, and St. Peter's, Washington. He replaced the old frame rectory with a modern brick building.

The parochial school, under the direction of 6 School Sisters of Notre Dame, has 225 pupils.

The Catholic population numbers 950 souls. The church property, including the rectory built in 1910, is worth about $100,000. In 1914 the church was frescoed and the sanctuary aisles and vestibule were tiled. Four new Carrara marble statues of the B.V.M., St. Joseph, Sacred Heart and St. Patrick were erected; marble steps were added to all the altars, and beautiful marble adoring angels were placed at the side of the main altar. A Carrara marble altar railing was also put in. Flourishing branches of the following societies exist: K. of C., Young Men's Institute, A.O.H., with Ladies' Auxiliary. The Sodalities are: Holy Name, Temperance (for men and boys) and the League of the Sacred Heart.

Sacred Heart of Jesus, Mount Washington, Md.— This parish was the site of a women's college as far back as May 5, 1856, when the buildings were completed for that purpose. In 1867 the property was bought by Charles M. Dougherty for the Sisters of Mercy. The cornerstone of Mount St. Agnes' Academy was laid on June 10, 1872, by Rev. J. Dougherty, administrator of the archdiocese. (For further history of this institution and the motherhouse of the Sisters of Mercy in Maryland, *see* Vol. II, p. 361.) Mount Washington Seminary for boys is also within the parish limits. The pastors who had charge were: Revs. E. Lyman; M. E. Fenné; P. F. Mackall; D. C. De Wulf; C. F. Thomas, D.D., James M. Connelly and Peter B. Tarro, D.D. In addition to his duties as pastor, Father Tarro also attends the chapel at Mount St. Agnes' Convent, teaches at St. Mary's Seminary, Baltimore, and acts as the ecclesiastical superior to the Institute of the Mission Helpers. The parish extends to Roland Park, and



ST. PETER, WASHINGTON, D.C.

includes Ruxton. To accommodate the congregation, which numbers 450 souls, a new church is being built (1914). The parochial school is in charge of 2 Sisters of Mercy, and has 102 pupils. The Sunday-school has 96 pupils and 6 teachers.

St. Mary, Newport, Md.— This parish is one of the oldest in the State of Maryland. A church was built here in 1695. For about 175 years the Jesuits attended Newport as a mission, and there is record of a church being built here in 1791 by Father Hunter, S.J., also of Father Henry Pile having attended the parish in 1789. Father Joseph Mosley was one of the priests who attended Newport and St. Thomas' Manor. The church built in 1840 by Father Mudd served until 1911.

The first resident pastor was Rev. Joseph A. Cunnane (1882), who remained only a few years. His successors were: Revs. Thomas F. Kervick (1883); Charles O. Rosensteel (1885); R. C. Campbell (1889); John E. Wade (1892–1901), who attended Cob Neck as a mission during his pastorate; Denis C. Keenan (1901); M. I. Yingling; John F. Fannon; and John J. Brennan. During Father Wade's pastorate an assistant had been appointed, but was made pastor of Cob Neck, when this mission was detached from Newport.

Father Fannon built the new church, which was dedicated on May 21, 1911, by Very Rev. O. B. Corrigan, Bishop of Macra. It is a handsome stucco structure, with a seating capacity of 450, situated south of the old church, which is now used as a hall. It cost $6000. This sum of money was bequeathed to Cardinal Gibbons to build a church in the Diocese of Baltimore. The Catholic population numbers 1300, three-fifths colored; the whites are mostly industrious farmers, with impoverished land for cultivation. They are devoted to their church and, so far as they are able, help their pastor in his work. The Sunday-school has 100 pupils and 6 teachers.

St. Peter, Oakland, Md.— In 1849, before there was any town of Oakland, Mass was said in this region for the first time by Rev. William D. Parsons, who was visiting Isaac McCarty, the owner of all the ground on which the town now stands. When the Baltimore and Ohio Railroad was built, a number of Catholic families moved to the new town site, and in the summer of 1850 Rev. Michael Slattery of Frostburg began to say Mass regularly for them. In two years the congregation was large enough to build a small frame chapel, which was dedicated on June 29, 1852, to St. Peter. This was the first church erected in Oakland by any denomination. Father Slattery attended it once a month for a time, but soon the growth of his congregations at Frostburg and Westernport required all of his time, and, as a great many Germans had come into the region, the Redemptorists of Cumberland, notably Fathers Van der Braak and Wayrich, took over the mission. In 1858 Rev. Richard Brown, of Mount Savage, ministered at St. Peter's, as did Father Carney of the same place. Father O'Reilly of Frostburg, however, claimed that everything in the State west of Frostburg belonged to his parish, and he attended to the Catholics of Oakland at irregular intervals during the Civil War. When he withdrew in 1863 the Redemptorists again assumed charge. The best remembered of them are Fathers Eberhardt, Weist and Gerdemann. After three years, they were succeeded by the Carmelites, who had replaced the Redemptorists in Cumberland and had taken over all their outlying missions.

About this time the town began to be frequented as a health resort, and its population increased accordingly. Then in 1871, when Garrett County was formed, Oakland was made the county seat and its permanence thus assured. It was at that time under the care of the priests of Westernport, notable among whom was Father O'Sullivan, who purchased the present cemetery. On May 16, 1878, Rev. Joseph A. Gallen was appointed first resident pastor of St. Peter's. He re-established the parish school, which had been discontinued soon after its foundation by Father O'Sullivan in 1869; he also built a new sacristy and decorated the church. The high altitude was detrimental to his health, and he was forced to leave on January 1, 1879. His successor, Rev. Joseph M. Trueschler, succumbed a few years after his inauguration, to illness caused by the rigors of the mountain climate. Rev. Caspar Schmidt was then pastor for two years, and was succeeded by Rev. Romanus Mattingly, who built the frame rectory in 1883 at a cost of $3500, and paid off nearly the whole of the church debt during his fifteen years' pastorate. Father Francis A. Wünnenberg remained for three years, but was compelled to leave on account of the severity of the climate. In 1900 Rev. James E. Connell became pastor. Father Connell was born at Pittsburgh, reared in Cumberland, and educated at St. Charles' College, Ellicott City, and at St. Mary's, Baltimore, where he was ordained in 1898. He has built a new stone church, which seats 400 people, at a cost of $25,000. The dedication took place in September, 1904, and the church is free of debt.

The parish covers about 254 sq. miles, and numbers 90 families or 500 souls. The statistics for 1913 show 25 baptisms, 60 confirmations, 8 marriages and 5150 communions. In addition to the League of the Sacred Heart (250 members) and the Knights of St. John (25 members), there is a branch of the A.O.H. St. Peter's has given 1 priest and 3 Sisters to the Church. Father Connell attends to the mission at Hoyes every second Sunday, and to the stations at Deer Park and Hutton occasionally, according to the time at his disposal. The Sunday-school has 80 pupils and 6 teachers.

St. Michael, Overlea, Md. — This parish was organized in October, 1913, and entrusted to Rev. John J. Dillon, formerly chaplain at the Sacred Heart Convent, Baltimore, the motherhouse of the Mission Helpers of the Sacred Heart.

St. Charles Borromeo, Pikesville, Md.— Before 1848 there was no Catholic Church in this neighborhood nearer than the cathedral, Baltimore. Mass was said occasionally on Sundays at the chapel built by Mr. and Mrs. W. G. Read in 1845, later the property of Alfred J. Carr, and sometimes in the private chapel of Mr. Williamson's house near the Seven Mile Lane, now owned by W. H. Matthai. Letters written by Rev. Roger Smith as early as 1825 and preserved in the Cathedral archives speak of his celebration of Mass at Williamson's house. The cornerstone of the first church, a brick structure, was laid on July 16, 1848, by Rev. A. J. Elder, S.S., a professor at old St. Mary's College, Baltimore, the sermon being delivered by the pastor and founder of the parish, Rev. Charles I. White; the church was dedicated by Archbishop Eccleston on September 9, 1849. The bricks were manufactured from clay on ground adjoining the church; but the soil was not adapted to the manufacture of bricks and before 50 years, the bricks in the church began to disintegrate.

Father White was ordained in 1830, and appointed assistant at St. Patrick's, Baltimore, from which he attended occasionally the mission of Long Green.

During 1833–43 he was at the cathedral, first as assistant then as rector, and during 1844–45 he was professor at Saint Mary's Seminary. After a year at St. Vincent's, Baltimore, as rector, he retired owing to ill health. In 1848 he was made a doctor of divinity, and began to look after the few Catholics in the vicinity of Pikesville. In 1858 he was transferred to St. Matthew's, Washington, where he died. While at Pikesville he edited the "United States Magazine" and the "Catholic Mirror", and wrote several works, including "Chateaubriand's Genius of Christianity" and the "Life of Mother Seton". While at the cathedral he baptized Cardinal Gibbons, who, as archbishop, forty-four years later presided at his funeral.

Among the first members and pewholders at Pikesville were: Mrs. Carroll, whose home was at Littorlouna, near Pikesville; General Augustus Walbach, an Alsatian, who received his commission from General Washington; Captain William Wyse from Waterford, Ireland; Mr. and Mrs. Williamson; and Dr. Charles Byrne, with his family.

At this period there were but six houses in the main street of the village, and the nearest store was two miles distant. A Baptist chapel and graveyard stood at the extremity of what is now Walker Avenue. Although the little group of Catholic families had considerably increased since 1845, it is doubtful if they exceeded 100 souls, for when the church was completed eighteen pews were sufficient to accommodate the congregation. Until the close of 1850, when the rectory was built, Father White lived with Dr. Byrne, General Walbach and Mrs. Williamson, Mr. Read with whom he formerly lived having died before the completion of the new church. Succeeding pastors were Father Henry Myers (1857–60), and Rev. Edward Quincy Sheafe Waldron (1860–88). Father Waldron was born at Dover, N.H., on July 6, 1812. His ancestor, Richard Russell Waldron, a major in the English army, arrived in Boston in 1632, and became Speaker of the Massachusetts House, major-general and president of the Province of New Hampshire. Mr. Edward Waldron graduated from Dartmouth College in 1833, and, after teaching school seven years in New York and Philadelphia, became a lawyer. While walking through Philadelphia with a friend, Dr. Henry Rennolds, U.S.A., they saw a funeral entering a Catholic church and decided to witness the services, neither of them having been in a Catholic church before. They were so interested in the service that they attended Mass on the following Sunday, and in the course of time became Catholics and residents of Pikesville, Dr. Rennolds becoming his companion's parishioner and furnishing a son to the priesthood, Rev. Louis Paul Rennolds, from 1900 to 1913 a chaplain in the United States Navy, and now (1914) the assistant pastor at St. Anthony's, Emmitsburg. Father Waldron established at Pikesville St. Charles Borromeo's College, a boarding-school for the higher education of boys which lasted less than ten years. In 1874 he built the Sacred Heart Church at Reisterstown, which was a mission attended from Pikesville.

Since his death in 1882 there have been five changes: Revs. D. C. De Wulf, 1882–86; Francis Mackall, 1886–95; John M. Jones, 1895–95; M. F. Foley, 1895–99; and M. J. Riordan, 1899.



SACRED HEART, WASHINGTON, D.C.

The old church becoming unsafe on account of the crumbling of the bricks, on May 8, 1898 the cornerstone of the new one was laid. The building is of Port Deposit granite, and seats 500; it follows the Romanesque style of architecture, and cost over $30,000. Cardinal Gibbons dedicated it on March 12, 1899, Pontifical Mass being celebrated by Bishop J. J. Monaghan of Wilmington. The rectory, which cost $4,000, and church are free from debt, and are valued at $50,000. A new pipe organ, costing $2000, was installed in October, 1912. A concrete walk was built in 1913, costing $1000.

In 1912, Father Riordan erected a magnificent school of Port Deposit granite, at a cost of $22,000, $15,000 of which has been paid off. The hall which has a modern stage seats 500. The classrooms accommodate 200; the attendance (1914) numbers 80 pupils in charge of 4 Sisters of Mercy.

The parish statistics for 1914 show a resident congregation of 120 families, as well as a large attendance of summer visitors, and in 1913 there were 26 baptisms and 8 marriages.

St. Mary, Rockville, Md.— In the order of foundation this is the second parish of Montgomery County, Maryland. It was cut off from St. John's, Forest Glen, and organized in 1898, with

Rev. Joseph Cunnane as first pastor. For early history, *see* St. John, Forest Glen. At that time it embraced all of the upper part of Montgomery County, but is now confined to the central part. It has two flourishing missions, St. Gabriel's at Great Falls and St. Peter's at Olney, which was opened on November 1, 1898, having been built by Rev. C. O. Rosensteel of Forest Glen.

The pastors after Father Cunnane were: Revs. John Gaynor (1900); Thomas D. Williams (1900); Philip B. McGuire (1904), and John T. Coolahan (appointed April, 1912).

The congregation numbers 600, and the parish property is valued at $30,000. The Sunday-school has 40 pupils and 4 teachers.

St. Luke, Sparrows Point, Md.— Sparrows Point is strictly a corporation town, established about 1888, eleven miles southeast of Baltimore, on the Patapsco River. It is the home of the Maryland Steel Company, owned in turn by the Pennsylvania Railroad Company. The title to the church property is a short-term lease, subject to blanket mortgage, held by the Girard Trust Company of Philadelphia. Banks will not loan money upon the title. The Steel Company absolutely controls the one provision store of the place, the pharmacy, medical and surgical service, and employs its own police. It supervises the public school. The parishioners without exception are employees and tenants-at-will, and are incessantly transient; therefore every few years there is practically a new congregation. Needless to state, these conditions are not conducive to religious progress; as a matter of fact, the little that has been accomplished since the foundation of the parish would have been impossible, but for help extended from outside sources. The greater number of the white residents (3000) are American born; nearly all the foreigners are Russians, who live in little shanties, four to a room. The negroes (1500 in number) are mostly from Virginia and the Carolinas, and very few of them attend any church.

The cornerstone of St. Luke's was laid on September 21, 1888, by Bishop John Foley of Detroit, and the edifice opened for Mass on January 13, 1889. Rev. Thomas D. Leonard, an assistant at St. Patrick's, Baltimore, became the first pastor. The original church and house cost $14,655, $5000 of which was the gift of a Baltimore friend, Patrick O'Connor. After many uninterrupted hardships, Father Leonard resigned charge on November 23, 1893, having contracted chronic malarial fever from which he never after recovered. His successor, Rev. John J. Murray, remained ten years, being followed by Rev. John Gaynor.

Father Gaynor was born in St. John's parish, Baltimore, on October 21, 1868; educated at the parochial school, Calvert Hall College, St. Charles' College, and St. Mary's Seminary, being ordained on September 21, 1894. His first appointment was to his native parish, then to St. Patrick's, Washington, and in March, 1903, to Sparrows Point. He immediately had repairs and additions made to the church at a cost of $13,000, of which only $2,000 is still a debt.

The statistics for 1913 show 35 baptisms, 13 marriages, 4 burials, 40 first communions. The Sunday-school has 8 teachers and 180 pupils

St. Ignatius, St. Inigo's Manor, Md.— This may be called the very oldest Catholic ground in Maryland, being only three miles from the ancient city of St. Mary's, and the landing-place of the Maryland Pilgrims in 1634. (*See* General Article on the Archdiocese of Baltimore.) Here an interesting celebration took place on May 10, 1842, the records of which are found in contemporary magazines. Two steamboats carried the Baltimore participants, while another sailed from Georgetown bearing the members of the Philodemic Society and others. All assembled at the residence of Rev. J. Carbery, the pastor, and at 8 o'clock the procession started for the church, which was a mile away. Archbishop Eccleston there celebrated Pontifical High Mass, and Bishop Fenwick of Boston made an address. The steamboats then carried their passengers to the site of St. Mary's, where about 3500 persons had assembled, and fifteen boats lay in the harbor. Two banners were presented to the Philodemic Society of Georgetown College, one by the ladies of St. Mary's County, the other by those of the cathedral parish of Baltimore. Among those present were the Calvert Beneficial Society of Baltimore, Mayor Seaton of Washington, Rev. Mr. Ryder, president of Georgetown College, William G. Read of Baltimore, who delivered the address, and George Washington Custis, who sang an ode which he had composed for the occasion. A poem composed on the occasion and still preserved contains the lines.

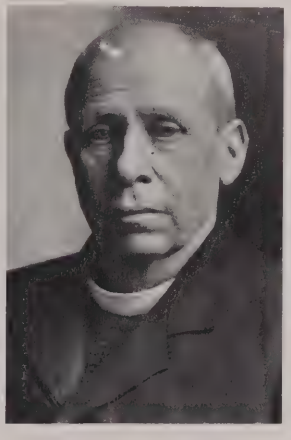
> "'Tis now two hundred years and more
> Since old St. Mary's town was built,
> And silence broods upon the shore
> Which teemed with life in days of yore;
> Yet not a deed of guilt
> Has stained the memory of that band
> Who planted freedom on this strand."

The ancient mission of the Assumption, commonly called St. Inigo's foundation, of 2000 acres, was once the residence of a single Jesuit missionary, and the produce, which supplied the mission with revenue, amounted to about ninety pounds sterling. A curious fact, which is not well-known, regarding the Fathers in those old, perilous, proscribed years, is that they are supposed to have had a printing press on which they printed devotional books, and there is a Greek testament still in existence, which is supposed to have been printed by them. Copies of it have been identified, but the original book is lost.

St. Ignatius' has always been in charge of the Jesuits. The present pastor, Rev. James B. Matthews, S.J., and his assistant, Rev. Timothy O'Leary, S.J. attend the missions at Great Mills,

Jarboesville, Ridge, St. George's Island, St. Inigo's, and Valley Lee, all of which have churches.

St. Ignatius (Bel Alton P.O.), St. Thomas Manor, Md. — This parish is, and has been for more than two hundred years, in charge of the Jesuits. (*See* General Article on the Archdiocese of Baltimore.) Its history is nearly the same as that of St. Ignatius' at St. Inigo's (*q.v.*). Both were part of the original mission of the Assumption or St. Inigo's foundation. According to early records Rev. John Altham (alias Gravener) accompanied Governor Leonard Calvert on his visit to the "Emperor of Piscataway" in 1634; Rev. Andrew White, "The Apostle of Maryland", labored at Piscataway in 1639 and at Port Tobacco in 1641. In 1645 the missionaries were carried to Virginia and thence to England. In 1649, however, better feelings prevailed and a grant of St. Thomas' Manor was made to Rev. Thomas Copley. This mission was visited probably by Rev. Lawrence Sankey until 1662, when Rev. Henry Warren was appointed first resident pastor. Rev. James Waldgrave is reported to have died at Port Tobacco in 1674. In 1677 Rev. Thomas Gavan was sent to Maryland, and lived at St. Thomas' for a time. Succeeding pastors were: Revs. Michael Forster (Gulick), Superior (1678); Francis Pennington (1681); William Hunter, Superior (1693–1723); Matthew Brooke (1702); George Thorold (1725–42), Superior until 1735, who served the mission for about forty years, the greater part of the time at St. Thomas', where he died in 1742; Peter Atwood (1728–29); Robert Harding (1733); Thomas Leckonby (1733–34); Arnold Livers (1734–37); Richard Molyneux, Superior (1736–46); Thomas Poulton (1738–41); Richard Archbold (1745–49); George Hunter, Superior (1747–79); James Beadnall (1749); James Ashby (Middlehurst) (1758); John Kingdon (1759–60–64); Joseph Moseley (1763), who attended Zachia and Newport for three years; Frederick Leonards (1764); Ignatius Matthews (1780–82–83); John Bolton (1780–83); Lewis B. Roels (1783); John Boarman (1783); Henry Pile (1784), who arrived in America, and remained in charge of Newport and Cob Neck until his death in 1813; Leonard Neale (1788–89); Joseph Doyne and Francis Neale (1789); Francis Beeston (1791–93); Lewis B. Roels (1794); Charles Neale (1790), who arrived with the Carmelite nuns, and was director at the "Monastery" of Mount Carmel, near Port Tobacco, until his death in 1823; Charles Sewall (1797–1806), Sup., until his death in 1806; Joseph Doyne (1789–90), until his death in 1803; Henry Pile at Newport; Charles Neale at Mt. Carmel; Germanus Barnaby Bitoucey (1801); John Henry (1808–13), Sup.; Charles Wouters (1808); Sylvester Boarman (1809–11), at Newport, where he died on January 7, 1811; Charles Neale, and Henry Pile (1811); Peter Epinette, Sup. (1813–17); John B. Cary (1812–16); John B. Cary, Sup. (1818); Peter Epinette (1818); Rev. Ryan (1821); Robert Angier (1816–18); Mahoney (1818–20); John Fenwick, O.P. (1818); John Rossiter, O.S.A. (1818); Thomas Flynn, O.S.F. (1817); Mr. Chisholm (1817). (In the dearth of members of the Society, the seven last-mentioned clergymen attended the Mission, by an agreement between



REV. STEPHEN J. CLARKE,
ST. MICHAEL, FROSTBURG, MD.



REV. FRANCIS DOORY,
ST. AUGUSTINE, ELKRIDGE, MD.

Archbishop Neale and Rev. John A. Grassi, Sup., S.J.) During 1819–1837 the following priests attended: Revs. Francis X. Neale, Sup. (1819); John B. Cary (1819–20); William Beschter (1821–23); Henry Verheyen (Heath) (1821–23); John Murphy (1824–25); Benedict J. Fenwick; Peter Walsh (1824–35); Philip Sacchi (1826–33), Newport and Cob Neck; Ignatius Combs (1826–27), Cornwallis Neck and Nanjomoy; Enoch Fenwick (1834–37), Mt. Carmel and Pomfret; William McSherry, Provincial of Maryland, and his Socius (1834–35); Aloysius Young resided at St. Thomas', 1834–35; Matthew Sanders (1836–37), Pomfret and Cornwallis Neck; Aloysius Mudd (1837); Thomas Lilly. Then followed: 1838, Revs. Aloysius Mudd, Sup., and Thomas Lilly; 1839–41, Revs. Thomas Lilly, Sup., and Aloysius Mudd; 1842–43, Revs. James Moore, Sup., and Aloysius Mudd; 1844, Revs. Aloysius Mudd, Sup., and Peter Kroes; 1845–47, Revs. Peter Kroes, assisted by Rev. —— Moriarty, who was burned to death near Newport; 1848, Revs. James Moore, Sup., and James Power; 1849–50, Revs. James Power, Sup., and Eugene Vetromile; 1851–52, Revs. James Moore, Sup., and Basil Pacciarini and in 1852 Eugene Vetromile; 1854–56, Revs. Bernadin F. Wiget, Sup., Vicinanza, and in 1854 Nicholas Steinbacher; 1855–56, Robert D. Woodley; 1857, Revs. Robert D. Woodley, Sup., Vicinanza and Aloysius Roccofort; 1858, Revs. Thomas Lilly, Sup., Vicinanza and Leonard Nota; 1859–64, Revs. Samuel Barber, Sup., Vicinanza; 1859, Leonard Nota; 1860–61, Livy Viglante; 1863, James Power; 1865, John Barrister, Sup., and Vicinanza; 1866, Camillus Vicinanza, Sup., Francis McAtee; 1867–77, Francis McAtee, Sup.; 1867–71, Vicinanza; 1872–75, John B. Meurer; 1873, Bernard Toale; 1875, Francis Gubitosi; 1876–77, Bernadin F. Wiget; 1877, Denis A. Kelly;

1878, John B. De Wulf, Sup., and P. B. F. Wiget; 1879–83, Bernadin Wiget, Sup.; 1879–81, William J. Scanlan, Ant. M. Mandalari; 1881, William H. Carroll; 1882–84, Andrew P. Keating, Sup., and McSwyney; 1885–88, Ignatius Renaud, Sup., and



REV. JOHN W. DOWLING,
ST. PATRICK, MT. SAVAGE, MD.



REV. J. A. FREDERICK,
ST. MARGARET, BEL AIR, MD.

McSwyney; 1886, John B. Archambault, Matthew McDonald; 1887, Thomas W. Wallace; 1888, James Wellworth; 1889, Robert W. Brady, Sup., and P. McSwyney; 1890, Albert R. Peters, Sup., McSwyney and John B. Meurer; 1891, John A. Morgan, Sup., McSweeney and Meurer; Denis O'Kane, Sup. for a short time, died August 21; 1892–93, Patrick J. O'Connell, Sup., McSwyney and Meurer; 1894–95, James T. Gardiner, Sup., Meurer; 1894, William J. Tynan, P. Henry Rache; 1895, John J. Rodock; 1896–97–98, John J. Broderick, Sup., John J. Rodock; 1896, John B. Meurer; 1898, John M. Schlaeter, Patrick Forhan, S.J., John J. Rodock; 1899, Patrick Forhan and J. Rodock; and Rev. W. J. Tynan, S.J., who is assisted by Rev. Joseph H. Hann, S.J. The Fathers attend missions at Glymont, Hill Top, Indian Head, La Plata, McCoudise and Pomfret.

The Catholic population numbers 3000, and the Sunday-school has 20 teachers and 600 pupils.

St. Margaret, Seat Pleasant Heights, Md. — Seat Pleasant, as this territory was first called, was attended from St. Teresa's, Anacostia, D.C., and Hyattsville, Md. In 1907 it was made a parish, with Rev. A. E. Smith in charge. Father Smith erected the frame church, which seats 300. The church was dedicated on January 19, 1908, and in June, 1908, Rev. Frank A. Schwallenberg took charge. Father Schwallenberg was born at Annapolis, Md., graduated from St. Charles' College in 1892, and was ordained in 1897.

The sodalities established are: B.V.M. (59 members) and Holy Name (30). In 1913 there were 5 marriages and 49 baptisms. The Catholic population numbers 500, and the estimated value of church property, including the frame rectory, which cost $3000, is $7000. Capitol Heights is a mission attended from St. Margaret's.

St. John (Clinton P.O.), Surrattsville, Md. — Before the establishment of the parish in 1890, St. John's Church was attended from St. Mary's, Piscataway, which is now its mission. The records have been lost, so that the exact history of the early years is not to be had. The church was at one time attended by the Carmelites and later by the secular clergy. In the existing records occur the names of Fathers Walsh, Conway, Cunnane, Clarke, De Wulf, Hooman, Greene, Crowley, and De Ruyter, also Fathers Lenaghar, Donlan and McColgan, at an earlier date. Before the present church, the one on the same site was built in 1847, and antedating that were two others, one at Middletown, where the parish owns three acres of ground and the old cemetery, and the other on the road towards Washington near Fort Foote. The congregations of these two churches were combined in 1847. The first pastor was Father John J. Conway, and the first resident pastor, Father P. G. Minnehan.

Father Minnehan (born on March 13, 1866) received his early education at the national school, Bantry, Ireland, and graduated in 1883 from St. Finbar's Seminary, Cork. After five years at the Irish College and three at St. Sulpice, he was ordained by Cardinal Richard in December, 1889. His first appointment was as an assistant in St. Patrick's, Baltimore; he became pastor of St. Peter's, Waldorf, Md., in April, 1901, and received his appointment to St. John's in June of the same year. Father Minnehan replaced the old church in 1904.

The children attend the public schools, and on certain days come to the church for catechetical instruction. They also attend the Sunday-school, which is taught by members of the parish, and which has 24 pupils. There are services in St. John's and St. Mary's every Sunday, alternating early and late Masses. The church property of St. Mary's, including a fine hall, is estimated at about $20,000, with a debt of little more than $2000. St. John's property is valued at about $10,000, and has a rectory and a lot of six acres. It is situated about nine miles from Washington. The Catholic population of Surrattsville numbers 350, and that of Piscataway 250. In addition to the two churches, Father Minnehan has spiritual charge of the Catholic soldiers at the Fort Washington reservation, where Mass is said every first and third Sunday of the month. The services of a priest from the Apostolic Mission are usually engaged on these days. The Catholic soldiers, about 250 in number, attended St. Mary's before arrangements were made in 1910 to celebrate Mass at the reservation.

St. Joseph, Sykesville, Md. — This parish is bounded by the Woodstock, Rockville, Libertytown and Westminster parishes. The cornerstone of the church was laid in 1866, and the succession of pastors is: Fathers Nolan, Tower, Dowling, Leonard, Roth, McAdams, Ackstetter, McDonald, and the Jesuits from Woodstock College. Rev.

Nicholas Jaselli was appointed to the charge in May, 1911. Attached to the parish is the mission of St. Michael at Poplar Springs. The congregation here numbers 73 souls. The Sunday-school has an attendance of 14 pupils in charge of 2 lay teachers. Mass is said every second and fourth Sunday. The congregation of St. Joseph's numbers 85 souls. The Sunday-school has 18 pupils and 3 teachers.

St. Joseph, Taneytown, Md. — This is one of the historic parishes of Maryland. The first church was built in 1796 by Mr. Brookes. It was one of Father Galitzin's earliest fields of labor, and one of the first mission stations established from the older parishes. Among its early pastors, following Father Galitzin, were Revs. Nicholas Zocchi (1803) and Thomas O'Neill (1855). The cornerstone of the church was laid on July 25, 1876, during the pastorate of Rev. John Gloyd. The school building was erected by Rev. John T. Delaney (1876–99). His successors were: Rev. Theodore D. Mead (1889–99); Rev. Bernard J. Lennon (until April 6, 1913), who enlarged the church, erected new sacristies, built an addition to the school, and remodeled the rectory; and Rev. J. S. Cuddy.

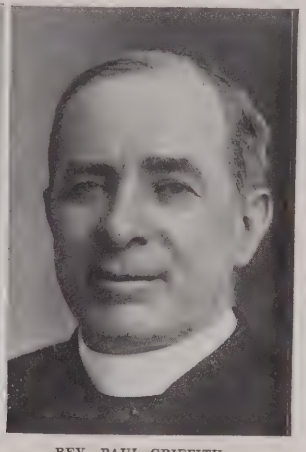
On October 24, 1909, the church was reopened after renovation. The congregation (1914) numbers 300, and the school, which is in charge of 2 lay teachers, has 60 pupils. The Sunday-school has 70 pupils and 3 teachers.

St. Joseph, Texas, Md. — The Catholics of Little Texas, as the village was originally called, depended upon the occasional visits of priests from Baltimore until 1850, when Rev. Philip O'Reilly, founded the parish. In the beginning Mass was said at the house of Mrs. Hannah Lappin, and in 1852 plans were drawn for a church to cost $7000. John Clark donated the lot and stone, and John Londregan, supervisor of the Baltimore and Susquehanna Railroad, agreed to raise $3000, if the congregation would supply the remainder. The parish was then bounded by the Pennsylvania line, Warren factory, Oregon Furnace, Chestnut Ridge, Riders and Townsend. The congregation numbered 500, most of whom lived in Texas, while Ashland and Oregon furnaces gave employment to a large number; at Beaver Dam Quarries all the men were Catholics. Among those who helped to organize the parish were: Martin O'Hara, Richard Padian, Christopher Fitzgerald, Patrick Kenny (the schoolmaster), Mr. Burke (foreman of Mrs. T. Fortune's quarries), Mr. McDonald of Beaver Dam Quarries, the Eaghans, Floods, Kellys, Kennys, Bandahans, McBrides, O'Connors, Bradys, Connollys, Farleys, Martins, Maguires, Hylands, Scallys, Keoghs, Feeneys, Noppenbergers, Doyles, Lindsays, Moores, Raffertys, Sheas, Logans, Kanes, and Fitzgeralds. Some of these families came long distances to attend Mass, and then it was dangerous to be known as Catholic in the neighborhood. On many occasions the men were forced to remain up all night to guard their homes and the church from Knownothing rioters. The school commissioner of the district permitted a Catholic teacher to instruct the children.

The church was dedicated on October 31, 1852, by Father H. B. Coskery, V.G., and later consecrated by Archbishop Kenrick. Father Sergeant



REV. J. GAYNOR, ST. LUKE, SPARROWS POINT, MD.



REV. PAUL GRIFFITH, ST. AUGUSTINE, WASHINGTON, D.C

succeeded Father O'Reilly, and on the completion of the church Father Peter Lenaghan took charge until June, 1853. Then followed Revs. Constant (until October, 1853); Patrick Dalton (1853–59); John T. Stevens (1859–61); William Mahoney (1861–64), who bought the cemetery; Michael O'Reilly (1864–68), who built the school and rectory; L. Malloy (1868–September, 1871), who built an addition to the church and purchased the bell; H. Riordan (1871–74); Peter Lenaghan (1874–96); Patrick H. Lenaghan (March–September, 1896), who, as acting pastor, rebuilt the rectory, which had been burned, and decorated the church; and R. C. Campbell.

Father Campbell made improvements to the extent of $12,000, and cleared the church of debt. The property is (1914) worth about $40,000. The beautiful altars of the Blessed Virgin and St. Joseph, as well as the altar-rail, stained-glass windows, stations, and altar accessories are testimony of the generosity of the parishioners. In 1914 the congregation numbered 600; and the school children, who are in charge of lay teachers, 140. St. Michael's, at Monkton, is attended from Texas.

Holy Ghost, Tompkinsville, Md. — Tompkinsville, which is situated in that section known as Cobb Neck, was a mission attended by the Jesuits from St. Thomas', Bel Alton, until about 1888 when it was transferred to Newport. Its history is that of the two places. The early settlers were English, and attended the church of St. Thomas, Bel Alton. In 1903 the mission was erected in the parish with Father Joseph A. Meyer as pastor. On July 9, 1911, Rev. Samuel J. Peck took charge. Father Peck was born at Hancock in 1877, educated at St. Charles' College

and St. Mary's Seminary, Baltimore, and ordained on June 21, 1911. In addition to the parish he attends the mission at Rock Point.

The congregation, which is composed of English and negroes, numbers 900, and shows an increase. The parish records for 1913 show 43 baptisms,



REV. WM. J. KANE, ST. JOHN, FREDERICK, MD.



REV. CHAS. KOTLARZ, ST. ADALBERT, WAGNER'S POINT, MD.

220 confirmations, 14 marriages, 500 communions. The church property includes the church, rectory (built in 1904 by Father Meyer at the cost of $2500), and a cemetery. The only debt is that of the rectory, $2200.

Immaculate Conception, Towson, Md. — This parish was organized by Rev. Dwight Lyman as a mission of Govanstown in April, 1883. In 1885 it became an independent mission with Rev. Theodore D. Mead in charge. In August, 1887, Rev. Matthew O'Keefe became pastor. Father O'Keefe had already distinguished himself in Norfolk, and was intimately connected with the growth of that city. When he assumed his new charge, the parish numbered scarcely 500. He laid the foundation of a church which in size and beauty is unsurpassed in the archdiocese. Though over seventy years of age, when he began this work, he lived to see his "old man's dreams" realized, a votive offering to the Mother of God.

His successor, Rev. Philip H. Sheridan, was born at Washington, D.C., in 1872, ordained in 1897, and appointed pastor at Towson in February, 1906. The parochial school of the Immaculate Conception is in charge of 3 Sisters of Notre Dame, and it has 140 children enrolled. The parish has a Catholic population of about 850 and the church property is worth $250,000.

St. Mary, Upper Marlboro, Md. — The original church of St. Mary, a brick and frame structure, was replaced by a larger brick Gothic structure by Rev. Charles J. Trinkaus. The pastors who had charge of the parish were: Revs. D. C. DeWulf (1880); J. Cunnane (1892); C. J. Trinkaus (July 1, 1897), who built the rectory; F. Schwallenberg, John Lawless and P. Di Paola. The congregation numbers 1400 souls, and shows an increase. The sodalities are: Holy Name (100 members); Blessed Sacrament Confraternity (125). The records for 1913 show 103 baptisms and 15 marriages. The Sunday school has 200 pupils, in charge of 8 lay teachers. The parish includes the mission of Holy Rosary, Rosaryville, Mt. Calvary Church, Forestville (dedicated September 21, 1913) and St. Anthony's, Chesapeake Beach, services being held in the latter church only during summer.

St. Adalbert, Wagner's Point, Md. — Wagner's Point (East Brooklyn), the factory site of the Martin Wagner Company, is situated about four miles from Baltimore. St. Adalbert's Church is a memorial to the late Martin Wagner, the Company having donated the ground and $10,000. Rev. Chas. Kotlarz, the present pastor, was appointed in the spring of 1907 to organize the parish, the boundaries of which are Wagners Point and Fairfield. Father Kotlarz was born in German Poland; he studied in Germany and Italy, finishing his theological studies at Louvain, Belgium, where he was ordained in 1900. On coming to Baltimore he was assigned to St. Stanislaus' Church; in 1904 he became pastor of St. Casimir's, in January, 1905, was sent to Cumberland to look after the Slavs of Allegany, and in September of this year he took charge of St. Thomas', Baltimore, as assistant priest, remaining until 1907.

Pending the completion of the church, services were held in the town hall. On June 30, 1907, Bishop Curtis laid the cornerstone, and on November 24, Cardinal Gibbons dedicated the church. The second visit of the Cardinal was on December 27, 1908, to bless the bell and administer confirmation. The church, a brick structure seating 400, cost $18,000, and the rectory, also brick, cost $5000. A small frame building serves as a temporary school. It is exclusively for Polish children, has an attendance of 50 pupils and is in charge of one lay teacher. The church property is valued at $35,000, and carries a debt of $72,000.

The congregation numbers 140 families, and has a majority (100 families) of Poles. The English-speaking element, however, is of sufficient size to require alternate services in English. The following sodalities are established: St. Adalbert's and Holy Family for men; Blessed Trinity and III Order of St. Francis for women, St. Aloysius' for boys, St. Agnes' for girls, and St. Cecilia's for singers.

St. Peter, Waldorf, Md. — The first Catholics to settle at Beantown, as Waldorf was originally called, came with the British colonists who settled in Maryland. The territory was included in the Jesuit mission, but seems to have been transferred to the Archbishop of Baltimore about 1852, the year in which the parish records were begun. The first church, which was dedicated to St. Ignatius, was destroyed about 1860 and was replaced by St. Peter's, a frame building, seating 400. From

March, 1890, to March, 1891, there was no pastor, and Rev. Edward Southgate, pastor of Bryantown, had charge of St. Peter's and of its mission, St. Dominic's, at Woodville. In December, 1893, Rev. N. Martin, S.S., D.D., was appointed to reorganize the parish. In 1896 he built a rectory



REV. FRANCIS PYZNAR, O.M.C.
ST. STANISLAUS, BALTIMORE, MD.



REV. JOSEPH M. RIEDL, P.S.M.
ST. LEO, BALTIMORE, MD.



REV. C. F. THOMAS, S.T.L., J.C.D. LL.D., ST. ANN, BALTIMORE, MD.



REV. CHARLES TRINKAUS,
ST. JOSEPH, BELAIR ROAD, MD.

at a cost of $3600. The parochial property includes a farm of over 200 acres and a cemetery which is more then 70 years old. The parish debt of $1200 is more than guaranteed by a land acquisition for which it was made. The parish covers 100 square miles, and is separated from the Protestant Calvert County, over a line of twelve miles, by the Puxaxunte River. It includes the missions: St. Dominic's, Aquasso, and St. Michael's, Baden. The congregation numbers about 1400, one-fourth being English Americans and three-quarter Indian and poor colored people. Of the congregation one boy is studying for the priesthood, and three girls entered the religious life. The church has more expenses than revenues and many priests' pastorates have been short owing to this condition. The Catholic cemetery dates back to about 1844. Since no parochial school is possible, every week during the six months of the good season two Sisters from the Convent of the Mission Helpers, Baltimore, spend Saturday and Sunday teaching Catechism at the center of four districts of the mission, and at the end of each season each district has a solemnity of First Communion. St. Michael's School, Baden, was founded in 1903; its First Communion class for 1913 numbered 20. The Sunday-school numbers 19 white children and 60 colored. The Sunday-school at Aquasso numbers 42 white and 50 colored. The only society in the parish is the Apostleship of Prayer. The parochial records for 1913 show 80 baptisms, 12 marriages and 67 First Communions. In 1912 there were 60 First Communions, and at the triennial confirmation there were 145 candidates.

Father Martin, who still has charge, was born in France in December, 1845, ordained in October, 1869, when he was admitted to the Company of St. Sulpice. By agreement of the Archbishop of Baltimore and the Superior General he was appointed to Waldorf in December, 1893.

ST. PETER, Westernport, Md. — In 1849, the first Mass celebrated in this section was said by Father O'Connor, a visiting Redemptorist. Fathers Cronenberg, also a Redemptorist, and Slattery of Frostburg, attended the congregation until 1862, and after that Father O'Reilly and the Redemptorists of Cumberland attended Westernport, until they left their monastery in Cumberland in 1866. The Carmelites, their successors, next took charge.

After visiting Western Maryland, in 1868, Archbishop Spalding appointed Rev. Desiderius C. De Wulf to the pastorate of Westernport, and shortly afterwards gave him Rev. Jeremiah O'Sullivan (afterwards Bishop of Mobile) as assistant. On Father De Wulf's promotion to a Washington parish, Father O'Sullivan was made pastor. During his administration of nine years he erected (1871) the brick church and convent, and introduced the Sisters of St. Joseph from Chestnut Hill, Philadelphia, to direct the parochial school which he had founded. He also organized total abstinence societies in Allegany County to combat the drink evil, which was becoming widely prevalent in the mining districts. His successors were: Revs. George W. Devine, who remained only a short time; John M. Jones, who had been a Protestant minister; Michael J. Brennan, who paid the last of the church debt; Peter R. Weider (October, 1885–95), who made many improvements to the church; Joseph M. Walter, who was temporarily in charge; Thomas E. Lyons, who erected a large and comfortable rectory; and Thomas E. Gallagher (appointed in 1902), who paid the debt on the rectory, and built a new school house and parish hall. Father Gallagher is assisted by Rev. J. E. Horstkamp.

St. Peter's parochial school is taught by 6 Sisters, and has (1914) 250 pupils. The Catholic population numbers 2200.

ST. JOHN, Westminster, Md. — The first Catholic settlers in this neighborhood were English and

Pennsylvania Dutch who arrived about 1790. The first church, a frame one, was built in 1791, in which year a Catholic cemetery was opened. A stone church replaced the frame one, and in 1865 Rev. John Gloyd, the first resident pastor, built



REV. JOS. C. MALLON,
ST. ANN, WASHINGTON, D.C.



REV. JOS. P. NOLAN,
ST. MARY, LONACONING, MD.

the present brick one at a cost of $30,000 as well as the rectory. Rev. M. H. Fenné became pastor in 1890, and was succeeded in 1893 by Rev. Joseph H. Cassidy. Rev. Joseph C. Mallon succeeded on February 22, 1910. He was born on May 16, 1868, at Mt. Savage, Md., studied at St. Charles' College and St. Mary's Seminary, Baltimore, and was ordained at Georgetown, on April 21, 1892. In November, 1894, he was appointed pastor of St. Ann's, Washington, where he remained until appointed to Westminster.

The congregation, which is of English and German descent, excepting 2 members natives of Ireland, numbers 850, and has given 1 priest and 2 nuns to the Church. The following parish sodalities exist: League of the Sacred Heart (160 members); B.V.M. Sodality (150) and Holy Name (110). The K. of C. branch has 50 members.

Tha parochial school, which was built in 1872 and enlarged in 1900 and 1911, is attended by all the Catholic children in the parish (160) and by numerous Protestants, and is in charge of 5 School Sisters of Notre Dame.

Our Lady of Sorrows, West River, Md. — This church was dedicated in September, 1866, and from that time until 1890 was served by Redemptorists from Annapolis. The Marists attended West River (also called Owensville) from Dodon from 1890 until 1901, when Rev. John Lawless, a secular priest, succeeded them in the pastorate of Dodon. This parish and that of Dodon were entrusted to the Franciscans in 1909. Rev. Anthony Witowski, O.M.C., who resides at Dodon, attends West River. The Sunday-school has 20 pupils and 1 teacher.

St. Alphonsus Rodriguez, Woodstock, Md. — This parish is in charge of the Jesuits of the College of the Sacred Heart at Woodstock. The cornerstone of the church was laid on May 31, 1885, and the church was dedicated on August 25, 1889. Among the pastors of the parish were: Revs. David Walker, Daniel Haugh, F. McAtee, Francis Powers, John Chester, Peter O'Carroll, Robert Pardow, William Treacy, Salvator Brandi, Anthony Maas, John Scully and Herman J. Storck, who is assisted by Revs. Daniel Callahan and Paul Conniff. Father Storck also attends the mission at Alberton. The population numbers 406 souls. The Sunday-school for white children has 5 teachers and 64 pupils; that for colored, 3 teachers with 30 pupils. The teachers are theological students of Woodstock College. Other theological students of the college walk on Sundays to five missions within a radius of six miles and there give instructions in catechism to 102 children and adults, white and colored. There are 4 or 5 adult baptisms yearly. Besides the sodalities and League, there is a beneficial and social organization, known as the Knights of St. Alphonsus.

St. Aloysius, Washington, D.C. — About 1858, when the parish of St. Aloysius was founded, the Jesuits built the church on part of the extensive property, which was given to Gonzaga College by Ambrose Lynch. President Buchanan and his cabinet attended the dedication ceremony on October 16, 1859, and Archbishop Hughes of New York preached the sermon. The following have been rectors of the college and church: Fathers A. Kohlmann, 1821–24; A. Marshall, 1824–25; J. Keiley, 1826–27; J. E. Blox, 1848–51; S. Barber, 1851–54; H. DeNecker, 1854–57; B. Villiger, 1857–58; C. Stonestreet, 1858–60; William Clark, 1860–61; B. Wiger, 1861–68; J. Clark, 1868–74; C. Jenkins, 1874–81; R. Fulton, 1881–82; J. Murphy, 1882–85; E. McGurk, 1885–90; C. Gillespie, 1890–98; J. Galligan, 1898–99; E. Fink, 1899–1907; J. Himmel, 1907; Chas. W. Lyons, 1907–09; and Eugene De L. McDonnell (1909–), all Jesuits.

The congregation numbers 5000 souls. The Sunday-school has 1200 pupils, in charge of 80 teachers. The boys' school, in charge of 11 Sisters of Mercy, has 450 pupils, and the girls' school, in charge of 18 Sisters of Notre Dame, has 568 pupils.

St. Ann, Washington, D.C. — This parish was founded in 1866 through the efforts of Mrs. Anna Green, of the neighborhood known as Rosedale and now called Cleveland Park. The Jesuits of Georgetown built the original church, which still stands, but is not used for religious purposes. The Jesuits had charge until 1880, when Rev. E. E. Maynadier was appointed the first resident pastor. In 1883 Rev. John T. McCall succeeded. In 1885 the Jesuits again took charge until January, 1889, when Rev. John M. Barry was appointed. On November 21, 1894, Father Barry was appointed to Petersville, Md., and Rev. Joseph C. Mallon succeeded on December 4, 1894. Father Mallon erected the new stone church, and during his pastorate the Immaculate Seminary and the Convent of the Sisters of Bon Secours were established.

The school, in charge of 3 Sisters of Providence, has 90 pupils, and the mission of the Blessed Sacrament at Chevy Chase is attended from the parish. When Father Mallon was appointed to Westminster, Rev. Thomas G. Smythe succeeded him at St. Ann's. The congregation numbers 650 souls.

ST. AUGUSTINE, Washington, D.C. — This church owes its origin to the efforts of Rev. Charles I. White, D.D., pastor of St. Matthew's Church, who started the parish in 1863. A frame building, used as a school house, served as a chapel in which three years later, Mass was celebrated under the patronage of Blessed Martin de Porras, a colored saint of the Dominican Order. Father White found that the number of colored Catholics was rapidly increasing, and on July 23, 1867, Father Felix Barotti, an Italian priest, was appointed pastor of the new congregation, which then numbered 200. In 1873 an assistant, Rev. B. San Martino, was appointed. The growth of the parish compelled Father Barotti to erect a new church, and the cornerstone was laid on June 4, 1874. This stone of Carrara marble was blessed by Pius IX, and given to Father Barotti by Brignole-Sale College, at which place he was educated. The church cost $100,000, and was dedicated to the great African bishop, St. Augustine. On Father Barotti's death in 1881, the Josephite Fathers took charge at the request of Cardinal Gibbons, and remained until 1892, when Rev. Paul Griffith was appointed, with Rev. Geo. A. Dougherty, now (1914) vice rector of the Catholic University, as his assistant. The assistants in 1914 are: Revs. Alonzo J. Olds, James J. O'Connor, and Wm. J. McVeigh. Father Griffith studied at St. Charles' College, and St. Mary's Seminary, Baltimore; he was ordained on December 18, 1886, and appointed to Clarksville, Md.

After the church debt of $57,000 had been paid, St. Augustine's parish school was opened in September, 1908, incurring a new debt of $35,000. The school has 140 pupils and is in charge of the Oblate Sisters of Providence. The Sunday-school has an attendance of 400 with 70 teachers. The parish societies are: St. Vincent de Paul, Sodality of the B.V.M., the Holy Name, League of the Sacred Heart, Knights of St. Augustine, Donation Club, St. Augustine's Relief, Catholic Beneficial, Juvenile Catholic Beneficial, and St. Augustine's Lyceum. The Catholic population of the parish numbers 3000, and the church property is valued at $125,000.

ST. CYPRIAN, Washington, D.C. — This parish was established for the colored Catholics of Capitol Hill by Rev. J. R. Matthews on March 12, 1893. The site for the church was bought in April, 1893; the cornerstone was laid by Cardinal Gibbons on September 24, 1893, and the church was dedicated by him on May 27, 1894. The rectory was finished at this time. The parishioners then numbered about 1500.

Father Matthews was born at Johnstown, Pa., educated at St. Charles' College and St. Mary's Seminary, Baltimore, and ordained by Cardinal Gibbons on December 18, 1886.

In 1907 a fine parish hall was built, in which societies, night school and other parochial meetings take place. St. Cyprian's parochial school has 360 pupils, and is in charge of 12 Oblate Sisters of Providence. It is supported absolutely free, everything necessary for school use being supplied. The Sunday-school has 480 children and 48 teachers. The parishioners (2800) paid in sixteen years a debt of $88,000, without receiving any notable help from outsiders. There is a debt of $21,000, half of which belongs to the societies connected with the church and is invested in church property; the interest-bearing debt is $6500. The church cost $61,000; the rectory $7600; the parish hall $25,000; the site of the church property $16,000; total, $109,500.



REV. PAUL SANDALGI, CURTIS BAY, MD.

The parish societies are: St. Cyprian's Men's Institute, a Ladies' Institute, Holy Name (425 members), League of the Sacred Heart (460), B.V.M. Sodality, Junior Children of Mary (540), and a number of beneficial societies with an aggregate membership of over 1000 men, women and children, who take care of the sick and bury the dead.

Taking into consideration that this work was done by colored people it ought to have more than a passing notice. It is a proof that a parish of colored Catholics is not different in its general make-up from any other. The increase in membership, the liberal support given to church and school, the organization of its members into religious sodalities and beneficial societies, give evidence that St. Cyprian's parish may be ranked amongst the most successful in the archdiocese, considering always the number of the people and their limited means.

ST. DOMINIC, Washington, D.C. — Since its foundation in 1865 this parish is in the hands of the Dominicans. The first pastor, Rev. J. A. Bolkel, raised $10,000 on November 9, and on November 19 laid the cornerstone of the church. The work, however, was delayed, and was only resumed in 1870 by Rev. M. B. Fortune, O.P. On March 17, 1875, Mass was celebrated in the church, which was dedicated by Archbishop Bayley, on June 13. Father Fortune was succeeded by Rev. J. A. Rochford, who built the convent of St. Dominic, and by Rev. P. C. Coll. On March 12, 1885, the church was burned, but the people immediately set about the work of restoration,

and on Rosary Sunday, of the same year, it was reopened.

Succeeding pastors were: Fathers Dinahan (1889), Linehan (1892), Kent, Moran, Kent (again), J. A. Hinch, T. P. O'Rourke, J. R. Meagher, S.T.L.



REV. MICHAEL J. RIORDAN, PASTOR OF ST. CHARLES', PIKESVILLE, MD. THE AUTHOR OF THE GENERAL ARTICLE ON THE ARCHDIOCESE AND PROVINCE OF BALTIMORE AND OF THE HISTORY OF THE BALTIMORE CATHEDRAL PARISH.

(appointed in June, 1913). On December 13, 1913, Rev. George I. Conlan, O.P., succeeded. Father Conlan until this time was rector of the Church of St. Catherine of Siena, New York City. He is assisted by the Fathers from the Priory.

The parochial school is in charge of 7 Sisters of the III Order of St. Dominic, and has 200 boys and 225 girls. The Sunday-school has 530 pupils and 38 teachers. The congregation numbers 2000.

Holy Comforter, Washington, D.C. — This parish was founded on November 13, 1904, by Rev. Joseph I. Maguire, who organized the congregation in a poolroom. Father Maguire was born at Baltimore on October 9, 1869, and on completing his studies at Calvert Hall College he entered upon a business career. He became interested in young men's societies and organized the United Catholic Literary Society and aided in the building up of the Special Works Conference of the St. Vincent de Paul Society, of which he was president when he relinquished his business prospects to enter the priesthood. He studied at St. Mary's Seminary, and while there founded the Association of St. Camillus, an organization through which the various asylums and hospitals of the city are visited by the seminarians. After his ordination (December, 1899) he established this work in the seminaries of New York and Boston, and in the Catholic University. Cardinal Gibbons appointed him chaplain to the municipal penal and reform institutions in the District of Columbia shortly after his ordination, and it was said that he had an insight into human nature which enabled him to influence prisoners who would not listen to any one else. At his death (January 7, 1908) Rev. Clarence E. Wheeler succeeded to the pastorate. Father Wheeler was educated at the Christian Brothers' school, St. Charles' College and St. Mary's Seminary, Baltimore, and ordained on December 23, 1899, in the Baltimore Cathedral by Cardinal Gibbons. He served at St. Martin's in Baltimore until appointed to Holy Comforter parish. His assistant is Rev. J. W. Dailey.

The church was dedicated on March 18, 1906. The parish population numbers 2000. The Sunday-school has 450 children and 48 teachers. The principal societies are Holy Name, St. Vincent de Paul and B.V.M. Sodality.

Holy Name, Washington, D.C. — This parish was founded in 1889 by Rev. John Delany. The cornerstone of the church was laid in 1891, and the dedication took place in the autumn of 1893. On Father Delany's death (April, 1895), Rev. Thomas J. Kervick of St. Matthew's succeeded. His assistant is Rev. Andrew J. Carey. The Catholic population numbers 1800 and the value of the church property is about $50,000. Lots were obtained (1913) for the site of a new church, upon the erection of which the old one will serve as a school. The parish societies are: Holy Name (300 members) and B.V.M. Sodality (350). The Sunday-school has 300 members.

Holy Trinity, Washington, D.C. — This parish is one of the oldest in the archdiocese. The first pastor was Rev. Francis Neale, S.J., a brother of the second Archbishop of Baltimore, who in 1789 built the church, which has been called the cradle of Catholicism in the District of Columbia, in Georgetown. The church was not completed until 1792, and it is now known as Trinity School on N Street. During the early stages of the history of the parish, services were held in a building on the site of the present church, where all the Catholics of the country gathered to hear Mass. The property on which the church stands was secured in 1787 from John K. Threlkeld, one of the large landowners of the neighborhood, and the deed, which is still on file at Rockville, Md., transferring the property to Rev. John Carroll, states that the consideration was five shillings, so that the greater portion of the land was evidently a gift. At that time Father Neale was sometimes at his wits' end to raise money; he even gave a lien on the rents of the pews to the builder, Alexander Doyle.

During the War the Federal Government used the church as a hospital, at which time the saintly Father Aloysius Rocoffort, S.J., did heroic work among the wounded. The parish has been in

charge of the Jesuits from its foundation. In 1850 the cornerstone of a new church was laid, and the building was dedicated in 1851. The old church was torn down in the fall of 1913. In 1887 Father Kelly, S.J., was pastor, and in 1896, Father W. J. Scanlan, S.J., not only paid the debt, but installed electric light and steam heat. Rev. Edward Corbett was appointed to the pastorate in July, 1909. He was born in Boston, in August, 1863, entered in 1880 the Novitiate of the Society of Jesus at West Park on the Hudson, N.Y., received his classical education at Frederick, Md., made his course in the natural sciences, philosophy and theology at Woodstock, Md., and finished in Florissant, Mo. He taught at Washington, St. Francis Xavier's N.Y., Worcester, Philadelphia, Jersey City, and was minister of Gonzaga College, Washington, D.C., and of Boston College, Boston, Mass., from which position he was transferred in July, 1909, to that of pastor of Holy Trinity Church. His assistants are: Rev. P. Brennan and Rev. Ed. J. Magrath.

The Catholic institutions in the parish are the Georgetown Convent of the Visitation, the Convent of the Good Shepherd, Holy Trinity Convent and the Georgetown University Hospital, all of which are attended from Holy Trinity. The parochial school for boys is in charge of 4 Sisters of Providence, and has 220 pupils, and that for girls, in charge of 4 Sisters of the Visitation, has 120 pupils. The Sunday-school has 450 pupils and 50 teachers.

The parish societies are: B.V.M., Sanctuary, Tabernacle, St. Vincent de Paul, St. Peter Claver's Beneficial Society (for colored people), School Association, Bona Mors Confraternity, Apostleship of Prayer, and Holy Name. The Catholic population numbers 4000.

Immaculate Conception, Washington, D.C. — This parish was founded in 1864, and the cornerstone of the church was laid on October 30, by Rev. Jacob A. Walter of St. Patrick's. The building, designed for a church and school, was dedicated on July 2, 1865, by Archbishop Spalding. The parish was in charge of St. Patrick's until August, 1866, when Rev. P. F. McCarthy, an assistant of the latter parish, was appointed resident pastor. Father McCarthy immediately invited the Sisters of Charity to open a school, and a few years later built a school for girls, the school for boys continuing to be held in the basement of the church.

In 1870 a new church was begun, which was dedicated by Archbishop Bayley in 1875. Father McCarthy paid off the church debt, and left a legacy of $15,000 to provide a free school for boys. At his death (November 5, 1882) Rev. Stanislaus F. Ryan took charge. Father Ryan enlarged the girls' school and invited the Brothers of Mary, for whom he built a residence, to take charge of the boys' school. He died on May 22, 1903. Rev. James Donelan Marr became pastor on June 11, 1903, and finished the interior of the church, built (1908) a school with a hall costing $40,000, and a new tower to the church. These improvements amounted to $100,000. He is assisted by Rev. Ambrose O. Beaven.

The boys' school, in charge of 5 Brothers, has 220 pupils, and the girls' school, in charge of 9 Daughters of Charity, has 300. The congregation numbers 2500.

St. Joseph, Washington, D.C. — This parish was founded for the German Catholics of Washington in 1868 by the Jesuits, the first pastor and founder being Rev. B. F. Wiget. The cornerstone of the church was laid on October 25, 1868, by the Vicar-Apostolic of North Carolina, afterwards Cardinal Gibbons. Father Wiget laid a foundation of stone with walls seven feet thick. This exhausted the available money and a cheap frame structure was completed in 1870. Rev. J. B. Kausleiter, S.J., his successor, was appointed in 1873, and was followed in 1876 by Rev. J. P. M. Schleuter, S.J., who remained for ten years. During this time the church became in need of repairs and the German Catholics in the congregation were growing fewer. In 1886 the Jesuits turned the parish over to Cardinal Gibbons, who appointed Rev. V. F. Schmitt on October 7, 1886.

Father Schmitt's first move was to make St. Joseph's an English-speaking parish, without, however, entirely abolishing the German services. He next began the construction of a school, which was completed on Christmas Day, 1887, and the cost of which (about $13,000) was paid for from the proceeds of a single parish fair. In 1888 he demolished the old church and built a new one at a cost of $74,409.52. It was dedicated on January 18, 1891, by Cardinal Gibbons, Mass being celebrated by Archbishop Chappelle of New Orleans and the sermon being preached by the rector of the Catholic University, later Archbishop Keane of Dubuque.

Father Schmitt was born in Bavaria on May 4, 1844, and came to America in early youth. While considerably under age he fought through the Civil War in the Army of the Potomac (100th Regiment Pennsylvania Volunteers), and was present at the surrender of Lee's army. At the end of the war he resumed his studies at St. Mary's Seminary, Baltimore, and was ordained on June 30, 1868. He was pastor for nineteen years of St. Michael's Church, Frostburg.

The parochial school is in charge of 6 School Sisters of Notre Dame, and has 220 pupils. The Sunday-school has 250 pupils and 10 teachers. The congregation numbers 1000. The parish has lost fully one-half its population owing to the building of the New Union Station, the annexes to the Capitol and the parking by the Government.

St. Martin, Washington, D.C. — On September 8, 1901, fifteen persons assembled at the house of J. C. V. Smith to consider organizing a Catholic Church in Bloomingdale. Rev. Eugene A. Hannan of St. Anthony's gave his approval, and became

pastor, and on October 13, Mass was celebrated in the Moore Mansion. On June 1, 1902, St. Martin's Hall, at a cost of $15,000, was used as a church. The new church was dedicated on October 12, 1913. Father Hannan is assisted by Rev. Maurice B. Alexander. The congregation numbers 2500 souls. The school, in charge of 4 Sisters of Notre Dame, has 180 pupils. The Sunday-school has 40 teachers and 350 pupils.

St. Mary, Mother of God, Washington, D.C. — This parish was founded for the German Catholics of Washington by the Rev. Mathias Alig, on December 17, 1845, in the basement of old St. Matthew's. During the next few weeks Father Alig, Michael Miller, of Georgetown, and George Vandelerlehr, of Washington, went about the city looking up the German Catholics, and seeing what could be done toward building a church.

Services were held in a house in 8th Street, and when the congregation grew too large, General Van Ness offered land for a church site, and a church and rectory were built for $45,000, and were ready for use on October 18, 1846. This was the fifth Catholic church erected in the city.

Father Alig died on June 10, 1882, in his eighty-seventh year. His large fortune was bequeathed to his parish. He was succeeded by Revs. Francis Tewis, who built the rectory and remained pastor until his death (June 24, 1889); George Glaab, D.D., who built the present beautiful church, and remained until his death (August 16, 1900); Charles Warren Currier, who built the home for German Orphan Girls and who resigned in May, 1905, to become a missionary among the Indians; Frank A. Wünnenberg, who replaced the school and hall built in 1853 by a splendid building; and J. R. Roth who was appointed on January 19, 1911. The assistant is Rev. L. L. Otterbein.

The parish societies are: St. Joseph's, Liebesbund, St. Bonifatius', St. John's Orphan Society, Windthorst Club, League of the Sacred Heart, Women's Sodality, Young Women's Sodality, Sanctuary Society, and Purgatorian Society. The Catholic population of the parish numbers 2500. The parochial school is in charge of 5 School Sisters of Notre Dame, and 175 pupils. The Sunday-school has 200 pupils and 6 teachers.

St. Matthew, Washington, D.C. — This parish, one of the oldest in Washington, received its name in honor of Rev. William Matthews, pastor of St. Patrick's Church in Washington, because he gave a house valued at about $10,000 to be sold, and had the money used to complete the building of the church; the cornerstone was laid on September 21, 1838. The church was dedicated on September 21, 1840, and was consecrated on May 15, 1842, by Archbishop Eccleston. The pastors were: Revs. John P. Donelan; James Donelan; John Byrne; Charles White (1857); F. X. Boyle; Placide Louis Chapelle, D.D. (afterwards Archbishop of New Orleans); and Right Rev. Mgr. Thomas S. Lee, P.R. (1892). Monsignor Lee was assistant at St. Vincent's Baltimore, then secretary to the Archbishop and rector of the Cathedral parish. He is a relative of the famous Confederate General. Assisting him are: Revs. Ed. L. Buckey, John M. Cooper, D.D., and Philo L. Mills.

The cornerstone of the present church was laid on November 26, 1892. It is built of brick, limestone and terra-cotta, in the Italian Renaissance style. The interior is to be finished in Italian marble, some of the work in fine mosaic, and the windows are in alabaster. A rectory, to harmonize with the style of the church, was added. The value of the church is estimated at $328,000.

The Academy of the Visitation Nuns, and St. John's College, founded by the Christian Brothers, are within the parish limits. The Catholic population numbers 2400. The parish societies are: Living Rosary, Apostleship of Prayer, Holy Name, Our Lady of Mount Carmel, St. Vincent de Paul and Blessed Sacrament. This latter is the Reparative Adorative Association of the Blessed Sacrament, established in Rome, at the Church of St. Joachim, which church was presented to Leo XIII during the Jubilee year.

Our Lady of Victory, Conduit Road, Washington, D.C. — The parish of Our Lady of Victory, situated in the western suburbs of Washington, was formed from portions of Trinity Parish, Georgetown, and St. Ann's, Washington, by Rev. M. F. Yingling, S.T.L., who said the first Mass on October 7, 1906, at the home of Nicholas Lochboeler. A temporary church, now the parish hall, was completed at a cost of $2500 and Mass said in it on Christmas Day, 1906. In November, 1907, the little Shrine of Our Lady of Victory was erected at a cost of $750. Mass is said there on weekdays.

Cardinal Gibbons laid the cornerstone of the church in September, 1909, and dedicated the building on October 19, 1911. Stone taken from the old Pennsylvania Station, Washington, was used in its construction. The lower course up as far as the windows is of Maine granite, and the two magnificent doorways of the station have been reproduced intact. The main door is the one through which President Garfield passed just before being shot to death. Our Lady of Victory boasts of the largest bell in the District of Columbia; it weighs 3000 lbs. and was blessed on Palm Sunday, 1909, by Archbishop (afterwards Cardinal) Falconio. A mission was established at Glen Echo, Montgomery County, Md., and the cornerstone for a church there was laid in October, 1906, by Bishop Curtis.

Father Yingling was ordained on June 19, 1900, and spent the next two years at the Catholic University, where he received the degree of S.T.L. He was pastor of St. Mary's Church, Newport, Md., from June, 1902, until December, 1906.

The parish has a population of 375, and owns property worth $36,000, on which there is no debt. The Sunday-school has 65 children and 7 teachers.

St. Patrick, Washington, D.C. — St. Patrick's parish was founded in 1794. The records show that Rev. Anthony Caffry, D.D., bought from the United States Government, on April 17, 1794, two lots on the site of the present church, for which he paid eighty pounds.

There is good reason to believe that for some time before this a congregation had been organized and was worshiping in a house at 10th and E Streets, N.W. The poverty of the little congregation at that time is shown by this letter preserved in the archives of the Archdiocese of Baltimore, written to Archbishop Carroll by Father Caffry.

Newport-Pratt, County Mayo, Ireland, Dublin, September 26, 1811.

"I send a deed for a lot in Washington City, to be disposed of. Mr. William Carroll will transact the business. You were good enough to tell Misses Barry and Hoban that St. Patrick's Church would refund to me two hundred dollars of the moneys of my own which I expended thereon in the space of three years after my leaving it, that is, in 1808. You were good enough to advance me eighty dollars of said sum on my quitting Baltimore. I rely on your goodness that you will get the balance paid of the lot in the same bill, it was never more wanting. Anthony Caffry."

Father Caffry had resigned the pastorate in 1804, when a larger church was required. His successor, Rev. William Matthews, who remained in charge half a century (1804–54), has been truly called the patriarch of Washington. Not only did he minister to a parish nearly the size of the District of Columbia, but he acted as president of Washington Seminary, as president of Georgetown College during 1808–10, laid the foundation of Gonzaga College, erected St. Vincent's Orphanage for girls, and laid the plans for future parishes. The church in New York and in Philadelphia of which he was Vicar Apostolic, also profited by his rare learning and executive ability.

The brick church, known for many years as Old St. Patrick's, served the parish until 1870. It contained an organ bought by Father Matthews from the Episcopal Church at Dumfries, Va., and said to be the first organ set up in the District of Columbia. Mr. Ribello, the Brazilian minister at Washington, donated a handsome pulpit of rich foreign wood, which is now in St. Teresa's Church, Anacostia. There were no pews in the building until 1810, when they were provided by Mr. Barry, of East Washington. Before that time people brought their own chairs or other seats.

Father Matthews died on April 30, 1854, and was buried near the church; his body now lies in Mount Olivet Cemetery. The succeeding pastors were: Revs. Timothy J. O'Toole (1854–60), who had been assistant and who founded the Father Mathew Total Abstinence Society, the parochial school, and St. Joseph's Orphan Asylum for boys; Jacob Ambrose Walter (1860–94), who in 1865 built Carroll Hall, and then directed his attention to erecting a new church, the old building having become so dilapidated as to be unsafe. The cornerstone of the new church was laid on November 3, 1872, by Archbishop Bayley, and after many delays the church was completed, the dedication being performed by Archbishop (later Cardinal) Gibbons on December 28, 1884. The sermon was preached by Bishop Keane of Richmond, who had been Father Walter's assistant. The church is of granite in the Gothic style, and seats 1200. Father Walter was succeeded by Rev. John Gloyd (1894–1901), who erected an altar, which is probably the finest work of its kind in the United States, and rebuilt the sacristy. Rev. Denis Joseph Stafford, D.D., who was appointed in September, 1901, was one of the most eloquent orators of the archdiocese, and indeed of the Church in America. Though young in experience he crowded much work into a few years. He reopened the girls' school, St. Vincent's Academy, and replaced the old Carroll Hall by the handsome "St. Patrick's Parochial Buildings." These schools are of granite, in the English Gothic style. On the opening day in 1904, 300 children were enrolled. During 1914 the roll counted 185 girls, in charge of 11 Sisters of the Holy Cross, and 190 boys under 2 Xaverian Brothers. During Father Stafford's pastorate an estate at Edgwood was purchased, a beautiful building erected on it, and St. Vincent's Asylum transferred there. Twelve Daughters of Charity take charge of the 120 orphans. Father Stafford died in January 1908. His funeral was attended not only by the Catholic clergy, but by many public men, both Catholics and non-Catholics.

Right Rev. Dr. William T. Russell, D.D., the next pastor, was born at Baltimore on October 20, 1863; educated at St. Patrick's School, Loyola College and St. Charles' College, Baltimore, the American College, Rome, and St. Mary's Seminary, Baltimore. He was ordained by Cardinal Gibbons on June 21, 1889, and was at once appointed to St. Jerome, Hyattsville Md. In 1894 he was transferred to the Cathedral, and was later made secretary to Cardinal Gibbons. In February, 1908, he was appointed to his present charge, which, owing to the popularity of Dr. Stafford, presented some peculiar difficulties. The attendance, however, is larger than ever before in the history of the church. Dr. Russell is the author of "Maryland, the Land of the Sanctuary", an authentic and complete proof that religious liberty in the United States was first established by the Catholics of Maryland. In recognition of the merit of this book he received the honorary degree of D.D. from St. Mary's Seminary, and later the degree of LL.D. from St. Mary's, Emmitsburg. In 1911 he was made a domestic prelate. The Pan-American Thanksgiving Celebration which takes place annually on Thanksgiving Day and in which the representatives of the South American Republics take part was begun by Mgr. Russell on Thanksgiving Day, 1909. He is assisted by Revs. Thomas E. McGuigan, James A. Smyth, John M. McNamara and William J. Carroll.

The Catholic population of 2500 shows a marked

decrease owing to the inroads of business houses. In 1913 the capacity of the school was doubled and a roof-garden added. The roll shows 400 pupils in charge of 11 Sisters of the Holy Cross and 2 Xaverian Brothers. The boy choir, organized in 1909 by R. Mills Silby formerly of Westminster Cathedral, preserves the traditions of the old English cathedrals. The parish societies are: League of the Good Shepherd (900 members, all men), founded for the conversion of our country in 1909 and approved by Papal Brief; Confraternity of the Blessed Sacrament (700); Children of Mary (300); and Sanctuary Society (500); and League of the Sacred Heart (1500).

St. Paul, Washington, D.C. — On the foundation of the parish in 1886, from territory taken from St. Matthew's, services were held in the chapel. Work was begun on December 31, 1893, on the church, which was dedicated at Christmas, 1894. It cost $105,000, and is a handsome marble structure, with a seating capacity of 900. The rectory, which is of brick, was built in 1887, at a cost of $6000. The pastor, Monsignor James F. Mackin, was born at Baltimore on June 29, 1838, and ordained at St. Mary's Seminary on June 30, 1868. His assistants are Revs. Thomas A. Walsh and James E. Krug.

The parish, which was founded for the Catholics of the northwest section of the city, near 15th and V Streets, has a population of 3000. The church property is valued at $200,000. The Sisters of the Perpetual Adoration have a convent in the parish, and St. Rose's Industrial School, conducted by 9 Sisters of Charity, is within the parish boundaries. Holy Cross Academy, the parochial school, was built in 1886, at a cost of $13,000, and now is attended by 200 pupils, in charge of 4 Sisters of the Holy Cross. Branches of the following societies flourish: St. Paul's Union, St. Paul's Debt Association, League of the Sacred Heart, Sodality of the B.V.M., Society of Perpetual Adoration, Holy Name and St. Vincent de Paul Conference.

St. Peter, Washington, D.C. — This is the second oldest Catholic parish in Washington, having been founded in 1817, by the direction of Archbishop Maréchal. James Lucas, who came to Washington on September 3, 1821, was the first pastor. Before this time the Catholics living south of the Eastern Branch had a long and arduous journey to St. Patrick's. Father Lucas began immediately to collect funds for a church, and on October 14, 1821, the first Mass was celebrated in the plain, brick building which rewarded his efforts. The church was dedicated to St. Peter on November 4, by Rev. John Tessier, Superior of St. Mary's Theological Seminary, Baltimore. On November 19, 1824, Rev. John F. McGerry was appointed assistant pastor. Father Lucas left in 1829, to enter the Society of Jesus, and was succeeded by Rev. Matthew Deagle. Father Deagle was followed by Revs. James Horner; Peter S. Schreiber; P. Velmans; Joseph Von Horseigh (1834–49); Edmund A. Knight, who improved the church, added the east side, vestibule and belfry; Francis E. Boyle (1878), who in 1867 built the parochial school; Rev. Jeremiah O'Sullivan, who became Bishop of Mobile in 1885; George W. Devine (1888); and James M. O'Brien, who was appointed on April 6, 1888.

Father O'Brien replaced the old church with a magnificent structure, the cornerstone being laid on September 15, 1889, and the church dedicated on November 20, 1890, by Cardinal Gibbons. A new rectory to harmonize with the style of the church was completed in 1900. The congregation numbers 800. Five new parishes have been formed from St. Peter's: St. Joseph's, St. Cyprian's, St. Vincent's, St. Teresa's, and Holy Comforter. Father O'Brien is assisted by Revs. Hugh Curley and Stephen Morris.

St. Cecilia's Academy, conducted by 10 Sisters of the Holy Cross, has 225 pupils. The Sunday-school has 500 children and 30 teachers. The chapel at Providence Hospital is attended from the parish.

Sacred Heart, Washington, D.C. — This parish was founded on October 15, 1899, for the Catholics near 14th Street and Park Road, where the present church is situated. The cornerstone of the church was laid in 1901 by Cardinal Sebastian Martinelli, and the dedication of the church took place in November, 1901, Cardinal Gibbons officiating.

The founder, Rev. Joseph F. McGee, was born at Baltimore, educated at St. Charles' College and St. Mary's Seminary there, and ordained in 1886. He was for thirteen years assistant at St. Patrick's, and on his death in February, 1914, Rev. P. C. Gavan, S.T.L., succeeded. Father Gavan was born in England of Irish parents, about 1873. Following his parents' death, Mgr. W. E. Starr of Corpus Christi Church undertook to aid in his education. After making his course at St. Charles' College, Md., he went to the American College, Rome, where he was ordained on March 7, 1897, by Archbishop Keane, who retained him for two years as his secretary. He then was assistant at St. John's, and St. Joseph's, Baltimore, and in 1902 was made Chancellor of the Archdiocese, which position he retained until February, 1914. He is assisted by Rev. John F. Eckenrode.

The Catholic population is 3500, and the value of church property about $200,000, there being no debt. Father McGee built in 1905 a handsome stone rectory, and the corner lot between the church and rectory is reserved for the site of a new Gothic stone church. To accommodate the great increase in the congregation, a gallery seating several hundred was added to the church.

The academy of the Sacred Heart, established in 1905, is conducted by 10 Dominican Sisters, and has 162 pupils. The Sunday-school has 40 teachers and 350 pupils. This was the first parish in Washington to have a mission for non-Catholics. The parish societies are: League of the Sacred Heart (men and women); Sodality of the B.V.M.; Ladies

of Charity; St. Vincent de Paul; and Lenten Club for women which meets for special work during Lent.

St. Stephen, Washington, D.C. — In 1865, immediately after the close of the Civil War, at the suggestion of Archbishop Spalding, Dr. C. I. White began the erection of a church on ground purchased from Dr. Newman at a cost of $8575, and on June 3, 1866, laid the cornerstone. In 1867 Rev. John McNally was appointed pastor, and Mass was celebrated in the parish schoolhouse for a time. The baptismal register was opened on August 4, and the first Mass was said in the basement of the church on October 27, 1867. In December, 1868, the dedication took place, and in February, 1869, the main altar was erected at a cost of $1300. The schoolhouse was built next at a cost of $2200, a Sunday-school having been started on January 5, 1868.

St. Stephen's organized the first aspirant conference of St. Vincent de Paul in the district. In 1860 St. Ann's Infant Asylum was founded, the Sisters first renting a house, and later buying property for $25,000. In 1879 Congress appropriated $5000, and in 1887, $5000, for the asylum; 130 children are cared for by 10 Daughters of Charity of St. Vincent de Paul. St. Rose's Industrial School was founded within the parish limits in 1872. On the death of Father McNally (November 6, 1889), Rev. John Gloyd succeeded. During the latter's administration the church was thoroughly repaired, and reopened with the most solemn ceremonies. A solid gold chalice and a solid silver gold-plated chalice, made from contributions of old gold and silver by members of the congregation, were first used during the celebration. St. Stephen's received its first legacy, $170, from Mary H. Marillon on October 30, 1893.

Father Gloyd was succeeded in May, 1894, by Rev. John J. Dougherty, and in October, 1894, the marble altar, the gift of Father Dougherty and John G. Schwind of Baltimore, was erected. During August–November, 1895, the new sanctuary and sacristies were added. In October, 1896, Father Dougherty resigned on account of ill health, and was followed by Rev. W. S. Caughey, and Rev. J. H. Cassidy. Father Cassidy's assistants are Revs. Robert Froelich and James McGraw. The congregation numbers 3000.

St. Teresa, Washington, D.C. — This parish was founded in 1879, the land on which the church stands having been bought by Father Walter with money donated by Catholics of Anacostia. The first pastor, Rev. S. S. Ryan, built the church, the cornerstone of which was laid on April 31, 1879. The building was dedicated on November 7. The second pastor, Rev. T. B. Hughes, built the parochial residence, and was for fourteen years in charge. His successor, Rev. M. P. Sullivan, formerly of St. Peter's, Washington, remained until his death in 1901, and was followed by Rev. Charles M. Bart. Father Bart was born in Baltimore and ordained there on December 18, 1886, by Cardinal Gibbons. He was assistant at St. Ann's, Baltimore (1887), and St. Matthew's, Washington (1894–1901). Assisting him is Rev. Martin Egan.

The Silver Jubilee of the parish was celebrated on November 27, 1904, on which occasion Cardinal Gibbons expressed affection for the parish as the first dedicated by him as cardinal and archbishop. The congregation numbers 1450 souls. St. Ignatius' at Oxon Hill and the Government Hospital for the Insane are attended from St. Teresa's.

The parochial school, which was built at a cost of $30,000, is conducted by 9 Sisters of Notre Dame and has 252 pupils. The Sunday-school has 6 teachers and 125 pupils. The parish societies are: the League of the Good Shepherd and the Sodality of the B.V.M.

St. Thomas the Apostle, Washington, D.C. — This territory, originally known as Woodley, was formed into a parish on January 1, 1912. The parish is bounded by Connecticut Avenue, Massachusetts Avenue, 30th Street, Ross Place, Ordway Street to Rock Creek. As there is no church, the congregation worships in a temporary chapel. Rev. Thomas A. Walsh, the pastor, was appointed to organize the congregation in December, 1911. The congregation numbers 500 souls, and a Sanctuary Society and the Sacred Heart League have been established.

St. Vincent de Paul, Washington, D.C. — To serve the needs of the Catholics of the south-eastern and a portion of the south-western part of Washington, this parish was established on September 7, 1902, by Rev. J. B. Manley. Mass was celebrated at first in a small dwelling fitted up for a temporary chapel. Owing to the rapid growth of the congregation the chapel became too small, and through the generosity of the Richards family, the congregation moved into the Washington Athletic Club building, where Mass was said for about two years. The cornerstone of the church was laid on July 5, 1903, by Bishop A. A. Curtis. The church is Romanesque in style, of Port Deposit granite with Indiana limestone trimming, and seats about 600. The site on which it is built was given by Daniel Carroll, of Duddington, to his relative John Carroll, Archbishop of Baltimore, as a cathedral site in 1801. The congregation consists of 700 souls. Rev. P. J. O'Connell succeeded Rev. J. B. Manley in February, 1904.

Nativity, Brightwood, D.C. — The Church of the Nativity was built at the end of 1900 by Father C. O. Rosensteel, who also said the first Mass in it on February 10, 1901. Until this time Brightwood was attended by Father Rosensteel as an out-mission of Forest Glen, Md. Father Rosensteel, remained in charge until September 22, 1907, when he was succeeded by Rev. Frank X. Bischoff, the first resident pastor. Father Bischoff built and furnished a rectory for the sum of $9000. The ground on which the church and rectory stand, one acre and a quarter in extent, was donated by

Mr. Harry J. Daly. The congregation numbers about 450 souls and the parish societies are: the League of the Sacred Heart and the Sodality of the Boyhood of Christ.

St. Anthony, Brookland, Washington, D.C. — St. Anthony's parish was organized in the fall of 1892 by the Rev. Dr. Hyvernat, Professor of Oriental Languages at the Catholic University. Father DeWulf succeeded him (Christmas, 1893), and built the church, which was dedicated in 1896. Father Cunnane took charge of the parish in 1897, and Father Hannan in 1898. Father O'Brien, a former chancellor of the diocese, became pastor in the spring of 1902, and died in August of the following year. Rev. E. M. Southgate, appointed in October, 1903, was succeeded by Rev. Thomas D. Williams.

The original parish embraced the entire northeast section of the District of Columbia, an area of several square miles; a portion of this territory was cut off in the fall of 1907 for a new parish. The Catholic University and the United States Soldiers' Home (half of whose inmates are Catholics), are within the parish limits. Barnes' Hospital on the home grounds is conducted by the Sisters of Charity, and has as chaplain Rev. Edw. M. Southgate. The parochial school is in charge of 3 Benedictine Sisters and has 100 pupils. Excluding the Soldiers' Home, there are about 800 Catholics in the parish. The church property is estimated to be worth about $17,000, and has a debt of about $7000. The Benedictine Sisters conducting the school are the only Religious attached to the parish, but within its limits are the houses of the Franciscans, Dominicans, Holy Cross, Marists, Paulists, the Apostolic Mission, the Divine Name of Jesus (Polish), Trinity College and St. Vincent's Orphan Asylum. The parish societies are: Holy Name (95 members); Sodality of the B.V.M. (110); Apostleship of Prayer (150); Conference of St. Vincent de Paul; and St. Anthony's Club.

St. Francis de Sales, Langdon, Washington, D.C. — The first structure on the site of St. Francis' Church was built by Richard Queen, who settled on the tract of which the church property formed a part in 1721. He erected a small chapel in 1730 for the use of his family and neighboring Catholics. The place was attended by the Jesuits from Bohemia and St. Mary's, who at long intervals visited the scattered Catholic population of this section. Here worshiped some of the most prominent Catholic families of Colonial times, such as the Queens, Carrolls, Plauts, Fenwicks, Diggs and Dobbins. In 1794 the second Richard Queen bequeathed to Bishop Carroll the property on which the little chapel stood. The church was three times destroyed by fire — during the Revolutionary War, the War of 1812 and the Civil War. The cornerstone of the present church was laid by Bishop Curtis on April 7, 1907. The church was dedicated by Bishop Curtis on May 31, 1908. Rev. Augustus M. Mark, the first resident pastor, was graduated from Loyola College, Baltimore with the degrees of A.B. and A.M., and then studied at St. Mary's Seminary, Baltimore, where he was ordained on June 19, 1900, by Cardinal Gibbons. He took a post-graduate course at the Catholic University. Upon leaving the university he was appointed assistant at St. Anthony's Church, Brookland, D.C., and chaplain of St. Vincent's Orphan Asylum. In addition to his parish, he attends the mission church of St. James at Mount Rainier, which was built in 1909. The mission has 218 souls.

The congregation of St. Francis' numbers 273 souls. The societies established are: Children of Mary Sodality, League of the Sacred Heart, the Angels' Sodality and Holy Name.

SISTERS OF THE GOOD SHEPHERD

The story of the birth, growth and development of the Order of the Good Shepherd in Baltimore could not be written without mentioning the name of Bishop Thomas Foley, whose zeal and piety made the building of the institution possible.

In the course of his long ministry at the Cathedral he was the father to the orphan, a kind friend to those in distress and a benefactor to religion. It was he who interested Mrs. Emily McTavish, the granddaughter of Charles Carroll of Carrollton, in the necessity of providing for a Good Shepherd house in Baltimore. In 1864, she offered to give the house and grounds necessary for such a Christ-like work. She purchased a well-built old mansion that was situated in the western section of the city, and took upon herself the care and trouble of making the necessary improvements in the house, that it might be suitable for the work that the Good Shepherd Sisters were to undertake.

The first colony of Sisters came to Baltimore from Louisville. The pioneers were Sister Mary of St. Benedict Kister, Sister Mary of St. Rose Schwienhr, Sister Mary of St. Agnes Kennedy and Sister Mary of St. Martin. These were chosen because they had ever manifested a spirit of devotion to the work of reclaiming souls and because of their spirit of self-sacrifice, education and refinement.

On July 31, 1864, this band of consecrated women left Louisville for their new home in Baltimore. After tarrying a few days in their convent in Cincinnati, they reached Baltimore on August 4, where they were graciously received by Archbishop Spaulding in the archiepiscopal residence. Here they met for the first time their devoted friend and spiritual father, Father Foley. They were entertained at dinner in the home of Father Foley's mother, where they received a cordial welcome from the members of that worthy Catholic family. After dinner the Sisters were taken to the old mansion on the southeast corner of Mount and Hollins streets, which was afterwards to be known as the Good Shepherd House of Baltimore.

The new convent was modestly furnished, and still wanted many things. But that little band of Sisters were anxious to do or suffer anything that would procure God's glory and the rescue of souls. Mount and Hollins streets at that time was a lonely place for these unprotected spouses of the Good Shepherd. There were few houses near them. The Civil War was at its height, and the Union soldiers had two camps within a stone's throw of the convent. But the hearts of these good nuns were brave, because they had dwelling in their midst the Divine Protector of the Tabernacle, who has ever guided and blessed them because of their work and the saintliness of their lives.

Today all of this devoted band of pioneer workers have gone to claim their reward, but their memory is engraven on the hearts of their followers, and the prayers of the Good Shepherd Nuns in Baltimore daily ascend to God to increase the glory of their souls.

On the Feast of the Transfiguration, 1864, Father Thomas Foley celebrated the first Mass in the Good Shepherd Convent and afterward preached a most encouraging and appropriate sermon. Until the Sisters were able to support themselves Father Foley promised and gave the sum of $100 every month and personally contributed everything needed for the decency of divine worship within these sacred walls. As the news of the opening of the convent spread over the city many people came to see the new house and devoted Sisters, and among many of their visitors they found benefactors and willing workers to further this God-given work.

From the opening of the new house the good Sisters began receiving children, who came to be reclaimed in the ways of virtue. In the struggle for existence the convent was ably assisted by the good Catholics of this city, who sent money and food, which enabled the institution to prosper until such time as the Sisters could support themselves. Mother St. Joseph O'Leary was the first superioress of the local convent, coming from Louisville to relieve Mother Ignatius Ward, who came with the pioneers to direct the work of the foundation. This holy woman exemplified in a most striking way the spirit of devotion and self-sacrifice in the management of her arduous work, and for more than 25 years her pathway was checkered with joys and sorrows, consolations and difficulties. Her name today is held in benediction by the Sisters in Baltimore, many of whom remember and treasure her motherly influence and care.

In 1865 the number of inmates increased to 99 — 84 penitents and 15 children of preservation. The accommodation of the house was taxed to its utmost, so that it became apparent that more ground was necessary and a new building to house the children. Father Foley again proved a good shepherd by interesting Mrs. McTavish and other generous benefactors, and on July 16 the first load of stone arrived for the erection of the new house. The good benefactress of the Good Shepherd did not live to see the expansion of the work she had so well begun, breathing forth her saintly soul in the winter of 1867. The work continued to grow under the spiritual guidance of Father Thomas Foley, who not only gave willingly his precious time for the spiritual welfare of the Sisters and collected money for their sustenance, but sent them young women who were eager to consecrate themselves in the religious life of a Good Shepherd Nun. From 1868 to 1870 the Convent of the Good Shepherd enlarged its activities, making additions to the original structure and erecting a house for the Magdalens and more commodious quarters for the Sisters and children.

The first heavy loss came to the convent when Father Thomas Foley was consecrated bishop. On February 27, 1870, his consecration took place in the Baltimore Cathedral, and though his home lay in the distant city of Chicago, he never forgot the Good Shepherd Convent and its devoted Sisters. During his rare visits to Baltimore, he always managed to go to Mount and Hollins streets and there impart his episcopal blessing to the community. Over the altar in the chapel a slab has been erected to the memory of this good man, and today his name is held blessed in the prayers and communions of the Sisters and children. Dr. John Foley was appointed the spiritual head of the convent, and until his appointment as Bishop of Detroit carried on the good work so well begun by his apostolic brother.

Archbishops Spaulding, Bailey and Gibbons have always held dear the work of the Good Shepherd Sisters. By their prayers and words of encouragement the Sisters were spurred on to renewed earnestness in their work. No one but God could know just how much these holy women suffer for the sake of the women who are sent to them for reformation. But every one realizes that for refined and holy women to bury themselves in a cloistered life, and live for years among the forsaken members of society and try to instill some religious ideals and love of God in their hearts, means the crushing out of every natural instinct and craving for the sake of the first Good Shepherd, who gave His life for the saving of His sheep.

When the House of the Good Shepherd in Baltimore seemed assured of success, the prayers of the Sisters were turned toward the erection of a similar home in Washington, where this work of salvation was sorely needed. On July 4, 1883, Miss Anna Smith, daughter of Admiral Smith, of the United States Navy, offered her home on 9th Street for the commencement of a Good Shepherd foundation in the Capital. Father Chapelle, pastor of St. Matthew's Church, in that city, proved a kind friend and father to the good Sisters.

Archbishop (Cardinal) Gibbons celebrated Mass in the new home and dedicated it to God, preaching on this occasion an appropriate sermon, in which he praised the charity and generosity of Miss Smith, the good benefactress, who gave her own home for the work of the Good Shepherd.

The institution in Washington has been signally blessed by God, and today has a very imposing structure built on the outskirts of Georgetown, where quietly but surely the souls whom God loves are being drawn back to His Sacred Heart.

After nearly 19 years of fatherly interest and solicitude, Dr. John Foley, then pastor of the new St. Martin's Church, was consecrated Bishop of Detroit. He had conferred the holy habit upon the new Sisters, been confessor to Nuns and Magdalens, and stood at the bedside of the dying, so that the news of his going was a great blow to the convent. His was the heart of the good shepherd who, by sweetness and kindness, wins back the erring soul, which all the harshness in the world would not be able to subdue. The older Sisters in the convent of Baltimore today speak of what the spiritual direction of Father John Foley meant to the community.

Unlike other communities, the Nuns of the Good Shepherd need the direct and constant assistance of the priesthood to help them in their work, and Father John Foley was indeed to them a devoted friend and guide.

At the death of Mother Joseph O'Leary, Sister Mary of St. Benedict became directing spirit of the house. Hers indeed was a beautiful and gifted soul, untiring in her labors; from early morn till late at night she was at the beck and call of every one, a veritable angel to the Sisters and children. Old age and illness forced her to relinquish her duties, which were assumed by Mother Agnes Devine, who was the first provincial of this province, which included Baltimore, Washington and Calverton.

At the departure of Bishop Foley to Detroit, His Eminence Cardinal Gibbons appointed Rev. Thomas J. Broyderick as the spiritual director of the Good Shepherd work. Father Broyderick has held this office for 25 years, performing the ceremonies of religious profession and reception, administering the last rites to the sick and dying, and in every way has been a kind and devoted father and friend to these cloistered spouses of Christ. He has found time in the midst of busy parish duties to interest himself in the material and spiritual welfare of the Good Shepherd Sisters, and, while the Nuns might have missed the presence of Bishop Foley in helping on the good work, the mantle of spiritual guidance has fallen upon worthy shoulders.

Today the mother provincial of the Good Shepherds is Mother Stanislaus Barrett, and though she has just begun the great work of superioress of many souls, great things are expected of her. She is a worthy successor to the noble and gifted souls who have gone before her, and we are confident that her work will be blessed with the same beneficial results.

The Good Shepherd Nuns are a cloistered order of the Church, where chosen and pure souls vow to live this different life in order to reclaim sinful souls to God. They are called "Good Shepherds," because they endeavor to typify the first Good Shepherd, who left the ninety-and-nine in the desert to seek that which was lost. The inmates are made up of "preservate children," or children who, though innocent and pure, have been sent by legal authority to the Sisters in order to remove them from evil surroundings and bad parents. They are entirely separated from the rest of the inmates, having their own building, where no communication is possible with the older inmates. The second class is called the "penitents," or children who have been wayward and who are either committed to the institution to be reclaimed or voluntarily enter to lead a life of virtue. The third class is called "the Magdalens," who typify the converted Mary Magdalene, who knelt at the cross of Christ. They persevere throughout their term of commitment and then willingly enter the Magdalen house to lead a more severe life of penance to expiate their own sins and the sins of the world. These various classes are separated from one another, giving an idea to the reader what an arduous task it must be for the Sisters to regulate the lives of these poor children so as to fit them to lead holy and respectable lives if they return again to the world or to enable them to persevere in their good resolutions if they decide to tarry among the Sisters until death. The Community now contains 34 Sisters, 13 novices, 1 postulant, and 260 inmates.

For several years the Josephite Fathers were most anxious to have a house of the Good Shepherd for colored girls in the City of Baltimore. Early in 1891 Rev. Father Wilber, a zealous saintly priest, offered Rev. Mother Mary of St. Benedict a small house where he thought the Sisters might begin the good work, but it was entirely too small to accommodate both Sisters and children. On February 8, 1892, Rev. Father Wilber discovered a large place on the Calverton Road which he thought would be suitable; it was a commodious, well-built dwelling house, surrounded by three acres of ground, and the whole was offered at a very reasonable price. Mother Catherine Drexel gave $10,000 towards purchasing the property.

Since then several buildings have been erected — a beautiful Chapel, a fine extensive house for the inmates, a fully equipped laundry. Special mention must be made of the Josephite Fathers, who are untiring in the labor and zeal they manifest in the spiritual welfare of the inmates, who now number 129.

THE DIOCESE OF CHARLESTON

ERECTED JULY 12, 1820

THE Diocese of Charleston is approaching its Centenary.

It met and overcame many adverse conditions and has experienced exceptionally trying vicissitudes.

It has given to the history of Catholicity in the United States edifying chapters of missionary zeal and priestly sacrifice, sanctity and scholarship, and graced the Hierarchy with learned and apostolic prelates.

Nearing the close of the first hundred years, the steadily increasing number of its churches, missions, parishes and religious and educational institutions proves that it has treasured its heritage of zeal for the glory of God and salvation of souls, and will transmit that splendid heritage augmented to succeeding generations.

RIGHT REV. JOHN ENGLAND, FIRST BISHOP, 1820–1842. — The diocese of Charleston, which now embraces the entire State of South Carolina (30,170 sq. miles), was erected July 12, 1820, but then included the States of Georgia and North Carolina. Georgia became the territory of the new Diocese of Savannah in 1850, and in 1868 North Carolina was erected into a Vicariate-Apostolic. One inevitably recalls the parable of the mustard seed in studying the beginning of Catholicity in Charleston. Some reference to this beginning is necessary for a proper appreciation of the development of Catholicity in this Diocese. Humanly speaking, the conditions for the establishment of Catholicity here were most uninviting and unfavorable.

Bishop England wrote as follows:

"The Carolinas were settled as a colony by English emigrants; the penal laws against Catholics were then in full force, and the hatred to their religion was violent in Great Britain; it was considered indeed doing a service to God and to the State to oppose them; to keep this spirit in full vigor the grossest misrepresentations of our doctrine were sedulously got up and circulated.

"Numbers of simple and well-disposed people who had no means of detecting the falsehoods, sincerely believed the truth of statements made solemnly in the halls of legislation, from the pulpit, in the courts of justice, and even introduced into the very liturgy by which they approached to pay homage to their God. The law against Catholics formed a portion of the Colonial Code. As the colony increased in age their notions of the Catholic religion became inveterate; nor was there a corrective — the colony received all its literature from the mother country.

"No wonder that strange notions of our religion should be entertained by a colony tutored to the detestation of a calumniated people."

After the revocation of the Edict of Nantes a large number of Huguenots accepted the offer of lands made by England and came here with a keen sense of their injuries and a predisposition to imbibe the prejudices of the colonists. Elsewhere in his writings and before Congress, Bishop England testified to the kindness, courtesy and fairness of the American people one hundred and fifty years after the settlement of the colonies. He writes: "After several years' experience, after having been in twenty-one States of the Union, in every description of society; in the city and in the forest, from the table of the President to the hut of the Indian; and having proclaimed the doctrines of his Church in the halls of legislation, in the courts of justice, in the churches of those who opposed it, on the crowded steamboats of the Mississippi and in the woods of Kentucky, to every description of hearers, he feels it a solemn duty to declare his conviction that whatever he may feel to be their doctrinal mistakes, the American people are most religiously disposed and most inclined of all others he has met to treat with courtesy and kindness every well-conducted clergyman that goes amongst them." This testimony found happy verification in the profound respect and admiration accorded Bishop England himself by all classes and creeds in this community.

In our own generation the same truth has been illustrated in the receptions given Cardinal Gibbons at the laying of the cornerstone of the Cathedral in 1890 and in the cordial welcome extended by the city on his visit to the Charleston Exposition in 1901. What an advance from Colonial days in enlightenment and liberality was manifested in the touching tributes from pulpit, press and people rendered by our non-Catholic brethren of Charleston to the great and good Leo XIII at his death. It is worthy of mention in this connection that the conditions referred to had so much improved after the independence of the colonies that the Rev. Dr. Gallagher, a learned priest, who arrived in Charleston in 1793, accepted a professorship in the College of Charleston.

The law of 1696 prohibiting Roman Catholics from professing their religion in Carolina was not repealed at the time of the Revolution. It was only in 1790 that enactments imposing religious disabilities were expunged from the Constitution of South Carolina. However, in 1672, "certain persons in Ireland received overtures from the proprietors," says one author, in which they conceded to them the free exercise of their religion, and possibly some Catholics were among these. At the same time, it must be remembered that the Irish Protestants, who predominated in this colony, were not likely to tolerate Catholicism in their midst. Mayor Courtenay, from whom the foregoing is quoted, says in his "Centennial of Incorporation" that the first Roman Catholics to arrive were Irish immi-

grants, or Redemptionists. Bishop England writes: "Some time about the year 1786 a vessel bound to South America put into the port of Charleston. There was a priest on board, as well as can be recollected an Italian, who celebrated Mass in the house of an Irish Catholic, for a congregation of about twelve persons, and continued his voyage. In a year or two afterward an Irish priest, the Rev. Mr. Ryan, or O'Reilly, spent a short time in the city and officiated, as far as his feeble health would permit, but soon left, it is thought, for the West Indies."

Father O'Reilly — according to Ramsay, or Ryan, as Shea insists — hired a ruinous building, formerly used as a Protestant meeting-house, and having gathered together about 200 Catholics, first publicly exercised the functions of the Catholic religion in Charleston. The Rev. Thomas Keating came to Charleston in 1789, and under him the first portion of the ground now occupied by St. Mary's Church was purchased August 24, 1789. The property thus secured was that hired the previous year by Father Ryan, and this purchase marks the establishment of the first Catholic church in Charleston. In 1791 the Roman Catholic Church of Charleston was incorporated by an Act of the Legislature of South Carolina. Dr. Keating returned to Philadelphia in 1792 and was succeeded in 1793 by Dr. Gallagher, previously mentioned. Dr. Gallagher organized the Hibernian Society of this city. The congregation of St. Mary's Church experienced various vicissitudes during the succeeding years. It was augmented by refugees from San Domingo and by immigrants from Ireland and other European countries. The epitaphs in its cemetery suggest the cosmopolitan character of its membership. A commodious brick structure had replaced the old wooden building, and it was the only Catholic church edifice in Charleston to welcome Bishop England on his arrival, December 30, 1820. He remained at St. Mary's a year, occupying the former little rectory at the northeast corner of St. Philip and Wentworth Streets. Finding himself hampered at St. Mary's, he determined to establish his own Cathedral Church, and, having purchased the Vauxhall property, corner of Broad and Friend Streets, blessed the hall and room as a temporary chapel, December 30, 1821. Mass was celebrated by the Rev. J. Tuomey, the Bishop preached, and the Cathedral parish commenced its existence.



RT. REV. JOHN ENGLAND, D.D.
FIRST BISHOP OF CHARLESTON

When Bishop England arrived in Charleston he found in his diocese of three States — South Carolina, North Carolina and Georgia — only two churches and two priests. The sacrament of confirmation was administered for the first time in Charleston at St. Mary's Church, during Lent and again on Easter Sunday, 1821. Bishop England with apostolic zeal visited all parts of his diocese, yet he found time in 1823 to establish and conduct a select classical academy for the youth of this city and a seminary for the training and education of ecclesiastical students. In the words of Chancellor Kent, "He restored learning and classical education in the South." The buildings used for these purposes stood near the unpretentious wooden structure used as his cathedral. In this Seminary of St. John the Baptist were students who afterwards served the diocese with zeal and edification. Bishop England, so forceful, so intensely the ecclesiastic and the student, inevitably and indelibly impressed himself upon his associates, especially upon those whom he assisted in training in his seminary. Bishop Lynch, Bishop Moore, Dr. Corcoran and Dr. Baker imbibed in an exceptional degree his love for learning and in turn edited the "Miscellany." Others assimilated in a marked degree his missionary zeal, among them notably Dr. J. J. O'Connell, author of "Catholicity in the Carolinas and Georgia," Dr. Bermingham, who began the church on Sullivan's Island and built the granite church in Edgefield, and the Rev. C. J. Croghan, who served as chaplain in the Civil War. Dr. R. S. Baker, pronounced after his death by the New York "Freeman's Journal"

the first pulpit orator of America, modeled himself on Bishop England.

Bishop England had visited all the chief towns and cities of the Union in the interest of his diocese and of religion at large, crossed the ocean four times, when navigation was slow and perilous, and traveled over Europe repeatedly for the same object, sought aid from Vienna, from the Holy Father, begged in Ireland, England, France and Italy "wherever he could obtain a penny, a vestment, a book or a breviary." He also, in 1822, founded "The United States' Catholic Miscellany," which contained regular contributions from his logical and trenchant pen. This was the first Catholic periodical ever published in this country, and it continued to be published until 1861. It is a treasury of valuable information and edifying interest. Bishop England's intense love of his religion led him into many controversies. He was positive, ever aggressive in character, but withal so fair and so courteous as invariably to win the respect and admiration of his opponents. His cathedral was crowded with persons of all creeds when it was known he was to preach. He founded in his diocese the Congregation of the Sisters of Our Lady of Mercy in 1829, and he introduced the Ursulines in 1834.

Bishop England's visits to distant parts of his extensive diocese were frequent and his labors at home arduous and numerous. A coadjutor, Bishop Clancy, arrived in Charleston in 1835, and labored earnestly for two years, when he was appointed Vicar-Apostolic of Guiana. In 1838 the original St. Patrick's Church was erected by the Rev. Patrick O'Neill, a pious and zealous priest, who also had charge of the cemetery. His devotion to the poor and the orphans and to the sick during the yellow-fever epidemics is still an edifying theme with the older generation. In 1838 a disastrous fire destroyed St. Mary's church, which was rebuilt the following year. After Easter, in 1841, Bishop England visited Europe in the interest of his religion for the last time. On the long and boisterous return voyage an epidemic broke out among the passengers. Through his devoted and constant attendance upon the victims he contracted the sickness, which greatly debilitated him, but notwithstanding this, on his arrival in Philadelphia he preached seventeen nights consecutively and five nights in Baltimore. On his return to Charleston he resumed his duties, but the hand of death was upon him, and after a lingering illness and thorough preparation he died April 11, 1842. He has been justly called the "Light of the American Hierarchy." Bishop Kenrick said, in his funeral sermon: "He it was who had organized the Provincial Councils, framed their decrees, established the discipline of the Catholic Church in America, and was venerated as its father."

That Bishop England's character and ability received recognition beyond his diocese is further attested by his discourse in 1826 before the Congress of the United States, the first time a Catholic clergyman had been selected for such a distinction; by his two missions as Apostolic Delegate to Hayti; by his selection to adjust difficulties in Florida with the powers of vicar-general, and by his influence in Rome, where his energy and zeal won for him from the Cardinals the title of *Il Vescovo a Vapore* — the Steam Bishop. Born at Cork, Ireland, September 23, 1786, the Right Rev. John England was ordained priest October 10, 1808, by special dispensation, not having attained the canonical age, and consecrated Bishop of Charleston, in St. Finbar's Church, Cork, September 21, 1820. He arrived in Charleston, S.C., December 30, 1820, and died there April 11, 1842. His priesthood in Ireland exhibited those rare progressive and constructive phases of energy and zeal which later found larger scope in America and signalized his episcopate.

Next to Daniel O'Connell, Ireland is indebted to Bishop England for the immeasurable blessing of Catholic emancipation. He united his active efforts to his editorship of the Cork "Mercantile Chronicle" and the "Advertiser" and his contributions to the "Refectory." As the English Government had iniquitously exercised its power for centuries to destroy the religion of his countrymen, Bishop England maintained that in defending their political rights he was but protecting their liberty of conscience. This peerless energy manifested itself repeatedly during his episcopacy. About two years after his arrival in Charleston his interest in the education of the colored people was misunderstood by some fanatics, who threatened to burn his cathedral. The Bishop assembled a number of determined men, examined the flints of their guns himself and remained with the gallant band during the night. He opposed nullification, in a community pledged to its advocacy. He and General Pinckney, of Revolutionary fame, with a few others, organized the Anti-Duelling Society, in a community where the code had been a recognized institution for over a century.

A man of such character soon won the admiration of Charlestonians, and this grew into veneration when they beheld this cultured and courageous gentleman ministering like the humblest priest and in the direst poverty to the victims of the dread epidemics that then visisted this city. The *élite* of Charleston, social and intellectual, crowded his cathedral not only because of his magnetic eloquence and profound learning, but also, and perhaps chiefly, because of their belief in the man himself, in his sincerity and his utter consecration of himself to God and the salvation of souls. This scholarly prelate, teacher of classics and professor of theology during the week, celebrated Mass himself for the poor ignorant negroes every Sunday in his cathedral and gave them special instruction on Sunday afternoons. His personal dignity graced his high office, yet he became a beggar for his impoverished diocese, seeking aid in nearly every State in the Union, and crossing

the ocean four times to appeal to the charity of the faithful in the principal countries in Europe.

Right Rev. Ignatius A. Reynolds, Second Bishop, 1844–1855. — Seven years before the death of Bishop England, the Rev. Wm. Clancy had been appointed coadjutor bishop, but was later removed to the See of Demarara. Upon the death of Bishop England the Rev. R. S. Baker, D.D., a pupil of Bishop England and one of the most eloquent preachers in America, was appointed administrator and served two years. The Right Rev. Ignatius A. Reynolds, of Louisville, was consecrated second Bishop of Charleston in Cincinnati, March 10, 1844, and took possession of his see the following April.

Bishop Reynolds was almost ascetic in his piety, yet tireless as a worker. Having determined to build a beautiful cathedral to take the place of the old frame building of St. Finbar's, he begged all over America, in Europe and in Cuba, and toiled day and night for this purpose. The beautiful Gothic cathedral was begun in May, 1850, and consecrated April 6, 1854. It cost over $70,000, all of which Bishop Reynolds raised, with the exception of $2000 subscribed for the building through the pew rent and Sunday collections. In addition to this amount he covered the debt of $14,000 which was left by Bishop England, and he himself left no debts worth mentioning.



RT. REV. IGNATIUS A. REYNOLDS, D.D.
SECOND BISHOP OF CHARLESTON

The Seminary of St. John the Baptist was closed in 1851, and the ecclesiastical students for the diocese were educated elsewhere in America and Europe. This seminary had furnished sixty priests to the diocese. It was deemed advisable also to withdraw the Ursulines, but the Bishop was ever the earnest friend and patron of the Sisters of Our Lady of Mercy, preferring them to all others for the work of this city. He purchased St. Laurence Cemetery and published the works of Bishop England in five volumes. Bishop Reynolds died, Dr. O'Connell says, from overwork, March 9, 1855. The Very Rev. Patrick Nielson Lynch, D.D., then pastor of St. Mary's Church, principal of the Collegiate Institute and vicar-general, was confirmed as administrator of the diocese, to which he was appointed bishop in March, 1858, and consecrated March 14, 1858. Soon afterwards the Bahamas were attached to this diocese and were visited by the Very Rev. Leon Fillion, V.G., who, in 1859, was appointed pastor of the newly purchased church of St. Joseph, which he renovated and prepared for divine worship.

Right Rev. Patrick N. Lynch, Third Bishop, 1858–1882. — The burdens of the episcopate are heavy at all times and under the most favorable circumstances. That of Bishop Lynch was grievously afflicted. The War of the Confederacy was inaugurated in 1860. The disastrous fire of 1861 destroyed the cathedral of St. John and St. Finbar, the residence of the bishop and clergy, the free school and orphanage of the Sisters of Our Lady of Mercy and the extensive and very valuable diocesan library. After this, Mass was celebrated and divine services held in the Hibernian Hall until discontinued by the bombardment of the city.

The first shells were thrown into Charleston on the night of August 21, 1863, and some idea may be formed of subsequent religious as well as other conditions from the fact that from November, 1863, to March 4, 1864, out of 3978 shells fired, 2550 fell in the city.

The remnants of the congregations of the Cathedral and St. Mary's worshiped in private residences, but services continued to be held in St. Patrick's. Bishop Lynch had returned from Europe, whither he had gone, "running the blockade," on a confidential mission as the accredited representative of the Confederate Government in the interests of peace. Charleston was occupied by the Federal forces February 18, 1865. Bishop Lynch stood in the midst of ruins with a diocesan debt of $200,000 pressing upon him.

In the sermon delivered at his funeral Bishop Moore said that Bishop Lynch's lawyer had advised him to avail himself of the bankrupt law, passed

after the war for the relief of persons in his situation, but he declined to do this, and undertook the work of collecting and paying the amount. This he did, except a few thousand dollars, and besides built the pro-cathedral, purchased the present episcopal residence and repaired the damaged church property. It was the opinion of his physician that his labors in collecting shortened his life. He died February 26, 1882.

Bishop Lynch had a brilliant career as a student of the Diocesan Seminary at the Propaganda in Rome. He was a man of scholarly tastes and studious habits, and was regarded as one of the most learned members of the hierarchy, especially in scientific studies. His lectures, essays and articles for the leading Catholic magazines indicated the varied and profound character of his knowledge. He had great kindness of heart and Christian charity. He attended the several national councils in Baltimore, first as theologian and afterwards as bishop, and was a prominent figure at the Vatican Council in Rome.



RT. REV. PATRICK N. LYNCH, D.D.
THIRD BISHOP OF CHARLESTON

The Very Rev. D. J. Quigley, V.G., was confirmed as administrator after the death of Bishop Lynch and remained in charge of the diocese until the transfer of the Right Rev. H. P. Northrop, D.D., from the Vicariate of North Carolina, January 27, 1883.

Right Rev. Henry P. Northrop, Fourth Bishop, consecrated 1882. — The Right Rev. Henry P. Northrop had received his appointment as Vicar Apostolic of North Carolina while pastor of St. Patrick's Church in Charleston and was consecrated in the cathedral at Baltimore, January 8, 1882. The great work which he had most at heart was the completion of the beautiful cathedral of Charleston, begun under his administration through a bequest of the late John McKeegan as a nucleus for the building fund. He, like his predecessors, has had the trying experience of collecting outside the diocese and has gone from house to house at home soliciting subscriptions, besides organizing fairs and other means for this end.

Work was begun on the new cathedral of St. John the Baptist toward the close of 1888, the cornerstone was laid by Cardinal Gibbons in January, 1890 and the building consecrated April 14, 1907. The officers of the Solemn Pontifical Mass were: His Eminence, James, Cardinal Gibbons, Celebrant; the Right Rev. Monsignor J. F. Kearney, Arch-deacon; the Revs. P. L. Duffy, LL.D., and William J. Wright, Deacons of Honor; the Rev. Thomas J. Hegarty, Deacon; the Rev. J. D. Budds, Sub-Deacon; the Rev. D. P. Lanigan, Master of Ceremonies, assisted by the Rev. L E. Ford.

The clergy present included the Revs. William A. Wilkinson, Aloysius O'Hanlon, O.S.B., Jas. F. Donahue, R.R., Jos. V. Connoly, Jas. A. Kane, Wm. Maher, D.D., Peter G. Marion, Patrick F. Marion, Jos. L. J. Kirlin, Francis E. Craig, S.T.B., John O. Shannahan, S.G., Ignatius Remke, O.S.B., M. A. Irwin, L. A. Deering, Thos. B. Donovan, Wm. J. Whearty, D. P. Lanigan, G. A. Kraft, J. J. Hughes, N. T. Murphy, J. S. Kelly, A. K. Gwynn, D. Berberich, John L. Seidl, C. D. Wood and L. E. Ford; the Right Revs. Monsignor James Duffy (and chaplain, the Rev. B. W. Fleming); T. F. Doran, D.D. (and chaplain, the Rev. Thomas Kelly, LL.D.); Mgr. Bryne, D.D., and the Rev. L. J. McNamara; the Right Rev. Abbot Charles Mohr (and chaplain, the Rev. Bernard Hass, O.S.B.); the Right Rev. Bishop John Kenny, D.D. (and chaplain, the Rev. Michael Moher, D.D.); the Right Rev. Bishop Edward P. Allen, D.D. (and chaplain, the Very Rev. D. J. Flynn, D.D.); the Right Rev. Bishop James P. Donahue, D.D. (and chaplain, the Rev. Henry F. Murray); the Right Rev. Bishop Van De Vyver, D.D. (and chaplain, the Very Rev. Julius Pohl, O.S.B.); the Right Rev. Bishop Leo Haid, D.D., O.S.B. (and chaplain, the Rev. J. T. McElroy); the Right Rev. H. P. Northrop, D.D. (and chaplain, the Rev. P. H. McMahon); the Right Rev. Bishop William G. McCloskey, D.D. (and chaplain, the Rev. William

Merriwether, S.J.); the Most Rev. Archbishop James H. Blenk, S.M., D.D. (and chaplains, the Rev. J. B. Jeammard and the Rev. James Lonergan, S.J.); the Most Rev. John J. Keane, D.D. (Archbishop of Dubuque, and chaplains, the Very Rev. John E. Gunn, S.M., D.D., and the Rev. Christopher Denen); His Excellency, the Most Rev. Diomede Falconio, Apostolic Delegate (and chaplains, the Rev. T. J. Campbell, S.J., and the Rev. P. C. Gavin, S.T.L.; Train-bearers, Masters James Flynn, Ward Kinsley and Joseph Morris).

An eloquent and scholarly sermon was preached by the Most Rev. John J. Keane, D.D., Archbishop of Dubuque. Bishop Northrop was the celebrant at Vespers, when a deeply impressive sermon was delivered by the Right Rev. P. J. Donahue, of Wheeling, W.Va. The cathedral and main altar had been consecrated in the early morning by his Excellency, Diomede Falconio, Apostolic Delegate; the altar of the Most Blessed Sacrament by the Right Rev. A. Van De Vyver, D.D., Bishop of Richmond, Va., and the altar of the Blessed Virgin by the Right Rev. Leo Haid, D.D., O.S.B., Vicar-Apostolic of North Carolina.



RT. REV. HENRY P. NORTHROP, D.D.
FOURTH BISHOP OF CHARLESTON

A very interesting feature of the dinner given to the visiting prelates on Sunday at the Hibernian Hall was the cablegram received from Rome, bearing the congratulations and blessing of the Holy Father. The priests of the diocese had cabled to Monsignor Farrely, Rome, in the absence of Monsignor Kennedy, of the American College, Rome, requesting the blessing of the Pope, and the cablegram received here was a response to their request. The wire from across the ocean read as follows: "Holy Father graciously grants his blessing to the Bishop of Charleston on the occasion of the consecration of his cathedral and the celebration of his Episcopal Silver Jubilee."

The new cathedral follows the lines of the former, destroyed in the great fire of 1861. P. C. Keeley of New York, the architect of the first, was the architect of the second, which, however, he made far more beautiful. It is of pure Gothic, with the trend of the German of the fourteenth century, and is built of Connecticut brownstone, costing about $200,000. It is about 200 feet long from the main entrance to the rear of the vestry. The nave is 150 long by 80 feet wide. From the tile floor to the apex of the vaulted roof is 60 feet. The main altar is an exquisite work of Vermont marble, and the other altars are of marble. There are fifty stained-glass windows from Munich, reproducing masterpieces of the great artists depicting the Life of Our Saviour and kindred sacred subjects. This cathedral is regarded as, architecturally and artistically, one of the most magnificent buildings in the South.

The celebration of Bishop Northrop's episcopal silver jubilee was coincident with the consecration of the cathedral, and evoked eloquent tributes from leading citizens, Catholic and non-Catholic, while splendid testimonials were presented by the united clergy and by the laity.

On the night of August 31, 1886, Charleston was visited by a most disastrous earthquake, which wrought great damage to churches and ecclesiastical institutions of the city. The wrecked episcopal residence could not be occupied, the pro-cathedral was so shattered that Mass was celebrated on the cathedral grounds, and the Sisters and orphans had to camp out. With limited means the property could not be restored, but through the generous contributions of benefactors in the North the damage was fully repaired. Mass is celebrated every year for these friends in need, in grateful and perpetual remembrance.

In 1886 Father Quigley, V.G., who, in recognition of his long and faithful services and exemplary life, had been made a Monsignor by the Pope, began the erection of a handsome new church at St. Patrick's and though retarded by the earthquake, had it consecrated the following year. Monsignor Quigley greatly assisted the Bishop with advice and means in the rebuilding of the cathedral. A very important step in the progress of

Catholicity in this city was the establishment of parochial schools in 1887. These continue, except St. Mary's, in charge of the Sisters of Mercy, under the supervision of the respective pastors. As the need arose and means permitted, churches and schools have from time to time been renovated and, in some cases, enlarged. Many spiritual and charitable societies have been organized and are conducted in the several parishes, and these accentuate our daily prayer, "Thy Kingdom come."

Casual reference has been made to the services of priests and Sisters in the yellow fever epidemics, from which Charleston has been happily free for over a generation. During their prevalence the bishops of this diocese not only ministered side by side with their priests, but hastened home to the post of duty, if absent when the dreaded scourge appeared. The Rev. J. O. Schachte, son of Mr. Schachte, the benefactor of the orphans during the War, volunteered to go to Savannah during a severe epidemic of yellow fever and ministered faithfully until it closed.

The Diocese of Charleston has kept pace with the material progress and prosperity of the State of South Carolina which it comprises.

Convincing evidence of this is found in the number of churches erected and educational institutions established and in the systematic attendance of missions and stations, while an Apostolate Missionary of the Diocese gives non-Catholic missions regularly throughout the diocese.

Charleston is the Mother Diocese of North Carolina and Georgia. It has been the nursery of Bishops Fenwick, Byrne, Lynch, Moore, Northrop and Monaghan. From Charleston Bishop Clancy and Bishop (afterwards Cardinal) Persico were appointed to other sees. It gave to America the profoundly learned theologian, editor and Orientalist, the Right Rev. Monsignor James A. Corcoran, Secretary to the Baltimore Provincial Councils of 1855 and 1858, and to the Second and Third Provincial Councils, and who was the unanimous choice of the Hierarchy of the United States as their theologian at the Ecumenical Council of the Vatican.

The apostolic labors and the exemplary lives of the self-sacrificing, learned and saintly bishops and scholarly and zealous priests, called to their reward in the past century, constitute the proud heritage and the abiding inspiration of the priests and people of this and future generations of the Diocese of Charleston.

The year 1913 opened with a Catholic population of about 10,000 in this diocese, ministered to by sixteen priests. There were also eight students in the Seminary. The total of religious women in the diocese was 104, including novices and postulants; of parishes with parochial schools, nine, teaching 890 pupils.

Work Among the Colored People. — Mention should be made of the special efforts in behalf of the colored Catholics in this diocese. From the earliest period the Catholic owners of slaves had had them carefully instructed and required them to practise their religion.

Bishop England states, in 1839, that there were about 800 or 1000 negro Catholics in Charleston and vicinity, most of them from Maryland and San Domingo, or their descendants. The Bishop writes: "Several of the Catholic slaves are extremely well instructed and pious; they are fond of entering little sodalities of devotion and assembling in the afternoon in the church for prayer and singing; they also have great charity in assisting each other in time of sickness and distress, not only with temporal aid, if it be required, but by spiritual reading, prayer and consolation; they are exceedingly attentive to have the funeral of an associate respectably attended, and not only to have the offices of the Church performed, but to continue the charity of prayer for a considerable time after death for the repose of the souls of their friends."

Dr. J. J. O'Connell wrote in his very readable book: "Missionaries from the outside were not required to remind him [Bishop England] of his duty to the slave. They were his first care and their condition won not only his sympathy, but the tenderest solicitude of his administration. He began to teach them and founded schools, one under a priest for the males and the other for girls under the care of the Sisters of Mercy. He arranged a separate service for the slaves, said Mass for them himself Sunday mornings at 7 o'clock and preached in the afternoons."

However, his earnest efforts in their behalf were greatly impeded by the conditions existing and the legislation on the system of slavery. But by him and under him, and ever afterwards, zealous and special efforts were made by the several pastors and the Sisters of Mercy to educate and instruct the colored people in their religion. Sections of the old cathedral, St. Mary's and St. Patrick's, had been reserved for their special use, and each bishop and priest arranged for their catechetical instruction and reception of the Sacraments. Bishop Lynch, having purchased a building, formerly a synagogue, in Wentworth Street, set this church apart for colored people exclusively, and in 1867 appointed the Rev. A. M. Folchi pastor. He organized the congregation amid many difficulties, and opened a school, first in the dining-room of the present rectory. Later more suitable and commodious quarters were secured. In 1875 the Fathers of the Missionary Order of St. Joseph, founded by the late Cardinal Vaughan, assumed charge of St. Peter's, and were succeeded by the Fathers of the Pious Missions. In 1896 it reverted to the charge of diocesan priests, church and school being for colored people only.

The present energetic pastor, the Right Rev. Bishop Northrop, succeeded in placing the school in charge of our Sisters of Mercy, for whom he provided a home and transferred the school to the old St. Paul's Church, which he suitably

equipped for the purpose. In the outlay incurred he was, and is, generously assisted by Mother Catherine Drexel, for whom the convent home of the teaching Sisters is named. The school is in a flourishing condition, and the salutary influence of the good Sisters extends to the homes of the fortunate pupils. The pastor has opened another school for colored children in a distant section of the city and erected an annex to St. Catherine's Convent.



ST. JOHN THE BAPTIST'S CATHEDRAL, CHARLESTON, S.C.

Cathedral of St. John the Baptist, Charleston, S.C. — The rector of the cathedral, Rev. Joseph D. Budds, is assisted by Revs. N. A. Murphy and Edward Duff. The school, conducted by the Sisters of Mercy, has 100 pupils. The United States Naval Station is attended from this cathedral.

Father Budds was born in the cathedral parish shortly before the disastrous fire in 1861. He received his early education at the schools of Charleston, and in his early life entered the business world. He then went to St. Mary's College, Emmitsburg, Md., where he made his classical course. He pursued his theological studies at the same seminary, and was ordained on June 19, 1882, by Bishop Northrop, in the old pro-cathedral, Queen Street. He served at the pro-cathedral, as assistant, but after a short time was appointed pastor of St. Mary's. After a year he was sent to Greenville, S.C., as rector of St. Mary's Church, where, with headquarters in that city, he admin-

istered to the Catholics in the Piedmont region for about six years.

On July 1, 1900, Father Budds was transferred to Charleston as pro-rector of the cathedral and was the following year made rector.

ST. JOSEPH, Charleston, S.C. — This parish was established in 1859 and Rev. Leon Fillion, Vicar-General, was appointed the first pastor. Father Fillion renovated and prepared for Catholic worship a vacant Protestant church in the eastern section of the city, purchased by Bishop Lynch. He remained at his post during the shelling of the city, and died in 1865. He was greatly revered and beloved, especially by the young men who were the special objects of his zeal. His successors were: Revs. C. J. Croghan (died in 1881), a pupil of Bishop England's seminary, who was a chaplain in the Confederate Army in Virginia during the war; F. J. Shadler, author of "The Beauties of the Catholic Church," who, owing to failing health, retired in 1892; J. J. Wedenfeller (died in 1899); and P. L. Duffy, V.G., LL.D. Dr. Duffy is a first honor graduate of Mount St. Mary's College, Emmitsburg, Md., from which he received the degree of Doctor of Laws in 1894. He was chosen to read the centennial ode at the celebration of the Centenary of the College in 1908, on which occasion he received the degree of Doctor of Letters. He contributed to the "Catholic Encyclopedia", the "Library of Southern Literature", "The Catholic Church in the United States of America", and other publications. He is a governor of the Extension Society and auditor of the diocese. He redecorated the church, which had been embellished and enlarged in 1882 by Father Shadler, built an annex to the parochial school and established a branch of the Holy Name Society, the first in the diocese.



INTERIOR OF THE CATHEDRAL OF CHARLESTON, S.C.

The school is in charge of 4 Sisters of Mercy, and has 139 pupils. The Catholic population numbers 930.

ST. MARY OF THE ANNUNCIATION, Charleston, S.C. — Antedating even the establishment of the hierarchy in the United States, St. Mary's, founded in 1789, was the first Catholic church in the states of North and South Carolina and Georgia. Soon after his arrival at Charleston in August, 1789,

Rev. Thomas Keating, who came from St. Mary's, Philadelphia, purchased property in Hazell Street on which was a small wooden building which had been used as a place of worship by the Methodists. In it Father Keating said Mass for some years. The first rectory was bequeathed to the parish by the will of Miss Mary Watson in May, 1796. Father Keating returned to Philadelphia in 1792, and was followed, in 1793, by Rev. Simon Felix Gallagher, who arrived in Charleston with the authority of the Bishop of Baltimore to collect the little flock that had been scattered and to repair the dilapidated church. The latter he replaced by a substantial brick building. Bishop of Boston, was sent as pastor, with Rev. James Wallace, S.J., as his assistant.

In 1820 the Carolinas and Georgia were formed into a new diocese, with the Bishop's residence in Charleston. Bishop England was consecrated first Bishop of Charleston on September 21, 1820, and reached his diocese in December of the same year. Although at first the trustees seemed disposed to obedience it was not long before they were again at odds with their Bishop, and in 1822 the church again fell under an interdict, and about that time ceased to be the cathedral church. However, in March, 1824, better feelings prevailed on the part of the trustees, and the interdict was lifted. Father



ST. JOSEPH, CHARLESTON, S.C.

After some years of growth and prosperity, friction arose between Father Gallagher and the lay-trustees of the church which finally resulted in open schism and the interdiction of the church. The "Charleston Schism" of 1815–18 has gone into history. The trustees arrogated to themselves absolute control of the temporal affairs of the church, going so far as to exclude the pastor from the meetings of the Vestry. The protests of the pastor, and even the remonstrances of the Archbishop, were unheeded; the spirit of insubordination was so strong that in 1816 the Archbishop commanded Father J. P. De Cloriviere, who had been appointed pastor, but whom the Vestry refused to receive, to abandon St. Mary's church and secure a new place of worship for the few faithful who still recognized his authority. The new church was called St. Mary's Chapel. The canonical interdict lay upon St. Mary's church until, after Father De Cloriviere's resignation in 1818, Rev. Benedict Fenwick, S.J., afterwards Fenwick and Father Gallagher had left, and Father McEncroe was now pastor; he remained until 1828, when Rev. Andrew Byrne succeeded, remaining until 1835. Father Browne, a pioneer in the region, then assumed the rectorate, but his labors were terminated by death in 1839. Father William Burke and Father James Corcoran, afterwards the distinguished theologian of the Third Plenary Council of Baltimore and professor at Overbrook Seminary, were next successively in charge. Rev. P. N. Lynch, D.D. (later Bishop of Charleston) was rector from January, 1845, until July 3, 1847, when Rev. R. S. Baker, D.D., V.G., an eminent pulpit orator, began his notable administration. In the historic Charleston fire (April 28, 1838) St. Mary's was ruined. Through the efforts of the parishioners, aided by the general public of the city the cornerstone of the present St. Mary's was laid on August 15, 1838, and the new edifice was opened for Divine Worship on June 9, 1839, with a Pontifical Mass sung

by Bishop England. It is a handsome building of brick stucco, in the Roman style, with a seating capacity of 300. There is no debt on it, the $25,000 cost having been paid off, The interior is very ornate, and contains many fine paintings, marble statues and beautiful stained-glass windows.

During the Civil War St. Mary's was abandoned, because of the danger in visiting it, until May, 1865, services being held in the meantime at the home of F. T. Downey. The finances of the church failed seriously, but were relieved by repeated large donations from Messrs. John B. and Edward Lafitte and Mr. F. B. Salas. After the close of the War, the tireless efforts of the congregation rendered the church's financial condition more satisfactory.

Dr. Baker died on January 30, 1870, having in 1869 resigned charge on account of his infirmities, and was buried in St. Mary's, in a vault near the sanctuary gates, after solemn ceremonies lasting for three days. Father Claudian B. Northrop, who had been administrator since 1869, succeeded him. The church again fell into serious financial difficulties, and was extricated only by a bequest of $4000 made by Miss Maria T. McHugh. On Father Northrop's death at Hickory, S.C., on September 21, 1882, Father J. J. Woolahan became pastor, and in 1884 made extensive repairs and improvements in the church. Illness compelled him to give way to Rev. P. L. Duffy, S.T.D., LL.D., on October 17, 1887, and three years later he died. In 1886, after the earthquake, the church and rectory were repaired and a parochial school built out of funds contributed by other cities for the earthquake sufferers. Father Duffy was succeeded by: Rev. J. D. Budds (1892–94); Rev. T. F. Hopkins (1894–1901), during whose pastorate lay-trusteeism, which had menaced the church from its earliest days, was overthrown, the church property transferred to the Bishop, and the church consecrated by Bishop Northrop on March 25, 1901; and Rev. George A. Kraft. Father Kraft was born at Baltimore, on October 18, 1868; educated at Loyola College, St. Mary's Seminary, Baltimore, St. Sulpice, and at Mount St. Mary's Seminary, Emmitsburg, Md., being ordained in the Baltimore Cathedral by Cardinal Gibbons, on December 21, 1895. During 1896 he served as assistant at the cathedral, Charleston, and was next rector of St. Peter's until appointed to St. Mary's in 1901. In addition to his pastoral duties, Father Kraft was editor of the "South Carolina Catholic Monthly".

Within the limits of the parish is to be found the Academy of Our Lady of Mercy, which has an attendance of 180 pupils in charge of 9 Sisters of Mercy. There is a branch of the Knights of Columbus (the P. N. Lynch Council, 704) which owns a handsome hall. The Sodality of the Blessed Virgin Mary, in aid of the poor, has also been established in the parish.

Three dioceses have been carved out of the original St. Mary's, the Catholic population of which is now about 500. The church property is free from debt and worth, approximately, $100,000. In addition to the benefactors already mentioned are: the Misses McNulty; H. Oliver; Miss M. J. Powers, who donated altars; Miss T. M. O. Pansin, who made a large bequest, and Mrs. Kate McLoy.

In 1913 the records showed: 28 baptisms; 19 deaths; 8 marriages; and 100 weekly communicants.

St Patrick, Charleston, S.C. — This parish was formed in 1837 by Rev. Patrick O'Neill, who erected a wooden church. He died in 1865, and was succeeded by Revs. John Moore (afterwards Bishop of St. Augustine), for six years; H. P. Northrop (later Bishop of Charleston), for six years; John Tuigg, a year and a half; Monsignor D. J. Quigley, who built the handsome brick Gothic church, and died in 1904; William J. Wright; and John S. Kelly.

St. Patrick's parochial school, in charge of 4 Sisters of Mercy, has 125 pupils; the Sunday-school has 500. The Catholic population numbers 2000; the church property is valued at $135,000, and is free from debt. St. Francis Xavier's Infirmary, Old Folk's Asylum (for colored people), the Enston Home for worthy poor, and the almshouse, are attended from St. Patrick's. The Catholic societies are: the A.O.H., Daughters of Isabella, Aid Society, League of the Sacred Heart, St. Aloysius' Sodality, Children of Mary, St. Joseph, Guardian Angel, Rosary, and Little Defenders of the Holy Name. Father Kelly is assisted by Rev. Cornelius Kennedy.

Holy Rosary, Charleston, S.C. — This parish is in charge of Rev. J. F. Mahoney.

St. Peter, Charleston, S.C. — This parish was founded for the colored Catholics of Charleston. The rector is Rev. John T. McElroy. The Sisters of Mercy, who reside in the Convent of St. Catherine, have charge of St. Peter's parochial school for colored boys and girls, which has 6 teachers and 135 pupils, and also of the parochial (colored) school of the Immaculate Conception.

Our Lady Help of Christians, Aiken, S.C. — The parish embraces the counties of Aiken, Edgefield, Orangeburg, Barnwell, Bamburg and Saluda. The missions attached to the parish are St. Andrew's at Barnwell, Sacred Heart at Blackville, St. Mary's at Edgefield, St. Joseph's at Mine Creek, Holy Trinity at Orangeburg and Most Holy Redeemer at Windsor. Rev. Denis P. Lanigan, who was for some time assistant at the cathedral, has charge. The Sisters of Mercy conduct the parochial school as well as St. Angela's Academy.

St. Peter, Beaufort, S.C. — Beaufort parish includes the missions of Allendale, Hampton, Grahamville, Hardeville, Mew's Crossing, Ridgeland and Bluffton (all south and east of Yemmessee), Catholic Cross Roads (negro mission), Walterboro, Young's Island (north and west of said point), and Summerville, west of Charleston. According to O'Connell's "Catholicity of the Carolinas", Beaufort was attended in 1830 by a missionary

from Charleston who used to say Mass on a week day at Michael O'Connor's home, and administer the Sacraments to the O'Connor family and a small congregation. One of the records, however, mentions baptisms as far back as 1818. In 1846 Mr. O'Connor built unaided St. Peter's church, and bequeathed it to the struggling diocese. The benefactor died in 1854, and his remains rest at the side of the church. Port Royal, seven miles from Beaufort, was once a very promising harbor, and owned a church built by the indefatigable Father Hasson, chaplain of the army; the building, however, was destroyed by a tidal wave.

Rev. P. O'Connell, D.D., attended the mission about 1868, but was forced to withdraw owing to ill-health. The names of Bishops England, Reynolds and Lynch are held in great veneration for their work in behalf of Beaufort and its missions. Among later pastors we find Rev. N. W. Lonogan, Rev. A. Hirschmeyer (towards the end of the eighties), during whose time Beaufort was in an excellent condition, as it also was during the pastorate of his successor, Rev. T. Hegarty. But since, owing to the cessation of the "Coosaw" phosphate mines, many workmen and their families were forced to seek a livelihood elsewhere. Rev. Daniel Berberich was appointed pastor in 1896 by Bishop Northrop. During his incumbency St. Peter's was renovated, the old churchyard remodeled and the tomb-stones, that were in a dilapidated condition, repaired. Beaufort is now (1914) attended from the mission of Summerville. Confirmation was administered several times, the largest number of candidates being in 1897. Notwithstanding many difficulties, the Sunday-school is maintained. First Holy Communion is received every other year, however small the number may be. The whole congregation numbers ten families. Mass is said in St. Peter's and the Sacraments administered on the second Sunday and ensuing day of every month; sick calls receive immediate attention.

At the mission of Summerville, the Holy Sacrifice of the Mass used to be celebrated formerly in the school building, which was the property of the Brownfield family. The needs of a growing congregation however demanded the erection of a church. In 1898 the foundation stone was laid of a brick church of the Gothic style, and on its completion this church was dedicated to St. John the Evangelist. During the past year, 1913, Summerville was made the head of the missions. The Rev. J. J. Hughes is the resident pastor. Mass is said every Sunday, as well as during the week. The Rev. James Quinn, assistant, resides in Summerville, and attends regularly the missions along the coast which were formerly served from Beaufort. The permanent congregation of the mission, which has had a remarkable increase in recent years, now (1914) numbers about 120, but during the winter season, owing to the large number of Catholic visitors attracted thither by Summerville's reputation as a health resort, the church is very often filled to its capacity.



ST. MARY, CHARLESTON, S.C.

Waterboro, S.C., one of the old mission-fields, was attended by the pioneer priests of South Carolina; Bishop Lynch also stopped there very often on his sacerdotal and episcopal visits. A couple of years ago this place had a goodly number of Catholics, but many had to move away. The venerable little chapel of St. Philip is still used

when the pastor from Summerville comes to say Mass and to administer the Sacraments to the Catholic families around Waterboro.

Young's Island mission embraces the adjacent islands, which are noted for their fertility. In 1894 Monsignor D. J. Quigley built the Church of St. Philomena on a picturesque site overlooking the river. Rev. Daniel Berberich of Beaufort took charge of this mission in 1900, and attended the church every fourth Sunday of the month.

Probably the first mission organized by Bishop England after his arrival in Charleston was that of Collins Cross Roads, the site of the present Catholic Cross Roads, about 40 miles from Charleston and a six-mile drive from the railway station at Ashepoo. The congregation, originally white, has been exclusively colored for two generations. In 1826 a small wooden church was dedicated under the title of St. James. By 1847 all but one of the old congregation had died and nearly all their descendants had moved away from that section. Later, much needed repairs to the church were made by Rev. J. J. O'Connell, by whom it was regularly visited; at intervals Bishop Reynolds attended it. In 1830 Miss Susan Bellinger, a wealthy convert, had many of her slaves instructed and baptized. These were the first colored Catholics of the territory and the progenitors of the present congregation. Miss Bellinger's conversion was followed by others among the old and opulent families, resulting in a further increase of colored Catholics. Mrs. Marsh of Hutchison's Island labored for the instruction and conversion of her 400 slaves. While attending the consecration of Charleston Cathedral, in April, 1854, Archbishop Hughes of New York was her guest.



REV. P. L. DUFFY, S.T.D., LL.D., V.G. ST. JOSEPH, CHARLESTON, S.C., AUTHOR OF THE HISTORY OF THE DIOCESE OF CHARLESTON

Not only were these negroes taught religion by word and example, their owners required them to practise it conscientiously. Remarkable evidence of this is found in the fidelity and practical piety of these negroes and their descendants throughout the Civil War and the subsequent twenty years, during which they seldom saw a priest. The mission, which had been kept intact, was virtually rediscovered and reorganized in 1886 by the Josephite Fathers who were then stationed at Charleston. The fields and forests held by the colored Catholics were bequeathed to them by their former owners and were registered under the name of "Catholic Cross Roads."

The Pallottini Fathers succeeded the Josephites, and had charge from 1892 to 1895. Father Berberich celebrated Mass in the Davis residence in November, 1892, and instructed and baptized a number of the congregation. He also began the new church, the first one having been burned towards the close of the War, and the following year it was dedicated by Bishop Northrop. It is attended from the mission of Summerville on one Sunday in each month and during the school months of the year it is attended twice or three times each month on a week day. In the year 1896 the Rev. D. Berberich began the erection of a school, which is maintained by Mother Catherine Drexel. There are 75 children in attendance, and 2 lay teachers have charge. The parishioners, most of whom are poor, number 250. The mission is supported through the Negro-Indian Mission Fund and by Mother Catherine Drexel.

The remainder of the missions attached to Summerville consist of one or two families. These are attended every two or three months, when Mass is said and the Sacraments administered in private houses.

St. Peter, Columbia, S.C. — The first Catholics to settle in Columbia were laborers, chiefly Irish, who came in 1821 to work on the canal, which was then expected to be of great commercial importance. When the canal was completed, the few who survived the climate and the hardships of their life remained and formed a congregation. Mass was first said by Father Corkery in a public hall on Sundays, and on week days in a room of Mr. Crayon's hotel. A lot was purchased and the building of a brick church begun, though the records show that it was not completed until 1824. For the next thirty years the congregation increased very little. About 1850, however, there was a further immigration, whose numbers were again augmented after the Civil War. In 1857, it was necessary to enlarge the church. It was remodeled, and, with a few changes made later, served until 1906, when it was torn down. The new Gothic church cost $60,000 and seats 400. Bishop Northrop dedicated it on January 17, 1909. In 1912 a new rectory was built at a cost of $1300. In 1893, the Ursuline Sisters opened an academy and a parochial school. The church property is valued at $100,000.

Father Corkery was succeeded by Revs. Joseph Stockes (1824); John McGuinnis; Barry; J. F. O'Neill; Thomas Bermingham (1832–44); Edward Quigley (1844–48); J. J. O'Connell (1848–71), during whose administration the parish advanced

greatly; James Fullerton (until 1895); and Thomas J. Hegarty, who succeeded on May 24, 1895. Father Hegarty is assisted by Rev. N. A. Murphy. Father Hegarty's missions embrace the counties of Richland, Lexington, Fairfield, Chester, York, Lancaster and Kershaw. There are churches at Camden, Rion and Chester.

The parish (1914) numbers 920, and has increased by natural growth mainly. The societies established are: Altar (50 members); Blessed Virgin Sodality (175); League of the Sacred Heart (250); Benevolent Society (45). Statistics for 1913 show 26 baptisms, 12 marriages and 8000 communions. The parish also owns St. Peter's Cemetery.

St. Anthony of Padua, Florence, S.C. — In August, 1912, the Florence mission was detached from Sumter and erected into a parish with Rev. Charles D. Wood as pastor. The new parish embraces the counties of Florence, Georgetown, Williamsburg, Darlington, Chesterfield, Marlboro, Marion and Dillon.

The first Catholics arrived at Florence about 1860, and Mass was said in the home of Thomas Devine in that year by Father Cullinane. During the Civil War a prison was located here and 4000 soldiers are buried in the cemetery. Bishop Lynch of Charleston established the mission about 1870, and a church was built by Rev. William J. Wright in 1886. In 1899 Father Wood built the second church. The parishioners are German, Irish and French. There is no Catholic cemetery, but a portion of the city cemetery is set aside for the exclusive use of the Catholics. The following priests have attended the mission: Revs. William Cullinane (1860–82); John Schachte (1880–82); William J. Wright (1882–92); John S. Kelly (1892–94); Charles D. Wood (1908–).

There are churches at Cheraw and Georgetown. Among the first Catholic settlers in South Carolina were Mr. and Mrs. Peter Conlow Lynch. In 1819 they landed from Ireland at Georgetown and selected Cheraw as their future home. Their son became Bishop Lynch and their descendants are still living at Cheraw. A priest visited their home once a year and said Mass on these occasions. In 1832, through the generosity of the Lynches, St. Peter's Church was built, and dedicated by Bishop England. In 1910 the church was completely remodeled and redecorated.

For many years prior to the Civil War and until the death of Mr. Arthur Morgan in 1878, Mass was celebrated in his home at Georgetown. Mass was then said in the home of Mrs. Mary Morgan. As Georgetown was only one of many missions which the priest had to visit, Mass was generally said on a week day. The first Sunday services in over 30 years were held by Father Wood on October 29, 1899, in a private residence. As the congregation increased, Father Wood, who was attending the mission at that time from Sumter, converted "Walker's Rink" into a chapel, and named it St. Anne's. It was opened on November 30, 1899. But the Catholics were not satisfied with this, and in the same year began the erection of a new and substantial church. The first services were held in the church on June 23, 1901, and it was dedicated under the patronage of St. Mary of Ransom, in honor of Mrs. Mary Morgan, by Bishop Northrop on January 5, 1902. The church and its various appointments cost $16,000 and there is no debt. It is of pressed brick, ornamented with white granite coping, in the form of a Latin cross of the Romanesque style and the interior is finished in polished cypress. There is a beautiful altar, handsome stained glass windows, and a pipe organ. The interior furnishings stand as a monument to the zeal and devotion of Father Wood, without whose generous co-operation the church could scarcely have been finished. Father Wood believed in encouraging home industries, for the stone, brick and furnishings were purchased and manufactured in the State. The principal benefactors are Honorable William D. Morgan and Mr. Daniel J. Crowley, who donated one-fourth of the total cost of the building. Mass is celebrated on two Sundays of the month. The congregation numbers (1914) about 100, increasing by conversion, and there is also a colony of about 30 Syrians.

St. Mary, Greenville, S.C. — This parish embraces the counties of Greenville, Newberry, Laurens, Abbeville, Anderson, Oconee, Pickens, Cherokee, Spartanburg, Greenwood and Union. Greenville was first visited by a priest in 1850, when Father Barry found here two Catholic families. He was succeeded by Rev. L. P. O'Connell, who in 1852 was followed by Rev. Dr. O'Connell, author of "Catholicity in the Carolinas and Georgia." From this time the missions were visited from Charleston or Columbia until 1873, when Father Folchi was appointed. During his pastorate V. E. McBee donated the site on which the Church of St. Mary's was erected. On October 15, 1876, the church was dedicated by Bishop Lynch. From 1878 to 1880 Father Schmitz was pastor; then came Father Woolahan, and in 1882 Rev. J. J. Monaghan, later Bishop of Wilmington. To him is attributed the organization of these missions. He secured the present church site, moved the church, provided a rectory, and also built the churches at Spartanburg and Abbeville. His successors were: Father Hirschmeyer (1888); Rev. J. D. Budds (1894); and Rev. A. K. Gwynn, who was assisted by Rev. M. J. Reddin and Edw. Duff. Father Gwynn was educated in the public schools and at Wofford College, Spartanburg, and at St. Charles' College, Maryland; he studied for two years in Europe, finished his course of theology at Mount St. Mary's, and on July 29, 1895, was ordained at Charleston by Bishop Northrop. During his pastorate the Academy of the Sacred Heart was established at Greenville; it is in charge of the Ursuline Nuns, and has 90 pupils. He renovated the rectory and built the attractive brick church and has begun work on a new parish

house which is to be the center for the work of the extensive missions of upper South Carolina. In Spartanburg he erected the St. Paul Building, one of the finest structures in that city, and remodeled the church. In Anderson he built a mission church. His father, Captain A. J. Gwynn, was one of the early leaders in the Catholic congregation of Spartanburg, which for many years assembled in his home to hear Mass.

In all the missions there are but three churches: St. Joseph's at Anderson, which was built in 1881 and dedicated by Bishop Lynch; St. Paul's at Spartanburg; and the Sacred Heart at Abbeville, built in 1885. Among the early Catholic settlers of Abbeville were John Enright and Edward Roche; the son of the former bequeathed a fund sufficient for the building of the church. There are nearly fifty stations in all to be visited by the pastor of the Greenville Missions.

Stella Maris, Moultrieville, S.C. — This parish was founded in 1845, the first Mass being said on June 22, 1845, by Father McGovern. Among its pastors have been Bishops Northrop, Lynch and Moore, Fathers Sullivan, Croghan, Carr, Shanahan, T. Quigley, Corcoran, O'Connell, Shadler, the noted Father Bermingham, Monsignor Quigley, Fathers C. Northrop, Tuigg, Schmitz, Duffy and Schachte, W. J. Wright (who was appointed permanent rector in 1896), John S. Kelly (January 2, 1904) and Bernard M. Fleming. Father Fleming was born at Charleston, S.C., educated at St. Charles' College, Md., Mt. St. Mary's, Emmitsburg, and St. Mary's Seminary, Baltimore; and ordained on June 24, 1900. He was appointed rector of St. Bernard's, Charleston, but never served as the parish was abolished, and of St. Paul's, Spartanburg.

During Father Kelly's pastorate improvements were made in the church, grounds and rectory to the amount of $2000. About 75 Catholic soldiers at Fort Moultrie, Sullivan Island, attend this church. The Catholic population, including the missions at Mount Pleasant and Fort Sumter, is 250. The summer congregation numbers about 500. The church property is valued at about $25,000, and is free from debt. The Altar, Rosary and League of the Sacred Heart sodalities are established.

St. Paul, Spartansburg, S.C. — Until April 4, 1909, when it was made a parish, with Spartanburg, Union and Cherokee counties as missions, this territory was attached to Greenville as a mission. Rev. B. W. Fleming was the first pastor, but he was transferred to Moultrieville, and the parish is now attended from Greenville.

The church was built by Bishop Monaghan in 1888, when he was pastor at Greenville; the cornerstone was laid by Bishop Northrop. In 1902, Rev. A. R. Gwynn, pastor at Greenville, built some stores, the revenue from which is devoted to the parish. In 1908, Father Gwynn was obliged to go to Switzerland for his health. Spartanburg was then cut off from Greenville and placed in charge of Father Fleming. On Father Gwynn's return, it was again attached to Greenville. The church property is valued at $15,000. The Altar Society has 25 members. The congregation numbers about 80 souls, with 50 in the missions.



REV. JOSEPH D. BUDDS, ST. JOHN THE BAPTIST'S CATHEDRAL, CHARLESTON, S.C.



REV. GEORGE A. KRAFT, ST. MARY, CHARLESTON, S.C.

St. Anne, Sumter, S.C. — In 1838 Bishop England of Charleston dedicated a modest church at "Providence Plantation" for the Catholic families in that vicinity. The mission was attended by Rev. Edward Quigley from Columbia (1837–48). In the latter year Bishop Reynolds appointed Rev. Jeremiah J. O'Connell in charge of the Providence mission. The church was then sold and the proceeds devoted to the purchase of a lot in Sumterville, now Sumter. For the first year Father O'Connell held services either in the court house or in the town hall. He then purchased from the Methodists their old frame church. Thomas J. Colgan was the principal benefactor and aided much in the work of restoration. Remodeled, the church was dedicated under the patronage of St. Lawrence by Bishop Reynolds in August, 1849. In 1862 Rev. Timothy J. Sullivan became the first resident priest, remaining in charge until his death on August 5, 1865. Rev. Augustine J. McNeal, who succeeded, built a new church which was dedicated in 1879 by Bishop Lynch. As a mark of recognition of his devoted services, Father McNeal was made a Monsignor. He died on November 23, 1910. In 1906 this church was torn down and a larger one planned. Bishop Northrop appointed Rev. Charles D. Wood to take charge of the Sumter mission in 1909. At this time Father Wood had charge also of the churches at Florence, Cheraw and Georgetown. With these Sumter comprised what was known as the Florence mission.

Father Wood turned his first attention to the work of building the new church. So successful were his efforts that on May 21, 1911, the new church, under the title of St. Anne, was built, mainly with the resources from the Poole and Tuomey funds. It is of pressed brick in the English Gothic style and cost, with the new rec-

tory, $33,000. Mr. and Mrs. Thomas B. Jenkins are the largest living donators to the church, and as a mark of honor to them and their family, the first pew has been designated as the "Jenkins pew," and will remain such as long as the church lasts. In the right tower hangs the 3300-pound "St. Anthony" bell, which was donated by Mrs. May Murray Barrett, of New York, in memory of Michael and Anna Murray. The windows on each side of the nave were donated as follows: The Sacrament of Baptism, John W. McKiever; The Sacrament of Confirmation, Frank O'Donnell; The Sacrament of the Holy Eucharist, Mrs. John J. Barrett; The Sacrament of Penance, George F. Epperson; The Sacrament of Extreme Unction, the Sisters of Mercy of St. Joseph's Academy as a memorial to Father McNeal; The Sacrament of Holy Orders, Daniel J. Crowley, of Georgetown; The Sacrament of Matrimony, Mrs. A. A. Monaghan and family; The Ten Commandments, Mrs. Hannah Cusick; The Guild, Charles A. McGrath; The Holy Nail and Lance, Frederick Claude Manning; The Holy Cross of St. Francis, Francis B. Moran; Faith, Hope and Charity, Francis C. Clarke; The Ave Maria, Joseph J. Fogarty; The Book of the Seven Seals, Walter A. Burke, of New York; Holy Justice, Joseph B. Barbot; the six windows of the tower are inscribed to members of St. Anthony's Guild; The Holy Crown of Thorns, In memoriam, Anne Flannery; The Book of Life, Susannah Holloway; The Mystical Rose, Martha Moore McCutcheon; The Censer and Candle, In memoriam, Anne K. Higgins; The Ark, In memoriam, Michael Murray; The Column of Flagellation, Edward J. Horan; St. Anthony of Padua, Charles J. and Mary B. Bogan; St. Charles Borromeo, Charles Wood Bogan, Jr.; St. Anne and the Child Mary, Anna E. Holloway; St. Joseph, In memoriam, Anna Martha Murray; Our Lady of Mercy, Anna E. Cronley; The Good Shepherd, Anna M. Jenkins; other windows are dedicated to the memory of the Confederate Dead, to Rev. Mother M. Theresa of Charleston, to Marion and Quentin Burke, to Ella Bogin Tuomey, to Alice Warthen Poole, and to the Burke and Wood families of New York.

The rector, Rev. L. E. Forde, also attends missions throughout the counties of Sumter, Clarendon and Lee. Early in 1914, he completed a chapel at Summerton. St. Joseph's Academy, founded by the Sisters of Mercy in 1863, is still conducted by the same Order.

THE DIOCESE OF RICHMOND

ERECTED, JULY 11, 1820



EARLY MISSIONS. — In the summer of 1526, eighty-one years before the English settled at Jamestown, reliable Spanish documents bear testimony to the fact that the second place of Catholic worship within the present territory of the United States (the first being in Florida) was established on Virginian soil, and most probably at the very place where the English made their settlement in 1607. In June, 1526, Lucas Vasquez de Ayllon, one of the judges of the island of Santo Domingo, desirous of colonizing new lands, sailed from Puerto de la Plata for the waters of the Chesapeake, with three ships in which were six hundred men, women and children, together with horses and extensive supplies. Amongst the party were two Dominican Fathers, Antonio de Montesino, a celebrated preacher, and Antonio de Cervantes, with Brother Peter de Estrada. Entering Chesapeake Bay, Ayllon sailed up what is now the James River to a spot which he named Guandape, where disembarking he began the work of colonization. After the Holy Sacrifice of the Mass had been offered by Father Montesino, the erection of houses was begun. In a short while sickness manifested itself. Ayllon himself died of fever on October 18, 1526. The authority of Francis Gomez, the next in command, being defied, and the Indians becoming hostile, the colonists determined to abandon the place, and accordingly in the following spring sailed for Santo Domingo. One of the vessels foundered, and only 150 of the original party reached their destination.

That Guandape was the identical spot settled by the English in 1607 and called Jamestown is proven by Ecija the pilot-in-chief of Florida, who, having been sent to Virginia by the Spaniards to discover what the English were doing, made accurate researches with land measurements which, in his judgment, clearly established the fact. It may also be inferred that the clearings of the forests made by the Spanish colonists, together with the foundations of their old buildings, helped to determine the English to settle at Guandape.

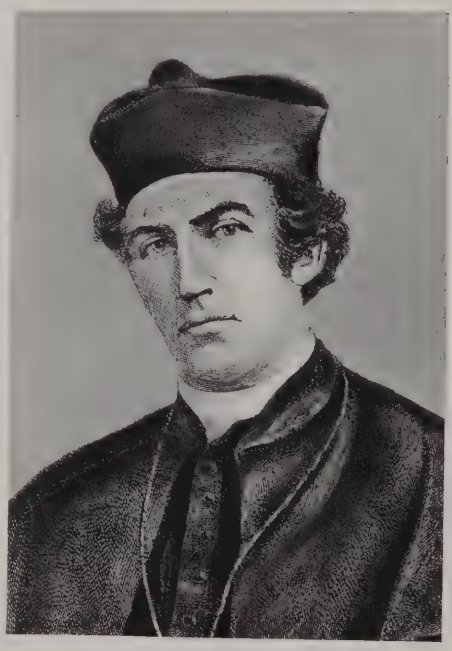
Under the protection of Menendez, the Catholic governor of Florida and nominal governor of Virginia, who in 1566 had made an ineffectual attempt to establish a colony in Virginia, Father Segura, the vice-provincial of the Jesuits, accompanied by Father Luis de Quiros and six Brothers, set out for Virginia. Sailing from St. Helena, August 5, 1570, they entered St. Mary's Bay (the Chesapeake), passed up the Potomac and, on September 10, landed on the Virginia shore. They then journeyed south and formed a settlement on the banks of the Rappahannock River, at a point called Axacan (probably the present Occoquan). Here they erected a log building which served as chapel and home. An Indian of Spanish name, Don Luis de Velasco, who had piloted the missionaries, rejoined his tribe some miles distant, and did not return as he had agreed to do. Father Quiros and Brothers Solis and Menendez, who had been sent by Father Segura to urge Don Luis to return, were treacherously attacked by a body of Indians under the latter and were all slain by arrows on February 14, 1571. On February 18 the Indians attacked the mission house and slew Father Segura and the remaining Brothers, whose names were Brothers Linares, Redondo, Gabriel Gomez and Sancho Zevallos. These were the first martyrs of the Church in Virginia. Menendez, hearing of the slaughter of the missionaries, sailed for Axacan some months later and had eight of the murderers hanged. Before death they were baptized by Father Rogel, who came on the vessel with Menendez. Thereafter, for years to come, the missions in Virginia had to be abandoned.

Ineffectual attempts to settle Catholic colonists in Virginia were made by Lord Baltimore in 1629, and by Captain George Brent and ten English gentlemen from 1687 to 1701. The Jesuit Fathers, who labored in Maryland, occasionally made excursions into Virginia, with the result that a considerable number of converts were made, as is inferred by a law passed by Virginia in 1641, by which Catholics were excluded from public office under forfeiture of a thousand pounds of tobacco, as also by orders issued for the apprehension of Catholic priests. Thus, Mr. J. H. Whitty, a learned student of Virginia history, has discovered that the Norfolk, Va., county records show two priests, Father Edmonds and Father Raymond, arrested in 1687 for saying Mass and marrying couples. During the early part of the eighteenth century certain Catholic families had formed a settlement on the south side of the Potomac along Aquia Creek, about fifteen miles from Fredericksburg. Their place of worship was a chapel made of logs and dedicated to St. Mary the Mother of God. Documents show that during 1774, and probably during the years immediately preceding, the mission at Aquia Creek was attended monthly, and in the face of great difficulties of journey, by Father (afterwards Bishop) John Carroll of Rock Creek, Md. He made his little log church, at Aquia Creek, a kind of base of operations from which he extended his work into neighboring parts of Virginia. At that time there was not a single resident priest in Virginia.

In the summer of 1791, Rev. John DuBois, afterwards Bishop of New York, with a few other French priests and some of the faithful, came to Norfolk. Leaving the other priests to labor at Norfolk, and with letters of introduction from Lafayette to James Monroe, Patrick Henry, the Randolphs, the Lees and other prominent families,

Father DuBois proceeded to Richmond, where he remained during the winter of 1791–92. The General Assembly, being at the time in session, invited the French priest to celebrate Mass in the hall of the House of Delegates. Thus was offered in Richmond, for the first time, the Holy Sacrifice of the Mass. During his short missionary work in Richmond, Father DuBois obtained support by teaching French, he being taught English by no less illustrious a personage than the great Patrick Henry himself. Besides saying Mass in the Capitol, he likewise preached, absolved and baptized in the same building, making some notable converts. Leaving Richmond during the spring of 1792, Father DuBois did missionary work in various parts of Virginia and Maryland until 1794, when he was located at Frederick, Md. His subsequent career was full of events. He died Bishop of New York in 1842. (*See* article on the Archdiocese of New York.)

Father DuBois was succeeded at Richmond by the first permanent pastor, formerly one of his assistants at Norfolk, Rev. T. C. Mongrand. Owing to a law passed in 1798 requiring all aliens to be registered, we find Father Mongrand as the first registered alien of Richmond. Rev. Xavier Michel, successor to Father Mongrand, came to Richmond in 1811. Mass was offered at Richmond only in private houses until 1815 when the "Rocketts Chapel" was leased by the Catholics. About the year 1811, some Catholic families came to Martinsburg from Baltimore, Hagerstown and Frederick, Md. Father Thomas Cahill, of Maryland, was the first priest to visit Martinsburg (1812), and shortly afterwards Rev. Thomas Gildea came as the first pastor. He soon began collecting funds for churches at Martinsburg and Harper's Ferry which, after the lapse of several years, were constructed. The faithful of Portsmouth first attended Mass at Norfolk. From 1804 to 1814, Rev. Michael Lacy celebrated the Holy Sacrifice at Portsmouth every second Sunday in a two-story rented house, but some years later a church was built.



RT. REV. PATRICK KELLY, D.D.
FIRST BISHOP OF RICHMOND, VA.

Right Rev. Patrick Kelly, D.D., First Bishop, 1820–22. — In 1820 the Catholics of Norfolk, being in larger numbers than were found in the entire remainder of the state, forwarded a petition to Rome for the erection of Virginia into a diocese. Accordingly Pope Pius VII, by a Brief dated July 11, 1820, created the Diocese of Richmond and appointed as its first bishop the Rev. Patrick Kelly, at that time president of Birchfield College, near the city of Kilkenny, Ireland. Bishop Kelly, then about 40 years of age, was consecrated in the chapel of St. Mary's parish church, Kilkenny, August 24, 1820. Departing from his native land, he arrived at Norfolk, January 19, 1821. Although having the title of Bishop of Richmond, he selected Norfolk as his place of residence, and the church there as his cathedral.

Bishop Kelly was handicapped at Norfolk by serious difficulties. Various troubles had arisen, owing to the placing of the Norfolk church in the hands of trustees, which was the cause of factions springing up within the fold. Then there were financial questions to be solved. The Bishop opened a school and supported himself by teaching. At no time was he enabled to journey as far inland as Richmond. He was soon convinced, as had been the Archbishop of Baltimore from the beginning, that the erection of Virginia into a diocese was premature. Accordingly, the Bishop petitioned Rome to be relieved, and he was transferred to the See of Waterford and Lismore, Ireland, which he ruled until his death, October 8, 1829.

After Bishop Kelly's departure Virginia was again placed under the administration of the Archbishop of Baltimore. From 1819 until the coming of the Rev. Timothy O'Brien in 1832, the pastors of the city of Richmond, whose names are known, were Revs. John Baxter, S.J., John Mahoney, James Walsh and Thomas Hore. In 1825 Father Hore built a little wooden church at 4th and Marshall Streets on a plot of land donated by Joseph Gallego, who owned one of the largest flour mills in the South. Father Hore also attended Old Point Comfort from Richmond. He was succeeded in 1828 by Rev. James Hoerner, who five years later left to take charge at Wheeling, being succeeded at Richmond by Father Schreiber. There were intervals during these years when no priest resided at Richmond, and during which time the Catholics were attended by zealous Jesuits from Georgetown, or occasionally by priests from Baltimore or Norfolk. About 1820 St. Joseph's congregation at Petersburg was organized.

In 1829 Dr. Samuel Cooper, a missionary on his way southward, offered at Lynchburg, in the house of Mrs. Dorney, the first Mass ever said in that city. The few scattered Catholics of the vicinity attended. In the afternoon of the same day he preached an eloquent sermon at the old Court-House. Five years later a Sunday-school was organized, and still later

Lynchburg was occasionally visited by the priest stationed at Richmond. Rev. Timothy O'Brien, who came from Massachusetts, was, in the spring of 1832, sent by the Archbishop of Baltimore to Richmond, where he remained as pastor for eighteen years. Outside of the work done by the different bishops of the diocese the Catholic Church in Richmond owes more to Father O'Brien than to any other one man. In 1834 Father O'Brien built St. Peter's Church, afterwards the cathedral. From its hallowed walls, besides the present illustrious Bishop of Richmond, Denis J. O'Connell, the following great Church dignitaries have gone forth: His Eminence Cardinal Gibbons, the Most Rev. Archbishop Keane of Dubuque, and the deceased prelates Most Rev. Archbishop Janssens, of New Orleans, Right Rev. Bishops Van De Vyver, McGill and Whelan, Bishops of Richmond, Keiley and Becker of Savannah. The church was dedicated by Archbishop James Whitfield, of Baltimore, Rev. Samuel Eccleston, D.D., delivering the sermon. The same year Father O'Brien began the foundation of St. Joseph's Orphan Asylum at 4th and Marshall Streets, and placed it under the care of three Sisters of Charity from Emmitsburg. They resided in what had been Father Hore's little wooden church.

Meantime, Martinsburg, Harper's Ferry, Winchester and other portions of the Valley of Virginia were being zealously attended by such faithful priests as Fathers Gildea, Florid, Mahoney, Du Hamille, McElroy, Redmond, Flant and Archbishop Whitfield himself, who, in 1830, preached and confirmed 50 persons at Martinsburg.

Right Rev. Richard Vincent Whelan, D.D., Second Bishop, 1841–50. — Believing the time ripe for the reestablishment of a Virginian diocese, the Holy See, on December 19, 1840, appointed the Right Rev. Richard Vincent Whelan as the second Bishop of Richmond. Born in Baltimore, January 28, 1809, young Whelan was educated at Mount St. Mary's College, Emmitsburg, next studied theology for two years under Bishop Bruté, then made a four years' course at St-Sulpice, Paris, and was ordained at Versailles in 1831. His work as pastor of Harper's Ferry was apostolic. He attended Winchester, Martinsburg, Bath, Shepherdstown, Waterford and Romney. His journeys extending to every part of his vast mission were made on horseback. He built a church at Martinsburg, at a cost of $2000, and later constructed that of St. Vincent de Paul at Bath, now known as Berkeley Springs. In 1838 he established at Martinsburg St. Vincent's Female Academy, under the care of the Sisters of Charity.

After his consecration, Bishop Whelan came to Richmond, where he took possession of his see. He determined to found on the outskirts of Richmond a seminary, and this he achieved, completing the building in 1841. It opened with ten students. The Bishop resided at the seminary and zealously taught there as one of its professors. At this time, that is in 1841, there were only eight churches in the diocese, which embraced all of Virginia and what is now the State of West Virginia. The six priests who then labored within the diocese were: Rev. Dr. Alexander Hitzelberger of Norfolk, who had just finished in that city the new church of St. Patrick, and had instituted an academy for girls; Rev. Walter Moriarty of Portsmouth (1838–44), the successor to Father J. Van Horsigh, who about 1837 had erected a new church, and who also attended Old Point Comfort; Revs. James Hoerner, of Wheeling, and Daniel Downey, who officiated at Petersburg and Lynchburg (1841–42), with headquarters at Richmond; Rev. Timothy O'Brien, of Richmond, who during the incumbency of Bishop Whelan continued to serve the Catholics of Richmond with energy, zeal and devotion; Rev. John O'Brien, who assisted his brother at Richmond from 1839 until appointed, in 1842, to the vacant parish at Martinsburg, where he labored zealously, returning in 1848 to Massachusetts where his popularity gained him the title "Father John."

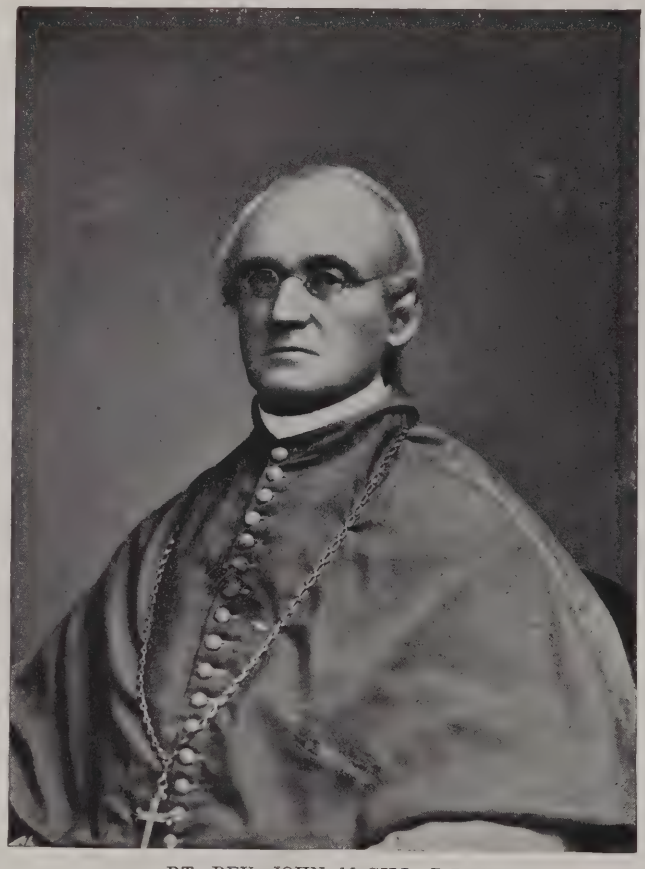
During the years 1841–42, Bishop Whelan preached and confirmed at Wheeling, Petersburg, Lynchburg, Wytheville and other places. On January 23, 1842, he dedicated St. Joseph's Church at Petersburg, and appointed as its first pastor, Rev. S. A. Bernier. He was assisted by Father Ryder, S.J., and Rev. Timothy O'Brien. On July 10 of the same year he dedicated the church at Norfolk, being assisted by Revs. John P. Donelan and Joseph Van Horsigh, both of Washington, and Rev. Dr. Moriarty, of Philadelphia.

Beginning in 1834, Father Timothy O'Brien had officiated in Lynchburg on four different occasions. The Bishop now, in 1842, attached to Lynchburg the missions of Staunton, Lexington, Charlotteville and Union. In 1843 he appointed, as the first pastor of Lynchburg, Rev. Daniel Downey, who the same year built and paid for the large and suitable brick church of St. Francis, later used as a school. In 1845 Bishop Whelan raised Staunton to the dignity of a separate parish and transferred there, as the first pastor, Rev. Daniel Downey, of Lynchburg. The same year the Bishop ordained Revs. Joseph Plunkett, whom he appointed assistant at Martinsburg, Francis Devlin, pastor of Portsmouth, Austin Grogan, pastor of Summerville and pioneer priest of Western Virginia, and Charles Farrell, to whom he assigned the most difficult of all his missions. His parish ranged from Gauley to Kentucky and the Ohio. It is to be noted that, when not on the missions, the Bishop was engaged as professor in his seminary. In 1845 he dedicated a church at Wytheville, and placed over it Rev. Edward Fox, who was next year transferred to Lynchburg. Owing to insurmountable difficulties, he was forced to discontinue his seminary in 1846. The same year the first railway penetrated the northwestern part of Virginia, and along the line of it many Catholic families settled. In 1846, leaving Father Timothy O'Brien in charge at

Richmond, Bishop Whelan went to look after the flock at Wheeling, where he remained until he was later appointed bishop of that city.

In 1848, at the Bishop's invitation, nine Visitation Nuns came to Richmond to take up the work of teaching. This was the beginning of the present Monte Maria Visitation Academy. During the same year the Germans were organized into a separate parish, Rev. Father Brauer being appointed the first pastor. He officiated in a rented house at 6th and Marshall Streets, but soon began the movement for the building of St. Mary's church at 4th and Marshall Streets.

At Bishop Whelan's request, his diocese was divided into that of Richmond and that of Wheeling. The bulls making the division were dated July 23, 1850. Rome gave the Bishop the choice of either diocese. Because it was the more difficult mission, he selected Wheeling, and with him went Messrs. Parke, Brazil, Cunningham, Stack and Brannan. Messrs. Teeling and Talty chose the Richmond Diocese. These had been students in his seminary and later became efficient priests. Bishop Whelan relinquished his jurisdiction over Eastern Virginia amid the universal regret of the people. His strenuous labors in the Wheeling Diocese up to the time of his death, 24 years later, were but a repetition of his extraordinary work in the Diocese of Richmond. His name should justly go down in history as one of the greatest and most zealous apostles yet produced by this country.



RT. REV. JOHN McGILL, D.D.
THIRD BISHOP OF RICHMOND, VA.

Right Rev. John McGill, D.D., Third Bishop, 1850–72. — The pontificial brief creating the new Diocese of Wheeling also contained the appointment to the See of Richmond of Very Rev. John McGill, vicar-general of the Diocese of Louisville. Born in Philadelphia, November 4, 1809, he removed with his parents to Bardstown, Ky., where he entered St. Joseph's College. Relinquishing the bright legal career which was opening before him, young McGill turned to the priesthood. Ordained by Bishop David, June 13, 1835, he was appointed assistant at St. Louis' Church, Louisville, and later pastor at Lexington. In 1838 he went to Europe to accompany Bishop Flaget on his return trip to this country. As editor of "The Catholic Advocate," he drove from the field of controversy various writers arrayed against him. Raised to the ranks of the episcopacy at Bardstown, by Archbishop Kenrick of St. Louis, on the 10th of November, 1850, Bishop McGill proceeded to Richmond and took up his residence in a house which Father O'Brien had built at the back of the Cathedral and fronting on 8th Street.

Now that Richmond had a bishop who could reside at his cathedral and personally look after its affairs, Father O'Brien being in need of rest after his eighteen years of strenuous and unremitting labor, retired, with the Bishop's permission, to Lowell, Mass., where, in the home of his brother, Rev. John O'Brien, he lived until the twelfth day of October, 1855, when he rendered his pure and apostolic soul to God.

At the time of Bishop McGill's coming to Richmond there were ten churches within the diocese, the Catholic population being a little less than 7000 souls, attended by eight priests, noted for their missionary zeal. Rev. Paulhaber, S.J., had at this time come to Richmond to look after the 700 or 800 stanch German Catholics then within the city and its environs. Rev. A. L. Hitzelberger was at the same period pastor of St. Patrick's Church, Norfolk, Rev. Francis Devlin being pastor of St. Paul's Church, Portsmouth, and from there attending Old Point every third Sunday. Petersburg was visited from Richmond by the pastor of the Cathedral or the Bishop. Rev. Joseph H. Plunkett divided his time between Martinsburg, Harper's Ferry, Winchester, Bath (Berkeley Springs), and a small place called Bolington in Loudon County. A German priest went to Martinsburg and Harper's Ferry every three months to look after the Germans in both places. Rev. Edward Fox, the apostolic pastor of Lynchburg,

and Mr. Owen McCarron, one of his most helpful parishioners, both died in 1850 of fever contracted from burying a poor Catholic woman who, upon the arrival of one of the packet boats from Richmond, was found dead in a state-room with her little infant still nursing at the breast. Both priest and parishioner thus became martyrs to charity. The infant was adopted by the wife of Mr. McCarron. Father Fox was succeeded by Rev. Thomas Mulvey. Rev. D. Downey was stationed at Staunton.

It is safe to say that no bishop could desire a body of workers more zealous, self-sacrificing and energetic than the little band of Virginia missionaries. The account of their trials, sufferings and labors forms one of the most interesting pages in Catholic church annals of the Richmond Diocese. In addition to St. Joseph's Orphan Asylum at Richmond, a second orphan asylum was founded at Norfolk and placed under the care of three Sisters of Charity. On December 14, 1851, St. Mary's German Catholic church, Richmond, was completed by Father Paulhaber and solemnly dedicated by the Bishop. Rev. John Teeling, who had come to the cathedral with Bishop McGill, was now made vicar-general. In 1852, Bishop McGill purchased a house and lot in Grace Street, adjoining the church, to which he and Father Teeling now moved. Father Paulhaber was succeeded at St. Mary's church, Richmond, in 1852, by Rev. Joseph Polk, S.J., who organized St. Joseph's Society. Rev. Father Hitzelberger, having been transferred in 1853 to Petersburg, was succeeded at Norfolk by Rev. Matthew O'Keefe, destined for many long years to do noble missionary work.

In 1854, Bishop McGill went to Rome, being present at the solemn definition of the dogma of the Immaculate Conception. On his return he enlarged his cathedral. In 1855 he took a prominent part in the Eighth Provincial Council of Baltimore. During the same year a plague of yellow fever devastated the tidewater districts of Virginia. At Norfolk Rev. Matthew O'Keefe, regardless of self, continually spent hours of the day and night by the bedside of the sick and dying. At Portsmouth, Rev. Francis Devlin proved a martyr to duty. He often brought food to the sick and arranged their beds. Himself stricken, upon his recovery he was as assiduous as ever in his attention to the yellow-fever sufferers. A second and fatal attack of the disease was the result. Thus nobly died a victim to unbounded charity, one of Virginia's greatest martyrs and most heroic of priests.

Father Teeling refusing to testify in a murder case in which he had heard the confession of the dying woman, the Court decided that, where the observance of secrecy on the part of a minister as to things confidentially revealed to him is a part of the religious belief of any denomination, the minister, in such case, cannot be compelled to divulge his knowledge resulting from such confidence. This decision became afterwards popularly known as "The Teeling Law." The Know-nothings, being at this time aroused to open hostility against the Church, suffered an ignominious defeat at the hands of Governor Wise, and through controversies in which Bishop McGill engaged.

On September 11, 1855, the Bishop ordained to



RT. REV. JAMES GIBBONS, D.D.
FOURTH BISHOP OF RICHMOND,
LATER CARDINAL ARCHBISHOP OF
BALTIMORE

the priesthood, in the Cathedral, Rev. James McGovern, who the following year was sent to Lynchburg. The same year Rev. L. E. Leonard came to the diocese, soon to be transferred from the Cathedral to Martinsburg. The first diocesan synod ever held in Virginia was convened at the Cathedral, October 13, 1855. The following were the officers: Very Rev. John Teeling, V.G., Promotor; Revs. Daniel Downey, Procurator Cleri; J. Aschwander, S.J., and L. Nota, S.J., Consultores; J. Polk, S.J., Secretarius; Mr. Oscar Sears, a Seminarian, Magister Caeremoniarum. The remaining clergy present were Revs. Joseph Plunkett, Thomas Mulvey, A. Talty and J. McGovern.

St. Vincent's Hospital at Norfolk, an institution which has done incalculable good, was founded and placed under the care of the Sisters of Charity in 1856. A great calamity befell Norfolk the same year in the destruction of its church by fire. Undismayed by the disaster, Rev. Matthew O'Keefe began at once to collect funds for rebuilding, and in 1858 completed St. Mary's Church, one of the most beautiful religious structures in the South. Rev. Oscar A. Sears, ordained in 1857, was soon after stationed at Martinsburg, and finally at Lynchburg, where he died ten years later.

On August 15, 1858, Alexandria, heretofore in the Archdiocese of Baltimore, became part of the Richmond Diocese. The next year Rev. Robert A. Andrews came to the Cathedral. On March 20, 1859, the Bishop dedicated St. Mary's church at Fredericksburg. On the feast of Pentecost, June 12, 1859, Bishop McGill laid the cornerstone of St. Patrick's church, Richmond, in the eastern portion

of the city. The church was completed the same year and dedicated by the Bishop. In May, 1861, Father Teeling was appointed the first pastor of the new church. In 1860 the Bishop founded St. Francis de Sales' Infirmary on Brook Avenue, Richmond, and also laid the cornerstone of churches at Warrenton and Old Point. An event of great importance to Richmond was the transference, the same year, of St. Mary's German church to the care of the Benedictine Fathers, Rev. Leonard Mayer, O.S.B., a priest of singular ability and zeal, being appointed to succeed Rev. Father Polk, S.J., who had been recalled by his superiors to Georgetown.

Strenuous times were in store for the Church throughout the South, in the shape of that greatest of national calamities—civil war. The Bishop foresaw the impending conflict, for a short while before the War he ordered prayers for peace and said in a pastoral letter: "The fortunes and fate of our beloved country are now trembling in the scales. Our chief hope is in the merciful Providence of God." Revs. A. L. McMullan and John Hagan both came to the Cathedral as assistants in 1861. At this period Rev. P. Kroes, S.J., was laboring at Alexandria, Rev. T. Becker, D.D., at Martinsburg and attached missions, Rev. Wm. Costello, D.D., at Harper's Ferry and Winchester, Revs. Joseph Plunkett and J. Brady at Portsmouth and Old Point, and Very Rev. Thomas Mulvey, one of the two vicars-general, at Petersburg, Revs. Matthew O'Keefe being at Norfolk and Oscar A. Sears at Lynchburg. The Civil War came, and with it a state of turbulence very unfavorable to religion. Virginia has been aptly styled "Battlefield of the Civil War." Her soil drank in some of the best blood of both the North and the South. A large number of Catholics were combatants on both sides. These were looked after by Catholic chaplains from outside the diocese and by the priests attending the various missions throughout the State.

The harm done during the war to the Church in Virginia and throughout the South can better be imagined than described. Congregations were dispersed, and churches and other religious institutions used as hospitals. The church of St. Vincent de Paul at Bath, after serving as quarters for the Confederate troops, was accidentally burned. Horses of the United States Cavalry were actually stabled in the sacred edifice at Winchester. The church was afterwards destroyed by fire. Sixty horses were likewise stabled within the walls of St. Joseph's church, Martinsburg, whilst the sacristies were used as prisons. The walls and floor of St. Mary's church, Fredericksburg, which was used as a hospital, were literally bespattered with blood from wounds which the poor suffering soldiers had received in the terrific fighting in and around that historic city. The Catholic men and youths of the diocese were enlisted in various companies, those of Richmond being members principally of the Emmet and the Montgomery Guards. During the mighty conflict the Sisters of Charity did noble hospital work at different points throughout Virginia and the South.



RT. REV. AUGUSTINE VAN DE VYVER, D.D.
SIXTH BISHOP OF RICHMOND, VA.

As military regulations did not allow Bishop McGill to journey over his diocese, he utilized his spare time by writing two books: "The True Church Indicated to the Inquirer" and "Our Faith the Victory." The latter, since republished under the title of "The Creed of Catholics," has gone through ten editions. In the preface, the publishers have this to say: "In logical arrangement, in its completeness, and in the power and beauty of the language used, 'The Creed of Catholics' is surpassed by no work in the English language." It may be seriously doubted if Bishop McGill was excelled in intellectual depth and in general ecclesiastical learning, if equaled, by any of the earlier American bishops, unless we except the renowned Bishop England, of Charleston.

We shall now mention in chronological order a series of diocesan events. Rev. Michael Ferren was ordained by the Bishop, at the Cathedral, April 28, 1862, He died pastor of Lynchburg seven years later. Father Bixio was at this time pastor of Staunton. On September 17, 1866, the Bishop

established the Visitation Nuns in their present quarters, where they conduct the Monte Maria Academy, an institution which has accomplished a vast deal of good. Bishop McGill attended the Second Plenary Council of Baltimore in October, 1866, and was one of the bishops chosen to preach during the sessions of the Council. When, in 1868, the Diocese of Wilmington was formed, Rev. Thomas A. Becker, D.D., a priest who had labored with singular success at the Cathedral, and in the Valley of Virginia, and who was noted as a great linguist, was appointed its first bishop. He was consecrated by Archbishop Spalding, August 16, 1868. He died in 1899 Bishop of Savannah.

In the latter part of 1869, Bishop McGill went to Rome, where he attended and took part in the sessions of the Vatican Council during that and the following year. His return from the Vatican Council, in the latter part of the year 1870, was marked by his decline in health. He seemed to have a premonition of his approaching death, and accordingly, in 1871, visited his relatives in Kentucky and bade them farewell. On his return to Richmond, his health failed so rapidly that he began to prepare for the end. His infirmities increased, and his sufferings grew to be intense. His great soul passed to its reward on Sunday, January 14, 1872. The concourse of clergy and laity at the funeral made it one of the most notable ever seen in Richmond. His body was interred beneath the basement of the Cathedral, in front of the chapel altar. The death of Virginia's learned, zealous and beloved bishop was for many a day the cause of the most profound sorrow in the Catholic families, as well as in many non-Catholic ones, of the city and Diocese of Richmond.

Right Rev. James Gibbons, D.D., Fourth Bishop, 1872–77. — Bishop Gibbons, Vicar Apostolic of North Carolina, was appointed to the See of Richmond, July 30, 1872. The State of North Carolina, however, was still left as a vicariate Apostolic under his charge. Particulars as to the new bishop's early training and labors in North Carolina are given elsewhere. (*See* Archdiocese of Baltimore and Vicariate Apostolic of North Carolina.)

Though the people of Virgina had not ceased to lament the loss of Bishop McGill, yet, on the coming to Richmond of Bishop Gibbons, whose fame had preceded him, they seemed to forget their grief and received the young prelate with general rejoicing. From the time of his arrival in Richmond, Bishop Gibbons exerted himself to the utmost to upbuild his diocese. His visitations to the different missionary points were frequent. Whether in Richmond or elsewhere, whenever the Bishop preached, he attracted large crowds, even of non-Catholics, who delighted in hearing his lucid and inviting doctrinal explanations. In 1873, at a total cost of $21,000, he erected St. Peter's Academy for Boys, at 9th and Marshall Streets, Richmond, an educational institution now under the able management of the Xaverian Brothers, who have been a power for good in the episcopal city and in the Diocese of Richmond. At the invitation of the Bishop, the Little Sisters of the Poor came to Richmond in 1874. Their present handsome Home for the Aged was made possible through the generosity of Mr. William S. Caldwell and Mr. Mark Downey, brother of Mrs. Catherine Downey Hagan. The same year Bishop Gibbons instituted the new parish of Keyser, W. Va., attended first by Father (afterwards Bishop) O'Sullivan, of the Baltimore Diocese, until the appointment of Rev. H. J. McKeefry as pastor. The remarkable work of Rev. John J. Kain, at Harper's Ferry, having attracted unusual attention, it was no surprise to the Catholics of Virginia to hear of his appointment to the See of Wheeling, February 21, 1875. His record as incumbent of that see, and later as Archbishop of St. Louis, is evidence of the fact that in his selection Rome had made a wise choice.

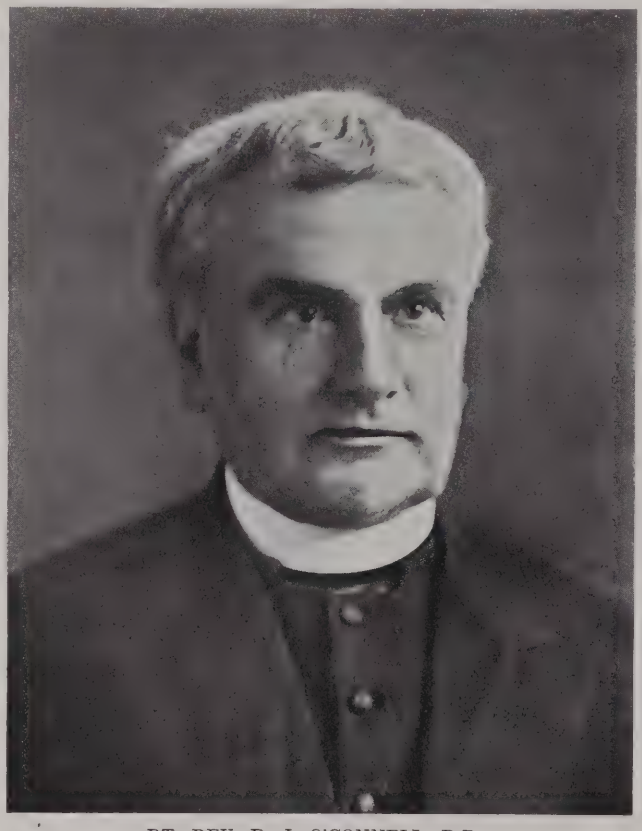
Virginia did not long enjoy the beneficent rule of Bishop Gibbons, for in 1877 he became the successor of Archbishop Bayley, as metropolitan of Baltimore. Nine years later he was elevated to the dignity of the cardinalate. His distinguished career as archbishop and cardinal, and the conspicuous part he has played in the history of the Catholic Church in the United States are too familiar to everyone to need extended mention here. Cardinal Gibbons enjoys the unique distinction of being the only American who, up to the time of this writing (1914), has ever sat in a papal conclave and cast his vote for the election of a new sovereign pontiff. His departure from the Old Dominion occasioned on all sides the most profound sorrow. He had been the chief pastor of the Virginian flock for but five years, during which time Catholicity within the Diocese of Richmond had made wonderful strides. The influence of Bishop Gibbons had extended not only to Catholics, but also, in a large degree, to non-Catholics, who regretted his departure from Virginia probably as much as the Catholics. His gentleness, amiability and zeal, together with his learning and lucidity of thought and expression, endeared him to people of all classes. The faithful of Virginia, as well as those of North Carolina, will ever be justly proud of having had as their bishop so great a prelate as James Cardinal Gibbons.

Right Rev. John Joseph Keane, D.D., Fifth Bishop, 1878–88. — On the translation of Bishop Gibbons to the See of Baltimore, in 1877, the vicar-general, Very Rev. Francis Janssens, became administrator of the diocese *ad interim*. Right Rev. John Joseph Keane was consecrated as fifth Bishop of Richmond on the 25th of August, 1878.

Bishop Keane was a native of Ballyshannon, County Donegal, Ireland. When but seven years of age, he was brought by his family to America, and with them settled in the city of Baltimore, where he received his preliminary education. Evincing a decided inclination to the priesthood,

he entered St. Charles' College, near Ellicott City, Md., and later, St. Mary's Seminary, Baltimore, where he made his priestly studies. His college and seminary courses were singularly brilliant. He soon won the love and admiration of his professors and fellow-students by his exceptional talent, earnestness and application, combined with striking piety and various other desirable traits of character.

Ordained in 1866, Father Keane was at once appointed assistant at St. Patrick's Church, Washington. Continuing his studies in the ministry, the young priest still further increased his store of information. His influence in Washington was felt by all with whom he came in contact, but by none more than the young men, who were ever ready to be led by him because they loved him as a kind father. The learned and eloquent discourses of Father Keane attracted the attention of the church authorities. Although only an assistant, he was appointed by Rome to the See of Richmond, to fill the vacancy left by the transfer of Bishop Gibbons to Baltimore.



RT. REV. D. J. O'CONNELL, D.D.
SEVENTH BISHOP OF RICHMOND, VA.

The people of Virginia received him as the one best fitted to succeed their former great and beloved bishop, now, by the Providence of God, called to a higher honor. One of the first acts of Bishop Keane, on his arrival in Richmond, was to reappoint Father Janssens vicar-general and pastor of the cathedral. Then began that active and zealous administration of his diocese with which the Virginia people are so well acquainted. He made various visitations to the different posts of his see, and worked like one of the Apostles of old to build up Catholicity in these parts.

It did not take the people long to discover that in Bishop Keane they possessed one of the most fluent, eloquent and learned orators in the United States. Always ready to preach, he was likened to a perennial fountain, thoughts and words flowing from him with a facility truly marvelous. Often his auditors were mostly non-Catholics. During his Lenten discourses in the cathedral the seats would be filled, and the lower aisles packed with standing people. Mingling as he did, with people of all classes and creeds, Bishop Keane broke down prejudice where it had formerly existed, and directly caused, or at least paved the way for, many subsequent conversions to Catholicity.

In 1881, Very Rev. Francis Janssens, vicar-general, and one of the ablest and best loved priests that ever labored in Virginia, was chosen by the Holy See as Bishop of Natchez. On the 1st of May of the same year he was consecrated Bishop in St. Peter's Cathedral, Richmond, by Archbishop Gibbons, assisted by Bishop Keane and Bishop Becker, of Wilmington. The sorrow of the people at the departure of Bishop Janssens was assuaged by the knowledge that he was to be succeeded as vicar-general and pastor of the cathedral by his devoted companion, a priest beloved like himself, Rev. Augustine Van De Vyver, later Bishop of Richmond.

In 1885, St. Joseph's church, on 1st Street, near Jackson, Richmond, Va., was constructed, dedicated by the Bishop for the sole use of colored persons, and placed under the care of the Josephite Fathers. In July of the same year, Vicar-General Van De Vyver, with the approval of the Bishop, purchased for $14,000 the present beautiful and extensive Catholic cemetery of Richmond, containing 72 acres of land, and ideally located. Amongst the many acts for which the people of Richmond will ever be profoundly grateful to their then vicar-general was the purchase by him of their attractive resting-place for the dead, to which he gave the sweet appellation, suggestive alike of hope and salvation, Mount Calvary.

One of the most important events that ever occurred in the diocese was the holding by Bishop Keane of the Second Synod, on the 18th, 19th and 20th of August of the year 1886. Its object, which was fully attained, was to enact special legislation for the diocese, and to publish the decrees of the Third Plenary Council of Baltimore then recently held, and at which Bishop Keane had been one of the most conspicuous figures, having deeply impressed the attending prelates by his eloquent

sermons delivered during the sessions of the council.

An event of great importance to Richmond was the construction and the dedication by Bishop Keane in 1887 of the old Sacred Heart Church, at Floyd Avenue and Short Street. This church, with its parish, is now absorbed in the new cathedral parish of the Sacred Heart.

In August, 1888, the diocese suffered an overwhelming loss by the appointment of the learned, eloquent and apostolic Bishop Keane to the rectorship of the new Catholic University. At the news of this appointment, Catholics and non-Catholics alike felt a just pride, but at the same time they could not conceal their sorrow that their magnetic, zealous and otherwise exceptionally gifted prelate was to be taken from their midst. Sad, indeed, was the parting between the Bishop and his flock. As in the case of his illustrious predecessors, the work of this brilliant prelate lives after him, and the people of Virginia will ever cherish the happy memory of his unselfish labors for their welfare. His subsequent career in Washington as rector of the Catholic University of America, as titular archbishop in Rome, and as Archbishop of Dubuque furnishes material for some of the brightest pages in the annals of American church history.



STATE CAPITOL, WHERE FATHER DUBOIS SAID THE FIRST MASS OFFERED IN RICHMOND, VA.

On the retirement of Bishop Keane from Richmond, the vicar-general, Very Rev. Augustine Van De Vyver, was appointed administrator of the diocese. His zeal, strength of character and unusual executive ability, for which he was already well and favorably known throughout the diocese, now served, more than ever in the past, to the decided benefit of religion.

Right Rev. Augustine Van De Vyver, D.D., Sixth Bishop, 1889–1911. — The sixth Bishop of Richmond was born December 1, 1844, in the town of Haesdonck, East Flanders, Belgium. He made his preliminary studies in the city of St. Nicholas. Being strongly inclined to the priesthood, the young student entered, in the year 1867, the American College at Louvain. The piety, talent, assiduity and zeal which he constantly manifested in the seminary gave indication of the useful future in store for him. Completing with high honors the regular course of studies, he was raised to the priesthood at Brussels, July 24, 1870, and came shortly thereafter to America. Whether we view him as assistant at the cathedral, pastor of Harper's Ferry, or vicar-general and administrator of the diocese, we find constantly manifested in him those sterling qualities which endeared him to the hearts of his people.

No wonder, therefore, that when, by Bishop Keane's appointment to the rectorship of the Catholic University, the See of Richmond was left vacant, the eyes of the church authorities turned towards him as the man best fitted to succeed such eminent predecessors. In order that the Holy See might understand in what estimate he was held in Virginia, the priests of the diocese had forwarded to Rome a special petition requesting his appointment. He made strong efforts to resist the selection of himself as bishop, but Rome seeing the wisdom of choosing him, and the church authorities having spoken, he knew there was nothing left but to accept. When news came of the appointment, there was general rejoicing throughout the diocese which he knew so well, and where he had already labored zealously for nineteen years. The people of Virginia appreciated the honor the Holy See had conferred on them in choosing one of their own priests to be the chief shepherd of the diocese in which his whole priestly life had been passed.

Bishop Van De Vyver received his episcopal consecration, October 20, 1889. He enjoyed the rare distinction of having amongst the consecrating bishops, his two illustrious predecessors, His

Eminence Cardinal Gibbons, Archbishop of Baltimore, and Most Rev. John Joseph Keane, later Archbishop of Dubuque. On the occasion of his consecration the capacity of the Richmond Cathedral was taxed to the utmost. Those present were profoundly moved, both by the ceremony and by the touching words of the new bishop. Bishop Van De Vyver began his episcopal career with the full love and confidence of people of all classes. How well that love and confidence were placed is shown by the subsequent history of the Diocese.

Upon his elevation to the episcopacy, the new bishop threw himself heart and soul into his work.

As far back as 1882, during Bishop Keane's incumbency, a movement had been started in Richmond for the erection of a new cathedral, but, owing to various obstacles, the project was temporarily abandoned. Bishop Van De Vyver later sought to carry out the same project, with the result that, in 1901, Mr. and Mrs. Thomas Fortune Ryan, of New York, offered to erect, of their own generosity, the long desired cathedral. Accordingly, the plans of Mr. Joseph H. McGuire, a well-known New York architect, were accepted, and work on the new structure was begun. On Wednesday, June 3, 1903, at 7 P.M., His Excellency



ST. PETER'S CHURCH (THE OLD CATHEDRAL), WITH OLD BISHOP'S HOUSE AND RECTORY, RICHMOND, VA.

The effect of his wise and zealous government was soon felt for good throughout his jurisdiction. New parishes were begun, parochial schools and charitable institutions, together with new religious communities, were established. So much history is crowded into the years during which he was at the helm of affairs that only the more important occurrences will here be touched upon.

On Sunday, July 1, 1894, the Bishop laid the cornerstone of St. Joseph's Church, Petersburg. In St. Peter's Cathedral, June 3, 1900, another son of the Old Dominion was raised to the purple, in the person of Right Rev. Benjamin J. Keiley, Bishop of Savannah, and brother of Judge A. M. Keiley, deceased, of international fame. Bishop Keiley's brilliant qualities have made him in every sense the worthy successor, as Bishop of Savannah, of the lamented Bishop Becker, who, as we have already seen, was formerly one of Virginia's most efficient priests.

the Most Rev. Diomede Falconio, Archbishop of Larissa and Delegate Apostolic (now Cardinal Falconio), who had been invited by Bishop Van De Vyver to lay the cornerstone of the new cathedral, was publicly received in the diocese as the representative of the Most Holy Father. The ceremony took place in St. Peter's old Cathedral and was participated in by Bishop Van De Vyver, Bishop Donahue, of Wheeling, Bishop Keiley, of Savannah, Monsignor O'Connell, of the Catholic University, the present brilliant Bishop of Richmond, most of the clergy of the diocese, and a congregation which packed the church to the doors. Eloquent addresses of welcome were made by Bishop Van De Vyver and by Mr. John C. Hagan, one of Richmond's most influential Catholic citizens (a son of Mrs. Catherine Downey Hagan whose recollections of early Catholicity in Virginia have been of invaluable service to the present writer). Bishop Van De Vyver spoke on behalf of the

clergy; Mr. Hagan, on the part of the laity. His Excellency replied in fitting terms, after which he closed the ceremony with the solemn benediction of the Blessed Sacrament. In the evening the Apostolic Delegate, the Bishop and those of the clergy who had attended the ceremony, together with the most prominent non-Catholic clergymen of the city, who came to do honor to His Excellency, were given a most hospitable reception at the home of Richmond's celebrated surgeon, Dr. George Ben Johnston, son of United States Senator Johnston and nephew of John E. Johnston, of Confederate fame.

The cornerstone of the new Sacred Heart Cathedral was laid by Monsignor Falconio on Thursday, June 4, 1903, at 4 P.M. Right Rev. Bishops Van De Vyver, Donahue and Keiley, together with Monsignor O'Connell, rector of the Catholic University, and practically the entire body of the Virginia clergy took part in the imposing ceremonies which were directed by Rev. Thomas E. Waters, Superior of the Virginia missionary band. Very Rev. William O'Brien Pardow, the distinguished Jesuit, now gone to his reward, preached on the occasion a sermon of rare eloquence and power. His Excellency Andrew J. Montague, Governor of Virginia,



Photograph, Underwood & Underwood, N.Y.

THE CATHEDRAL OF THE SACRED HEART, RICHMOND, VA.

His Honor Richard M. Taylor, Mayor of Richmond, Judge Samuel B. Witt and other distinguished citizens graced the occasion by their presence. All the Catholic societies were in attendance, together with an immense concourse of other people, including many non-Catholics. The reception tendered Monsignor Falconio and the laying of this cornerstone were events of supreme importance to the Catholics of Virginia.

In June, 1905, Bishop Van De Vyver left America to make his second *ad limina* visit to Rome, accompanied by the Chancellor and Secretary, Rev. F. Joseph Magri, D.D. The Supreme Pontiff expressed his pleasure at the excellent report which the Bishop was able to give of his diocese. He praised the work of the American bishops, priests and people. The Bishop returned laden with benedictions for his expectant flock.

On December 8, 1905, St. Mary's German church, Richmond, which had just been remodeled, held the greatest celebration in its history — the golden jubilee of its dedication. The Pontifical Mass on that occasion was celebrated by Right Rev. Leo Haid, O.S.B., D.D., Vicar-Apostolic of North Carolina. Many members of the clergy were present. The English sermon by Bishop Haid at the Vesper service was a masterpiece. Bishop Van De Vyver, who was present, complimented the German Catholics in glowing words for their strong Catholicity, their spirit of unity, and the sacrifices they had made to renovate their beautiful church.

We come now to speak of the most imposing Catholic ceremony that ever took place within the borders of Virginia, the consecration of the Sacred Heart Cathedral by His Excellency the Apostolic Delegate, on Thanksgiving day, November 29, 1906. As already stated, the new cathedral was the generous gift of a generous son and daughter of the Church, Mr. and Mrs. Thomas Fortune Ryan of New York. Nowhere else in the world, so far as we know, has a great cathedral been erected by the sole munificence of one family. Their gift is, therefore, exceptional as well as being one of singular magnitude. Nor does the story of the Ryans' generosity to Virginia end with the almost unheard-of gift of a cathedral; for it has been through the munificent hand of Mrs. Ryan that various new churches and schools in different parts of the diocese have sprung into existence.

In beauty of location the cathedral is probably not surpassed by that of any other church in the country, fronting, as it does, on one of Richmond's most beautiful parks, and standing at the point from which the avenues to the west begin to radiate. The cathedral, with the cloisters, the bishop's house and the pastoral residence, occupies an entire square. The building conforms to the Italian Renaissance style. Its material is Richmond granite and Indiana limestone, with roof of copper and unglazed green tile. The church is built in the form of a Latin cross, with imposing dome, front turrets, long nave and wide transepts. Within, marble altars, railings, pillars and graceful arches make the Cathedral of the Sacred Heart a structure of such artistic beauty that it has excited deserved attention throughout the United States.



INTERIOR OF THE CATHEDRAL OF THE SACRED HEART, RICHMOND, VA.

Never before had there been at one time within the borders of the Old Dominion so many great and distinguished church dignitaries as were present at the consecration services. The following well-known prelates attended: His Eminence James Cardinal Gibbons, Archbishop of Baltimore; His Excellency Most Rev. Diomede Falconio, Apostolic Delegate; Their Graces Most Revs. John J. Keane, of Dubuque, John Ireland, of St. Paul, John M. Farley of New York, John J. Glennon of St. Louis; Right Rev. Bishops Van De Vyver, of Richmond, Northrop, of Charleston, Donahue, of Wheeling, Haid, O.S.B., of North Carolina, Keiley, of Savannah, Monaghan, of Wilmington, Maes, of Covington, Allen, of Mobile, Gabriels, of Ogdensburg, Canevin, of Pittsburgh,

Ludden, of Syracuse, Meerschaert, of Oklahoma, and Monsignor O'Connell, rector of the Catholic University. Besides practically all the diocesan clergy, many prominent priests from outside the diocese attended, and for these provision was made by Rev. J. B. O'Reilly, rector of the Cathedral. The comfort of the attending prelates was looked after by the Chancellor, Rev. F: Joseph Magri, D.D. All the

peroration: "The ministrations of divine truth and divine grace that shall hallow this sanctuary for all the future shall have that above all else for their meaning and their purpose, to draw all men, without distinction, closer to the Heart of Christ, and thereby to draw them in fraternal charity closer to one another. May this twofold divine love be to the people of the Old Dominion a



ST. PETER'S NEW RECTORY, AND THE McGILL UNION AND KNIGHTS OF COLUMBUS HOME, RICHMOND, VA.

ceremonies were under the direction of Rev. James F. Nolan of Baltimore, assisted by Rev. Albert Goetz, O.S.B., of St. Mary's Church, Richmond; the music, under the able management of Rev. Felix F. Kaup, of St. Paul's Church, Portsmouth, with Professor Philip De Coster as organist. Mr. Louis F. Sullivan, with an escort of 75 gentlemen, mostly Knights of Columbus, all men of the highest standing in the community, formed a guard of honor at the three services connected with the consecration.

His Excellency the Delegate Apostolic Monsignor Falconio consecrated the new cathedral to the Sacred Heart, Thanksgiving day, November 29, 1906, the hour being 6 A.M. The prelates who at the same time consecrated side altars were Right Rev. Bishops Northrop, of Charleston, Donahue, of Wheeling, Keiley, of Savannah, and Monaghan, of Wilmington. Pontifical Mass was celebrated at eleven o'clock on the day of the consecration by Right Rev. Bishop Camillus P. Maes of Covington. The consecration sermon was preached by Most Rev. Archbishop Keane of Dubuque, former Bishop of Richmond. It was one of the most forcible discourses ever heard in Virginia, and was in every sense of the word a masterpiece of elegance, beauty and power. We quote the following closing words of his striking fountain of most precious blessings both for time and for eternity, and may generations yet unborn bless and thank God for the day when their cathedral was consecrated to the Heart of Jesus!" The following, relating to distinguished lay-persons present at the eleven-o'clock consecration service, is quoted from a graphic article by Dr. Joseph Geisinger in the Richmond *Times-Dispatch* the following day, Dr. Geisinger being then the city editor of that well-known paper:

"The Governor of Virginia, the Mayor of Richmond, state and city officials, supreme judges, and other men and women from all the various walks of life entered. There was no sectarian division, as there was no barrier to low estate. Catholic and Protestant were there; the rich and the poor; the benefactor of the Church and the humble servitor."

Before the procession began from the sanctuary at the close of the service, Bishop Van De Vyver, standing near the altar-rail, in fervent words publicly thanked His Eminence the Cardinal, His Excellency the Apostolic Delegate, Most Reverend and Right Reverend Bishops, Reverend Fathers and the members of the laity for their attendance. Then, pointing to Mr. Ryan, he said: "This church is the expression of his zeal and loyalty, and I cannot sufficiently express to him

my feelings on this glorious day. My clergy and my people return to him their grateful thanks. I dare to presume upon the prerogative of His Excellency the Governor of Virginia, and upon His Honor the Mayor of Richmond, to express their thanks for this splendid building, confident that they appreciate a gift which beautifies the city, and which is an ornament to the State."

The solemn vespers, at which the distinguished dignitaries of the Church with the visiting priests assisted, took place at eight o'clock on the evening of the consecration. Bishop Northrop of Charleston was the celebrant. The splendid sermon, preached at the Vesper service by Most Rev. John J. Glennon, Archbishop of St. Louis, was filled with fire and fervid eloquence. His text was from the Apocalypse: "I saw the Holy City, the New Jerusalem, descending from God on High, prepared as a bride is for her husband." At the close of the service the Apostolic Delegate imparted the papal benediction. With the procession back from the sanctuary to the Bishop's residence, the greatest and most imposing day's ceremony in the history of the Catholic Church in this diocese came to an end.

In the fall of 1907, the Knights of Columbus held their jubilee celebration and national convention at the Jamestown Exposition. Monsignor Falconio graciously assisted at the gathering as the representative of the Holy Father. The Jubilee Mass was celebrated by Bishop Keiley, of Savannah, at St. Mary's Church, Norfolk. Monsignor Falconio was present and imparted the papal benediction. A vigorous and eloquent sermon was preached by Bishop Donahue, of Wheeling. Archbishops Ireland and Glennon and other dignitaries likewise attended the convention.

A quasi-synod convened at Richmond by Bishop Van De Vyver, November 12, 1907, was attended by all the priests of the diocese. Laws were there passed having for their object the welfare of the diocese and the general good of religion. In 1907, St. Peter's church, Richmond, was remodeled in its interior, and its exterior was also improved. There is no more devotional church in the diocese, nor one more venerated, than St. Peter's, the old cathedral from whose hallowed walls, as has already been remarked, some of America's greatest churchmen have gone forth.

On Sunday, May 3, 1908, the national conference of the Society of St. Vincent de Paul gathered in Richmond to celebrate the Diamond Jubilee of the Society. The opening service, consisting of solemn high Mass and sermon by the Rev. J. B. O'Reilly, was held in the Sacred Heart Cathedral. An immense meeting was held the same evening at the Bijou Theatre, Father O'Reilly acting as chairman in the unavoidable absence of the Bishop. Governor Swanson, of Virginia, and Mayor McCarthy, of Richmond, delivered the addresses of welcome, to which responses were made by Vice-Presidents J. L. Hornsby of St. Louis and Thomas D. Rapier of New Orleans. Powerful addresses were also made by President Thomas M. Mulry, of New York, Bishop Keiley of Savannah, Monsignor D. J. McMahon, National Spiritual Director, and Mr. Alexander Johnson, secretary of the National Conference of Charities and Corrections. Governor Swanson's majestic tribute to the Catholic Church has been pronounced by competent critics one of the greatest masterpieces ever heard in the South.

On the following Monday, Tuesday and Wednesday, the conference held various sittings, at which were discussed many national problems that were being studied by the Society. A triduum of Solemn Masses was held in St. Peter's Church, at which the members assisted. On the Sunday following this, the Hon. Thomas M. Mulry, then president of the National Conference of Charities and Corrections, and the Hon. Edmund J. Butler, of New York, national secretary of the St. Vincent de Paul Society, both delivered ringing addresses at a special conference held in the basement of St. Peter's Church. At Mr. Butler's suggestion, a fine statue of St. Vincent de Paul was purchased and placed by the parish conference in the vestibule of St. Peter's Church. Amongst the scores of members who came for the National Conference from all parts of the country, were some of the most distinguished charity workers in the United States.

About the time of the Conference, it became rumored in Richmond that the beloved Bishop Van De Vyver, after being chief shepherd of the flock in Virginia for nearly twenty years, and after having given to Virginia all of his years of priestly service, had been prompted by a beautiful spirit of humility, all unknown to the faithful of his diocese, to forward his resignation to Rome. When it later became known that the rumor was true, the priests of the diocese immediately petitioned the Eternal City for the retention of their beloved bishop. A monster demonstration was held in the Bijou Theatre on Sunday, May 17, 1908, in which the most vigorous protest was made against the resignation of the good bishop. Mr. Andrew J. Cavanaugh acted as chairman. Eloquent appeals in favor of his remaining were made by former Governor A. J. Montague, Judge A. L. Holladay, Dr. George Ben Johnston, Mr. L. Z. Morris, Col. John Murphy, Messrs. James J. Creamer, Maurice A. Powers, John C. Hagan, John J. Blake and A. H. Felthaus. Ex-Governor Montague's thoughts, which were reflected in all the speakers, were in part as follows:

"I feel that an impending blow threatens the city, which we should prevent if possible. I have found his [Bishop Van De Vyver's] a loyal and faithful judgment, a wise administration both in purpose and execution. As a companion he is one of the most companionable, a refined and cultured gentleman. I do not believe we could put a better man here. This is not the time for him to leave the State or the people. As a citizen of Richmond, where, perhaps, I shall end my days, wishing for its

advancement and moral welfare, I would be recreant to my duty, if I did not join you in expressing the hope that Bishop Van De Vyver will recall his resignation and solace us again with his presence."

A committee of 25 distinguished citizens, of which Mr. L. F. Sullivan was chairman, was appointed to draw up resolutions of protest against the Bishop's resignation. These resolutions were presented by the committee to Bishop Van De Vyver at the cathedral pastoral home, on Monday evening, May 18. The joy throughout Richmond and the whole diocese was unbounded when the Bishop the same evening announced: "In view of the earnest appeal of the clergy and the people of Virginia, I feel bound to withdraw my resignation."

In a beautiful editorial eulogizing the Bishop, the Richmond *Times-Dispatch* of Wednesday, May 20, said: "Not every man has had such a tribute paid to him as the mass meeting of Catholics and others recently paid to Bishop Van De Vyver, and not many men have more deserved it. It is a matter for general congratulations in which all classes and creeds claim a part with his own churchmen, that the bishop has determined to withdraw his resignation and remain in the city. Spontaneous and affectionate demonstrations to a man's worth ordinarily come only after he is dead. When they come in his lifetime he is apt to find them irresistible. The rest and retirement which Bishop Van De Vyver had promised himself had been richly earned. But finding now how close a place he held in the hearts of his fellow-citizens, and how large and real a need there is for him here, he puts his own plans aside, and, as an unselfish man would be sure to do, resolves to stay in the harness. Because sectarian animosities are splendidly absent in Richmond, the bishop's decision is hailed with genuine gratification everywhere. A valuable citizen, a fine man and a powerful force in the moral life of the city, he could have ill been spared, and the community is to be felicitated that he is to remain with us."

In the summer of 1908, the Bishop petitioned the Sacred Congregation of Rites, for the privilege of having the third Sunday in November of each year observed as the feast of the dedication of all the churches in the diocese, which favor Rome at once conceded.



VERY REV. J. T. O'FARRELL, VICAR GENERAL OF THE DIOCESE OF RICHMOND, SACRED HEART CATHEDRAL, RICHMOND, VA.



VERY REV. FELIX F. KAUP, CHANCELLOR OF THE DIOCESE OF RICHMOND



REV. F. JOSEPH MAGRI, M.A., D.D. BISHOP'S SECRETARY, AND AUTHOR OF THE HISTORY OF THE DIOCESE OF RICHMOND

On July 8, 1908, ground was broken on the church lot at Grace and 8th Streets, Richmond, for the construction of a new rectory and a home for the members of the McGill Catholic Union and the Knights of Columbus. The cornerstone of the latter was solemnly placed, October 17, 1908, by Very Rev. John J. Bowler, V.G. Besides the clergy in attendance, there were present the members of the building committee, composed of Messrs. J. M. Powers, J. C. Hagan, A. J. Cavanaugh, J. A. Dart, J. J. Patterson, and J. J. Ryan. The trowel with which the mortar was laid was the identical one used by His Excellency Monsignor Falconio in laying the cornerstone of the Sacred Heart cathedral. The beautiful new rectory of St. Peter's venerable edifice has attracted deserved attention. The home for the two societies is one of the most spacious and best equipped in the South, embracing, as it does, magnificent meeting and exhibition halls, with large gymnasium, baths and other features. Its location is ideal, on the block next to the Capitol Square, and in the very center of Richmond. The two buildings were finished in June, 1909. From the 12th to the 24th of November, of the preceding year, a grand carnival, for the purpose of raising funds for the building of St. Peter's new rectory, had been held at the 7th Street armory, Richmond, and between $8000 and $9000 netted. The rectory, with men's home, cost $45,000.

A notable event in Virginia Catholic history was the celebration of the diamond jubilee of St.

Peter's Church, the old cathedral, in the fall of 1909. The church ceremonies began on the feast of All Saints with pontifical Mass celebrated by Bishop Van De Vyver, assisted by clergy of the



ST. JOSEPH'S MISSION HOUSE, RICHMOND VA.

city, for the living members of the parish, and a fitting jubilee sermon was preached by the Rev. William A. O'Hara, pastor of Keyser, West Virginia, and formerly altar boy of the church. The solemn Mass of the second day, the feast of All Souls, was offered for all the deceased members of the parish. The people gave vent to their feelings of jubilation the following day by a mass meeting and speechmaking in the old Cathedral Hall. The press of Richmond aided in the celebration by publishing the interesting history of the church.

Through the death of the two senior priests of the diocese, Revs. Thomas J. Brady, pastor of St. Paul's church, Portsmouth, in 1907, and James J. McGurk, irremovable rector of Holy Cross Church, Lynchburg, in 1909, the diocese lost two of the most efficient priests that ever labored in Virginia.

In the summer of 1910, Bishop Van De Vyver went to Rome as spiritual director of McGrane's pilgrimage. Feeling that his end was near, he paid a farewell visit to his relatives in Belgium during August, 1911. A few days after his return to Richmond, late in September, he was stricken with mortal illness. After two weeks of suffering, with his clergy in constant attendance, and having been prepared for death by the fervent reception of the last sacraments at the hands of Very Rev. James T. O'Farrell, of Petersburg, he rendered his generous soul to God on the morning of October 16, 1911. On receipt of the sad news in Baltimore the same day, Cardinal Gibbons appointed Very Rev. John J. Bowler, V.G., administrator of the diocese pending the election of a new bishop.

The death of Bishop Van De Vyver, whose rule had surpassed in length of years that of any other Richmond bishop, provoked on all sides the most intense grief. Expression of regret and sympathy came to the clergy of the State from people of all classes. The newspapers were filled with eulogies of the Bishop's life, his death being referred to as a public calamity. His funeral occurred on September 20, the twenty-second anniversary of his consecration as bishop. The funeral ceremonies were presided over by His Eminence Cardinal Gibbons, Archbishop of Baltimore, the Pontifical Mass of Requiem being sung by Bishop Gabriels, of Ogdensburg. The funeral sermon, an eloquent tribute to the deceased, was delivered by Bishop Keiley, of Savannah. The bishops of the province and many other distinguished prelates took part in the sad and impressive ceremonies. The highest officials of the State and city also attended, together with delegates from various Virginia cities and a vast concourse of people. The Bishop's wish that he be buried, not in the vaults of the Cathedral, but amongst his own people in Mount Calvary Cemetery, was respected. Shortly after his death a movement for the erection of a costly bronze and granite monument in his honor was launched. The monument and mortuary chapel were completed in 1914.

During Bishop Van De Vyver's long rule Catholicity made steady advance, he having created no fewer than fourteen new parishes, besides being instrumental in the building of 32 new churches, and of various schools and other religious institutions. The Bishop was of a retiring disposition, and simple in his private life. His friendship extended to all classes and people. Those who went to him in trouble found in him a tender and sympathetic friend. Bishop Van De Vyver's name will ever be held in grateful benediction by the people of the Diocese of Richmond.

Right Rev. Denis J. O'Connell, D.D., Seventh Bishop, 1912. — The first choice of the diocesan priests and the bishops of the province, whose duty it was to present names for the see made vacant by the death of the lamented Bishop Van De Vyver, fell upon the Right Rev. Denis J. O'Connell. The news of his appointment brought unbounded joy to hosts of admirers both Catholic and non-Catholic throughout the States and elsewhere.

Bishop O'Connell was born January 28, 1849, at Donoughmore, County Cork, Ireland. While still young he came with his family to South Carolina, where he received his early education. Soon discovering signs of a decided vocation for the priesthood, he affiliated himself to the Richmond Diocese and made his preliminary ecclesi-

astical studies at St. Charles' College, Ellicott City, Md., where his brilliancy of mind made a marked impression. He next entered St. Mary's Seminary, Baltimore. Here his rare abilities attracted the attention of Bishop Gibbons, of



HOME FOR THE AGED, RICHMOND, VA.
CONDUCTED BY THE LITTLE SISTERS OF THE POOR

Richmond, who selected him to complete his studies in the Eternal City. After an exceptionally bright career in Rome he was created Doctor of Divinity. Ordained to the priesthood May 26, 1877, he returned to America and was appointed assistant at St. Peter's cathedral and secretary to the bishop. About three years later he was made pastor of Winchester, and shortly afterwards was appointed secretary of the Third Plenary Council of Baltimore, whose decrees he was later delegated to carry to Rome. Returning to America, he became secretary to Bishop Conroy, ablegate of Canada. He was created a domestic prelate March 20, 1887, and served as rector of the North American College in Rome for ten years, until 1895. Monsignor O'Connell's next appointment was as vicar of Cardinal Gibbons for his titular church of Santa Maria in Trastevere. Made rector of the Catholic University of America in Washington, to succeed Monsignor Thomas J. Conaty, appointed in 1903 Bishop of Los Angeles, he placed the finances of the institution on a sound basis at a time when, owing to material losses, its very existence seemed threatened. He was consecrated titular Bishop of Sebaste, May 3, 1908 and, on December 24 of the same year, was appointed auxiliary Bishop of San Francisco. His selection by Rome for the See of Richmond occurred January 19, 1912.

The installation of Bishop O'Connell in the see of Richmond ranks as one of the most imposing ecclesiastical events that ever occurred in the South. The gathering of those who took part in or witnessed the ceremony was a most cosmopolitan one, prelates and priests coming from north, south, east and west. The Governor of the State, the Mayor of Richmond, judges of the different courts, representatives from many of the Catholic societies of the city and State, and a vast assemblage of people of every class and creed who filled the church, the nearby park and the surrounding streets, all came to see, to hear and to welcome the new Bishop of Richmond. Provincials of different religious orders and presidents of the principal Catholic seminaries and colleges of the country were in attendance, together with the faculty of the Catholic University of Washington and many of the alumni of the North American College in Rome, of St. Mary's Seminary, Baltimore, and St. Charles' College, Catonsville, Maryland. Bishop O'Connell had the honor of being installed by America's most renowned churchman, the former Bishop of Richmond, James Cardinal Gibbons, Archbishop of Baltimore. Preceding the Cardinal in the imposing procession through the adjoining streets to the Cathedral, and clothed in red uniform and military hat, walked the Marquis Edward Du Mee, private chamberlain of His Holiness the Pope. The brilliant robes of the bishops and monsignori, the professorial caps and gowns worn by the faculty of the Catholic University, the habits of the abbots and members of various religious orders, all served to lend color to the inspiring scene. The ceremonies were under the charge of Very Rev. George A. Dougherty, D.D., Vice Rector of the Catholic University of Washington, and Rev. W. C. Milholland, S.S., of St. Mary's Seminary, Baltimore. The assistant masters of ceremonies were Revs. J. Haier and Joseph Perrig of the diocesan clergy. The celebrant of the pontifical Mass of installation was the senior bishop of the province, Right Rev. Henry P. Northrop, D.D., Bishop of Charleston. Very Rev. John J. Bowler, administrator, served as archpriest of the Mass, with

Very Rev. James T. O'Farrell, of Petersburg, deacon, and Rev. Charles E. Donahoe, of Portsmouth, subdeacon. Very Rev. E. R. Dyer, D.D., president of St. Mary's Seminary, Baltimore, was archpriest to Cardinal Gibbons, whose deacons of honor were Very Rev. Joseph F. Hanselman, provincial of the Jesuits, and Very Rev. Thomas C. O'Reilly, D.D., LL.D., bishops, the clergy and the laity. In the course of his address he paid a glowing tribute to Mr. and Mrs. Thomas F. Ryan, the donors of the Sacred Heart Cathedral. His Eminence Cardinal Gibbons delivered the closing address, in which he said to the people: "Your bishop appears before you today, not as a stranger whose ability



ST. EMMA'S INDUSTRIAL SCHOOL FOR COLORED BOYS, UNDER THE CHRISTIAN BROTHERS, ROCK CASTLE, VA.

Chancellor of Cleveland. Rev. John Doherty acted as archpriest to Bishop O'Connell, whose deacons of honor were Revs. Hugh J. McKeefry and Joseph Frioli, all of the diocesan clergy. Rev. P. C. Gavan, Chancellor of the Archdiocese of Baltimore, served as special master of ceremonies to the new Bishop of Richmond. The singing was in charge of Very Rev. Felix F. Kaup, Chancellor of the diocese. A most eloquent sermon, suited to the occasion, was delivered by Rev. Edward M. Tearney, irremovable rector of Lynchburg.

"We rejoice with Bishop O'Connell," he said, "that he takes possession of his diocese surrounded by so distinguished an assemblage of his friends. It is a most auspicious homecoming, and it augurs well. The Diocese of Richmond has been accustomed to great bishops," he continued. "Some of them have gone forth into wider fields and attained the highest distinction within the power of the Church to bestow. Others have worked and ended their days amongst us. You," he said, addressing the Bishop, "will perpetuate the distinction which has from the beginning characterized the bishop's office in the Richmond Diocese, and will even bring to it new honor."

The papal bulls were read by Right Rev. Thomas J. Shahan, D.D., rector of the Catholic University, Washington. Bishop O'Connell then feelingly addressed in order the Cardinal, the and availability are to be put to the test, but as an old friend with his familiar face, as an elder brother whose merits have been tried and approved by the bishops, clergy and the people. The people of the Old Dominion," he said, turning to the Bishop, "without distinction of faith welcome you not only as an enlightened churchman, but also as a patriotic citizen, who will take an active interest in the welfare and prosperity of the commonwealth." During the afternoon of the installation, an elaborate banquet, presided over by the Bishop, was held at Murphy's Hotel. Several notable speeches were delivered on the occasion by the visiting prelates and priests.

The day after his installation Bishop O'Connell began, a remarkably energetic and efficient administration of his diocese which has excited the widest admiration. Not only has he taken a prominent part in various great affairs of the Church, both within and without the diocese, but he has also been one of the leading figures in civic affairs pertaining to Richmond and the Virginia Commonwealth. His return to the diocese as bishop has given a fresh impetus to Catholic life and development, an impetus destined to produce far-reaching results for good in the future.

Few events in the diocese have called forth greater expression of sorrow than the death,

July 24, 1913, of Rev. James B. O'Reilly, the first rector of the Sacred Heart Cathedral. The grief of bishop and clergy was shared by Catholic and non-Catholic alike, who felt that by his demise not only the Church lost one of its most able and useful priests, but the State also one of its most valuable citizens. The people were much consoled afterwards by the news that the Bishop had appointed as Father O'Reilly's successor at the cathedral the latter's devoted friend, the Very Rev. James T. O'Farrell, pastor of St. Joseph's Church, Petersburg, who had already been advanced to the high post of vicar-general of the diocese.

Regarding the state of the diocese, in 1914, in place of a Catholic population estimated at about 3000, when Bishop Whelan took charge of the See of Richmond in 1841, there are now more than 41,000 Catholics. This is a marked increase in Catholicity, if we consider the fact that during the intervening years there has been but little Catholic immigration into Virginia. Instead of the 4 priests then, there are now laboring within the diocese 70, of whom 14 belong either to the Benedictine Order or to the Congregation of the Holy Spirit, and 5 are Josephites working among the colored people. Instead of the 6 churches and 12 stations of 1841, there are now 35 churches with resident priests, 54 missions with churches attached, 68 stations and 33 chapels.

Thirty seminarians are studying for the diocese. Within the State are three flourishing lay colleges, namely, Old Point College, under the Xaverian Brothers at Fort Monroe, the Benedictine Military College and Van De Vyver College (colored), both at Richmond. There are several academies for boys and girls, with a total attendance of 2000. Instead of the 3 schools of 1841, 23 parishes now have parochial schools. There are four industrial schools and four orphan asylums. Altogether 7000 young people are receiving Catholic education and training. There is one well-equipped home for the aged, where about 200 inmates are constantly cared for. The Hospital of St. Vincent de Paul at Norfolk is known as one of the best in the States.

Altogether the outlook for Catholicity in the South was never so encouraging as in 1914. The zeal and sacrifices of bishops, priests and people are producing the results intended, the spread of God's kingdom on earth. The time for the gleaning has come. A golden harvest of souls will be reaped by the present and the future laborers in the vineyard of the Old Dominion.

PARISHES IN THE DIOCESE

Cathedral of the Sacred Heart, Richmond, Va. — This parish was separated from the western portion of St. Peter's in 1886, and a church built in 1887 by the first pastor, Rev. H. J. Cutler. The cornerstone was laid on November 6, 1886, and the church dedicated by Bishop Keane in 1887. It was a plain brick structure, with a basement seating about 800, and cost $25,000. A rectory was built at the same time. These buildings soon became inadequate and in 1906, through the generosity



ST. PETER'S, HARPER'S FERRY, W.VA.

of Mr. and Mrs. Thomas Fortune Ryan, a magnificent new cathedral was completed and consecrated, whereupon the Sacred Heart parish became the Cathedral parish. The old church was then remodeled into a Sunday-school and parish hall. Mrs. Ryan also built a school, a brick, fire-proof building, accommodating about 400 pupils, which was placed in charge of the Daughters of Charity of Nazareth, Ky., for whom she likewise built a house. The diocese contributed a house for the Bishop and a separate rectory for the cathedral priests.

Father Cutler was succeeded in 1891 by Rev. J. B. O'Reilly. Father O'Reilly died on July 15, 1913, after a singularly efficient career. The parish was then placed in charge of Very Rev. Felix F. Kaup, chancellor, until the appointment as pastor of Rev. James T. O'Farrell. Father O'Farrell is also the vicar-general of the diocese. He was born at Harper's Ferry on September 15, 1850, received his education in his native town and at St. Charles' College, Ellicott City, Md., and entered St. Mary's Seminary, Baltimore, where he was ordained on December 20, 1879. He labored at Staunton about three and a half years, and in 1883 was appointed pastor of Fredericksburg, from which place he was transferred to Petersburg. He came to the cathedral in October, 1913.

Rev. John A. Kelliher, Ph.D., assistant at the cathedral, resides at the Bishop's house as private chaplain.

St. Sophia's Home for the Aged was built about 1883, chiefly from donations by Mr. Mark Downey and Mr. John Pope. It occupies a whole block, is valued at about $200,000, and is in charge of 16 Little Sisters of the Poor. There are at present 130 inmates.



ST. MARY'S, NORFOLK, VA.

The parish societies are: Holy Name (500 members); St. Vincent de Paul (50); St. Vincent de Paul, Ladies' Auxiliary (40); Ladies' Tabernacle (65); Altar and Sanctuary (60); Sacred Heart Cadets (200); local branch of the A.O.H., with the Ladies' Auxiliary.

In considering the history of this and the other parishes of the diocese, the fact should be borne in mind that the Catholics of Virginia form but 2 per cent of the total population. The parish in 1914 numbers 3500, and the value of the church property is estimated at over $1,000,000. The parish records for 1912–13 are: 150 baptisms; 45 confirmations; 40 marriages (mostly mixed).

St. Peter (Old Cathedral), Richmond, Va. — This, the mother parish of Richmond, was founded by Father DuBois in 1791, and embraced the whole city. Father DuBois had as successors: Revs. Mongrand, Michel, McElroy, Baxter, Mahoney, Walsh, Hore and Hoerner. Father Timothy O'Brien, who did more for Catholicism in Richmond than any other churchman except the bishops, built the old cathedral in 1834, and became its first pastor. In the same year he founded a school and a girls' orphan asylum. In 1907 the interior of the cathedral was remodeled, and improvements were made on the grounds. The boundaries of the parish are in the center of Richmond, between the Sacred Heart on the west and St. Patrick's on the east.

The present pastor, Rev. J. J. Bowler, who is also a consultor of the diocese and an examiner of the junior clergy, was brought up in Harper's Ferry, a little parish which has supplied a number of priests to the diocese. He studied at St. Charles' College, Ellicott City, Md., and at St. Mary's Seminary, Baltimore, where he was ordained in 1885. He was assistant at Lynchburg, and successively pastor at Manassas, Alexandria, and at Falls Church until elevated to the rectorship of St. Peter's and made vicar-general in 1899. The other priests attached to the church are: Revs. F. Joseph Magri, D.D., the Bishop's secretary, and diocesan historian, and Louis Smet, nephew of the late Bishop Van De Vyver and *defensor vinculi* of the matrimonial court, who is (March, 1914) temporary pastor of Warrentown.

The schools of the parish are: St. Peter's Boys' Academy, under the direction of 5 Xaverian Brothers, having 225 pupils; St. Joseph's Academy for Girls, with 215 pupils, in charge of 13 Daughters of Charity; St. Joseph's Orphan Asylum for Girls, with 75 children.

The parish societies are: Holy Name (300 members); St. Vincent de Paul's Conference (150); K. of C. (400) and McGill Catholic Union (200), the latter two embracing the whole city; League of the Sacred Heart (500); St. Ann's Benevolent (175); Ladies' Benevolent (100); Italian Ladies' Society (150); Tabernacle Society (110); Ladies' Sanctuary (30); Boys' Sodality (350). The parish numbers 2000. The value of the church property, including church, schools, rectory, men's home, and asylum, is $300,000.

St. Mary (German), Richmond, Va. — (*See* also Vol. I, page 53.) In 1848 the Germans of Richmond were organized into a separate parish, with Father Brauer as first pastor. He officiated in a rented house at 6th and Marshall Streets. A church was soon started at 4th and Marshall Streets, and completed by Father Paulhuber, S.J. On December 14, 1851, it was dedicated by the Bishop. In this year also Father Paulhuber opened a school for German Catholic children. The Germans in the parish then numbered seven or eight hundred souls. Father Paulhuber was succeeded in 1852 by Rev. Joseph Polk, S.J., who organized St. Joseph's Society, and also founded in the basement of the church a school for boys. In 1860 the Benedictines took charge,

Rev. Leonard Mayer succeeding Father Polk. After thirteen years of labor Father Leonard was succeeded by Father William Mayer, who died during the night of March 14, 1904, being stricken while reading the prayers of the Stations during the Lenten devotions. On December 8, 1905, St. Mary's Church, which was just remodeled at a cost of $17,000, celebrated its golden jubilee.

Very Rev. Edward Meyer, O.S.B., who succeeded Father William, is the present pastor and prior, and is assisted by Revs. James Spalding, O.S.B., and Dominic Vollmer, O.S.B. Father Meyer also attends the mission of Buckner, monthly, and stations at Meherrin and Simplicity, quarterly. St. Mary's School, in charge of 3 Benedictine Nuns, has 75 pupils.



ST. MARY'S, STAR OF THE SEA, OLD POINT COMFORT, VA.

St. Patrick, Richmond, Va. — To accommodate the Catholics in the eastern part of Richmond, Bishop McGill organized the parish of St. Patrick, and purchased four lots in 25th Street, between Broad and Grace Streets. The cornerstone of the church was laid on June 12, 1859, and the church completed and dedicated the same year. Very Rev. John Teeling was the first pastor. In January, 1865, Rev. Robert A. Andrews succeeded. On Father Andrews' death (October 27, 1867), his assistant, Rev. John Hagan, became pastor. Succeeding pastors were: Revs. Thomas Kelly (January, 1870); John Doherty (1874), who built St. Patrick's School for boys; John Tiernan; Patrick Donahoe; and Hugh J. McKeefry, the present irremovable rector. Father McKeefry is assisted by Rev. James A. Brennan, who is also chaplain to Monte Maria Visitation Convent and Academy. St. Teresa's Church, built by Father McKeefry at West Point, is attended from St. Patrick's, as is also St. John's chapel at Fair Oaks, which was dedicated in 1913. This chapel is the first Catholic place of worship erected in the South on a battlefield. There is also an extra Sunday-school in Fulton, the extreme eastern point of Richmond. The boys' school, conducted by 3 Xaverian Brothers, has 125 pupils, and the girls', by 7 Daughters of Charity, has 150 pupils. Plans are being made (March, 1914) to erect a larger girls' school.

Sacred Heart, South Richmond, Va. — The Catholics of this section (South Richmond) formerly attended St. Peter's Old Cathedral until 1901, when the parish of the Sacred Heart was formed. The church and the school are the gift of Mrs. Thomas F. Ryan. The first pastor, Rev. Thomas J. Waters, built and paid for an attractive brick rectory. His successors were: Revs. Cyril De Muynck and David F. Coleman. The present incumbent, Rev. Richard A. Drake, was previously pastor of the Sacred Heart Church, Norfolk. The school has an attendance of 75 pupils, under the charge of 2 lay teachers. The parishioners number 600.

St. Benedict's Chapel, West End, Richmond, Va. — This parish was separated from that of the Sacred Heart in 1911. It is in charge of Rev. Charles Rettgar, O.S.B., who is assisted by the Fathers from the Benedictine College within which the chapel is situated. A handsome church nearby is contemplated at an early date.

The Benedictine College gives a military, classical and commercial education. Its officers are: Right Rev. Leo Haid, D.D., Vicar Apostolic of North Carolina, president; Very Rev. Edward Meyer, vice president and treasurer; Revs. Charles Rettgar, secretary and prefect of studies; William Regnat, Raphael Arthur, Mark Cassady and Richard Graz, professors; and Major Joseph La Masurier, military instructor. The college, although a new institution, has 75 students. St. Gertrude's convent school, within the parish limits, was opened in 1913 in charge of the Benedictine Sisters, and has 30 pupils.

St. Joseph, Richmond, Va. — Previous to the erection of St. Joseph's Church, the evening services for the colored people of Richmond were held in St. Peter's. The Josephite Fathers, founders of the mission, collected funds throughout the United States, and the alms of the poor

substantially helped to maintain this mission and its dependencies. The church property comprises one-half city block on North 1st Street, near Jackson. The church, the first Catholic church in Virginia for colored people, was dedicated on



ST. PAUL'S CHURCH, PORTSMOUTH, VA.

November 22, 1885, by Bishop Keane. It is of brick in the Gothic style, seats 400, and cost $8000.

The beautiful stained-glass windows were erected as memorials of the different stages of Catholic growth among the colored race. That of St. Paul the Apostle commemorates the founding of the mission itself, when there were but three colored Catholics in Richmond; another commemorates Aunt Emily Mitchell, the first colored Catholic of Virginia; the window in commemoration of Rev. Augustine Tolton, the first colored priest in America, symbolizes the desire of the Church to have every race taught and guided by its best men, who are the most fitted to cope with the peculiar trials of their race and environment. Other windows commemorate Mother Catherine Drexel; Rev. Dominic Manly, S.S.J., the first rector of the Epiphany Apostolic College, Baltimore, whose alumni have in him their most hallowed memory; Father De Ruyter, a Belgian priest, who spent his life in the endeavor to elevate the condition of the colored race in America, establishing St. Joseph's Industrial School, Clayton, Del., to train Catholic colored boys in useful crafts and make them self-reliant; and Mother Mary Stephen, O.S.F. A beautiful window invites the grateful prayers of the colored people for the deceased helpers of St. Joseph's (now St. Anthony's) Union of Virginia. The window of St. Matthias was erected in memory of Mrs. Drexel Smith, who, besides other benefactions, gave the Epiphany Apostolic College to the Josephites for the training of young men to the colored apostolate. The window commemorating the foundation of the Oblate Sisters by Father J. H. Joubert, S.S.J., speaks the grateful thanks of the Josephites to the Sulpicians, who may truly be called the foster-fathers of the negro apostolate. The Stations of the Cross were erected to the memory of the archbishops of the United States.

When the Josephites began their mission in Richmond the need for a Catholic school impelled the Bishop to throw open the basement of the cathedral for this purpose. In 1887 a small brick school was erected near the church by Rev. P. F. Fahey, the first pastor, and was entrusted to three Franciscan Sisters from London — Mother Alphonsus, Sister Leonard and Sister Dominica. Two Franciscan Sisters have charge also of the 45 children in the kindergarten. This kindergarten was erected in 1904 at a cost of $4000, which sum was contributed by Mother Catherine Drexel and Mrs. Robert Collier. Every Monday evening the Sisters preside at the Young Women's Sewing Guild. On September 24, 1910, the old school was replaced by a much larger building, which cost $40,000, and was called the "Van De Vyver College", after Bishop Van De Vyver, the great friend of the mission. It is the only one of its kind for negroes in the United States, and has 340 pupils in charge of the Josephites, Franciscan Sisters and a corps of lay teachers. Rev. L. J. Welbers opened in 1894 the Holy Innocents' Foundling Asylum, where abandoned colored children are cared for until transferred to the Blessed Sacrament Sisters at Rock Castle. The old colored people are well cared for by the Little Sisters of the Poor.

The church possesses a relic of St. Anthony, for the reception of which a shrine was erected by Rev. Thomas B. Donovan, who became pastor in September, 1896. The Tuesday evening devotions draw the Saint's clients from every section of the city, and the fame of the shrine has spread beyond Richmond, many petitions being received from every section of the country. Pilgrims from far and near participate in the annual June novena. St. Joseph's Church is the seat of St. Anthony's Union, and is affiliated with the Archconfraternity of St. Anthony in Rome. The other societies in the church are: Sodality of the Blessed Virgin; the Confraternity of the Sacred Heart; the Knights of St. Benedict, who have their clubrooms on mission property.

To-day the hostile feeling of the majority of the colored people towards things Catholic has largely disappeared. Since the advent of the Josephites over 1600 converts have been made. The Fathers are daily visitors to the almshouse, a fruitful

source of conversions. Every Sunday one of the Fathers conducts services in the penitentiary for the white and colored convicts.

From this mission center have sprung the mission stations of Jarratts, Columbia, Keswick, Cartersville, and Howardsville. Mass is said in each place once a month. Each station has its church and school, fully equipped. For several years after the establishment of the Norfolk and Lynchburg colored missions, the priests at these points were assisted and the schools maintained by St. Joseph's.

Rev. O. N. Jackson, who succeeded Father Donovan, remained for two and a half years; Rev. Joseph Butsch administered the parish until 1902. Under the administration of Rev. Charles F. Hannigan, Father Butsch's successor, remarkable progress has been made. A new rectory, costing $10,000, was erected, besides other improvements mentioned above. Father Hannigan is assisted by Revs. James B. Albert and Francis J. Tobin. The value of the church property of the Richmond mission and its dependencies is as follows: St. Joseph's Church, $30,000; convent, $20,000; asylum, $15,000; school and hall, $40,000; rectory, $15,000; servant girls' home, $21,000; kindergarten, $4000; Jarratts, $8000; Columbia, $5000; Cartersville, $4400; Keswick, $2000; Howardsville, $4000. Up to 1914 the records show approximately: 1700 baptisms; 370 deaths; 300 confirmations; 200 first communions; 60 marriages.

St. Mary, Alexandria, Va. — This territory was formerly called Belle Haven, but this name was later changed to Alexandria, in honor of the family of this name who were large landowners in this section. Mass was said at Alexandria as early as September, 1772, by a Jesuit. St. Mary's is one of the oldest churches in the diocese. The first building was on the site of the present cemetery. The ground was donated on March 17, 1788, by Colonel Hooe, an intimate friend of George Washington. The parish was organized in 1788, and a frame church was built on the lot mentioned at the extreme end of Washington Street. The parish included all the country between Alexandria and Washington, D.C., and extended into Fairfax, embracing Fairfax Courthouse and Falls Church. The first organist was Miss Fannie Fitzgerald, a daughter of Colonel Fitzgerald, aide-de-camp to Washington. A Jesuit from Georgetown University held services twice a month. Father Neale, S.J., the first resident pastor, was succeeded by: Revs. Anthony Kohlman, S.J.; Roger Baxter, an English Jesuit, who became permanent pastor in 1814; and J. W. Fairclough, a secular priest from England. Father Fairclough in 1831 bought a small building from the Quakers, and on its site he began the erection of the brick church. During the pastorates of Fathers Kroes and Blox the church was enlarged, and during the pastorate of Rev. Denis O'Keane, S.J., two wings were added. It now seats 1100. Father O'Keane also built the rectory, and the Young Men's Sodality Lyceum, which contains an auditorium, reading-rooms and gymnasium. The rectory cost $5000.

In 1891 the Jesuits handed the church over to the Bishop of Richmond, who appointed Rev.



ST. ANDREW'S, ROANOKE, VA.

Henry J. Cutler to the pastorate. Father Cutler was born in 1849 at Waterford, Ireland. He studied at St. Patricks College, Maynooth, and was ordained for the Diocese of Richmond by Bishop Moriarty in the cathedral at Killarney in 1871. He came to Virginia in the same year. During his pastorate he enlarged and greatly improved the church at a cost of $36,444. His assistants are Revs. L. J. Kelly and F. J. Lucke. Plans are being made for the erection at Alexandria of a church for the colored Catholics and for one at Del Rey in the suburbs of the city.

St. Mary's parish has a school which cares for 285 white children, and in addition a school for colored children with 50 pupils. Both under the direction of the Sisters of the Holy Cross from St. Mary's, Indiana; these Sisters also conduct the Academy of St. Mary, which has 300 pupils.

The parish societies are: Young Men's Sodality (120 members); League of the Sacred Heart; Holy Name; Sodality of the Blessed Virgin; Children of Mary; and local branches of the A.O.H. (160), K. of C. (100), Daughters of Isabella, and St. Vincent de Paul. The congrega-

tion numbers about 1400 souls, and is increasing through immigration, principally from Ireland, natural growth and from not a few conversions. The parochial property, including the cemetery which existed from the foundation of the church, is valued at about $100,000. The parish records for 1913 show: 80 baptisms (16 adults); 16 marriages; and 17,400 communions.

St. Joseph, Bristow, Va. — The Catholic history of Bristow dates from January 10, 1687, when King James granted a township of 30,000 acres for the free exercise of the Catholic religion. The town bears the name of one of the grantees. In 1893 the Benedictines of Maryhelp Abbey were offered an extensive tract of land for the foundation of St. Joseph's Institute, an industrial home for boys and girls (*see* Vol. 1, page 53). St. Joseph's Church, a wing of the institution, was dedicated on July 17, 1894, by Bishop Van De Vyver, but a larger building was begun in November, 1898, and dedicated on May 11, 1899.

Very Rev. Julius Pohl, O.S.B., the first and present pastor, was born in Cincinnati on February 9, 1857, but spent the greater part of his life at Richmond, to which city his parents came in 1859. He attended St. Vincent's College, where he was professed as a Benedictine in 1875. Ordained in 1880 by Bishop Keane, he served on missions until 1884, when he was appointed director of St. Mary's College, Belmont. In 1894 he was sent to found St. Maur's Priory and St. Joseph's Institute at Bristow.

There is no parochial school. The Sisters of St. Benedict (39 in the convent) conduct St. Edith's Academy (75 pupils) and St. Ann's Institute for friendless girls (20). St. Joseph's Institute has 85 pupils. The professors, John Smith (president) and Boniface Bauer, also assist in the parish work. The parish numbers about 200 souls, and the parish property is worth about $40,100. The parish societies are Sodality of the Blessed Virgin and the League of the Sacred Heart.

Holy Paraclete, Charlottesville, Va. — The first Mass in Charlottesville was celebrated in the home of Mr. P. Paoli by Rev. Father Andrews. Mass afterwards was said in the town hall at intervals by Fathers Bixio, Weed and McVerry. Charlottesville was also attended by Rev. D. Downey of Staunton. One of the parishioners, Martin Tracy, donated 75 acres of land, which was disposed of for $1300, and this with the donations of several other Catholics made the fund from which the church was completed on July 25, 1880, by Father McVerry, pastor of Staunton, of which Charlottesville was a mission. Father John J. Massey was appointed pastor of Charlottesville in October, 1898, and he made many improvements in the parish during his short stay. His successor, Father Edward J. Walsh, renovated the church. Rev. Timothy J. Crowe, who took charge in 1902, built a pretty little rectory. Rev. Thomas A. Rankin, formerly of the Misson Band and later in charge of the Oak Ridge mission, was appointed pastor in October, 1913. Father Rankin is also an examiner of the schools.



ST. FRANCIS' CHURCH AND SCHOOL, STAUNTON, VA.

The societies established in the parish are: Sacred Heart (30 members); Sodality of B.V.M. (31); Sanctuary (16); Holy Name (15). The local branch of the K. of C. has 7 members. In 1913–14 the congregation numbered 210. The missions attended are: Culpepper (57 souls); Gordonsville (24); Scottsville (10); Orange Court House; and New Canton.

St. Charles Borromeo, Clarendon, Va. — Bishop Van De Vyver founded this parish in June, 1909, to embrace the village of Clarendon and the surrounding country in Alexandria County for about 40 sq. miles, and appointed Rev. Frederick P.

Lackey to organize the parish. Father Lackey was born at Lynchburg, Va., on September 14, 1874; he studied at St. Charles' College, Ellicott City, Md., and was ordained at St. Mary's Seminary, Baltimore, on June 21, 1904. He was assistant at St. James' Church, West Falls Church, Va., for three years and at St. Paul's, Portsmouth, for two years.

Mass was first said in the Knights of Pythias' Hall, which was rented for a year and a half. Charles Rauscher, of Washington, donated the site for the church, and Michael Meister drew the plans as his donation. On September 26, 1910, the cornerstone was laid by the Apostolic Delegate (afterwards Cardinal) Diomede Falconio, who also dedicated the church on March 26, 1911. It is a brick structure in the Gothic style, with a seating capacity of 350, and is the only Catholic church in Alexandria County. It cost $7000, and since November, 1912, is free from debt. As there is no rectory, the pastor lives in two rooms adjoining the church.



ASSUMPTION CHURCH, KEYSER, W.VA.

In 1914 the congregation numbered 450. Father Lackey also attends the U. S. Cavalry Station at Fort Meyer, Va., saying Mass there every Sunday for the 100 Catholics at the Fort. In 1913, the parish records show: 33 baptisms; 64 confirmations; and 10 marriages.

St. Joseph, Clifton Forge, Va. — Rev. W. Gaston Payne, pastor of St. Joseph's, is also the organizer of the first Virginia missionary band. He bought and remodeled the Methodist church at Covington, and Bishop Van De Vyver dedicated it in 1908. Father Payne also attends the missions at Hot Springs and Lowmoor, and the stations at Backbone, Eagle Rock, Milboro, Moss Run and Mountain Grove. The parish statistics for 1913 are: 563 souls; 16 baptisms; 8 marriages.

Sacred Heart, Danville, Va. — The date of the foundation of this parish is uncertain. Father McGurk said the first Mass here in a tailor shop on Main Street about 1870. The church was built by Father Janssens of Richmond (afterwards Archbishop of New Orleans), mostly from funds obtained from the Society for the Propagation of the Faith in France. Fathers Drake and McCarthy were also pastors until the Catholic population became transient, when the mission was attended principally from Lynchburg about once a month. In 1906, however, the parish was re-established as the headquarters of the Virginia Apostolate, with Rev. Thomas E. Waters as pastor. The Catholic population here has only recently begun to increase. There is no school. Rev. John W. Lynch, the pastor, also attends Barnesville, South Boston, Virgilina.

St. Mary, Star of the Sea, Fortress Monroe, Va. — The parish is in Elizabeth City County. The date of its foundation is uncertain, but the cornerstone of the old church was laid on August 9, 1860. Rev. J. Plunkett of St. Paul's, Portsmouth, visited it until the outbreak of the Civil War, during which it was attended at various times from Norfolk by Fathers Ferren, O'Keefe, J. Doherty, H. J. Cutler and J. P. Hagan. The latter was first resident pastor, and began building a rectory, which his successor, Rev. P. J. Hasty, completed in 1877. Succeeding pastors were: Revs. T. J. Murray; T. J. Mercer, came in 1886 and died in 1901; W. A. Fallon, who erected a church of blue granite; and Thomas J. Wilson, who took charge in 1908. He is also chaplain at the Soldiers' Home and attends Hampton.

Father Wilson was born in County Cavan, Ireland, on October 21, 1848; and ordained in All Hallows' College, Dublin, on June 24, 1872. He became pastor of St. Joseph's, Petersburg, Va., in 1873, and built there a church and school. Later, when he was stationed in the Valley of Virginia, he built churches at Charlestown, Shepherdstown and Middleburg. He also built a church at Ashland, Va., paid off a debt of $14,000 on the Church of the Sacred Heart, Norfolk, and made further improvements there as well as at the Churches of the Assumption, Keyser; St. Vincent's, Newport News; and St. Joseph's, Martinsburg. During the first five years of his pastorate at Fortress Monroe he paid off $20,000, the greater part of the church debt. In addition, he is chaplain at the Soldier's Home and attends Hampton.

A college, founded in 1898 within the parish, is conducted by 14 Xaverian Brothers, and has about 60 boarders and 110 day scholars. Rev. Michael J. Ahern is chaplain. The Catholic population of

the parish is about 1000, and the combined value of church and rectory about $30,000, with a funded debt of $7000. The societies are the Sanctuary (100 members) and the Catholic Club (75).

St. Mary of the Immaculate Conception, Fredericksburg, Va. — The Catholic history of this region goes back to a Jesuit settlement on the Rappahannock River in 1570. (*See* General Article.) The parish embraces eleven counties (4000 sq. miles) in the State of Virginia along the Potomac River, but has a Catholic population of only 500. On January 27, 1858, Bishop McGill laid the cornerstone of the church, and dedicated the building on March 20, 1859. It is a neat brick structure with a seating capacity of 250. During the Civil War the church was used as a hospital, and the altars and pews, which had been removed, were not replaced until several years later. The $500 awarded by the Court of Claims for damages have not yet (1914) been paid. The church was for a time attended by missionaries from Richmond, several of whom attained high rank in the hierarchy, as Archbishop Kain, Bishop Becker and Bishop Van De Vyver. The first resident pastor, Rev. Hugh J. McKeefry, was appointed in 1870. The rectory, which was purchased by Father McKeefry, having been burnt, Father Tiernan built a neat brick one next to the church. Fathers J. T. O'Farrell, C. E. Donahoe, J. Kenefeek, C. De Muynck and D. F. Coleman made many improvements, the latter adding a large brick sacristy, a belfry and three altars. His successor, Rev. Joseph M. Perrig, a native of Switzerland, who was ordained by Cardinal Gibbons on June 21, 1902, enlarged the rectory, installed a heating plant in the house and church and added stained-glass windows. He died on December 13, 1913, and on account of a shortage of priests, no successor has been (March, 1914) appointed, the parish being temporarily attended from Washington.

The estimated value of the church property amounts to about $30,000. Mass is said at regular intervals in small churches at Kilmarnock, The Hague, Colonial Beach, Ashland and Woodslane. A considerable number of stations are also visited. All the churches, thanks to benefactions, are free from debt, and are kept in good condition. The last-named chapel is the gift in part of the Catholic Church Extension Society of the United States of America. Its erection became necessary on account of the immigration into Caroline County of a number of Slavish and Polish families. Although it requires three days or more for the priest to reach some of these stations, yet it is seldom that a parishioner dies without the Sacraments. While the people are mostly poor, they support the church as best they can — no easy matter with so many chapels to be maintained by so small a community. There are at present no Catholic schools in the parish. Among the eminent Catholic parishioners are the descendants of Betty Washington and Fielding Lewis.

Holy Cross, Lynchburg, Va. — The first Mass said in Lynchburg was celebrated by Rev. Dr. Samuel Cooper in 1829. In 1843 Bishop Whelan appointed as the first resident pastor Rev. Daniel Downey. His successors were: Fathers O'Donoghue, who died in December, 1845; Edward Fox (1846 until his death in 1850), who attended Wytheville and was one of the great missionaries of Virginia; Thomas Mulvey (1850–55); James McGovern (January, 1856); Oscar A. Sears (1857 until his death in 1867), a convert; Michael Ferren (died 1869); James J. McGurk, who built the present church, rectory and Sisters' house, and who during his 40 years' pastorate was a power in the upbuilding of the Church; and Edward M. Tearney, who took charge on January 1, 1910. Father Tearney is an irremovable rector, an examiner of the junior clergy and treasurer of the Clerical Fund Association.

The first pastor built in 1843 a large brick church. This was later turned into a school. The roll in 1914 shows an attendance of 185 pupils in charge of 5 Daughters of Charity. Rev. Cyril De Muynck, for many years a zealous assistant, died in 1914, and there is no available priest to take his place. The missions at Bedford and Amherst are attended by Father Tearney.

St. Francis de Sales, Lynchburg, Va. — This parish was founded but a comparatively short time ago by Bishop Van De Vyver for the colored people. There is a church, rectory and a school. The school has an attendance of 44 pupils in charge of 2 lay teachers. The several priests who labored in the parish were after a short stay transferred to larger fields. Rev. Joseph Dubé, S.S.J., the present incumbent, is engaged in making improvements, and is fast building up the parish. In 1913 he received two beautiful altars, one from Mr. J. J. Morrison of Lynchburg, the other in memory of Mr. Frank McCarron, a prominent Catholic, recently deceased.

Sacred Heart of Jesus, New Bohemia, Va. — This, the first Bohemian church erected in the diocese, was built in 1906 through the indefatigable labors of Rev. John Konicek. Father Konicek died in 1912, after having organized his parish on a permanent and solid basis. He also constructed a rectory and a school. The roll of the latter shows 50 pupils in charge of 2 lay teachers.

The Church of the Sacred Heart of Mary in Dinwiddie County, likewise built by Father Konicek, is attended from New Bohemia. For more than a year after Father Konicek's death, the Bohemians were attended weekly from Petersburg or Richmond. In October, 1913, Rev. Leo F. Stefl was appointed the second pastor of the Bohemian colony.

St. Vincent de Paul, Newport News, Va. — This parish was established in 1889 with Rev. Charles E. Donahoe as pastor. Rev. Thomas J. Wilson, pastor in 1903, introduced the Xaverian Brothers and the Sisters of Charity of Nazareth, Ky., to conduct the schools. The latter are the gift of

Mrs. Thomas Fortune Ryan. Rev. Joseph Frioli, who succeeded Father Wilson, was in turn replaced by Revs. T. E. Waters and D. F. Coleman. Father Coleman is preparing for the erection of a handsome and commodious church. His assistant is Rev. J. J. Massey.

The parish numbers about 1500. In 1913 there were 57 baptisms and 11 marriages. St. Vincent's Academy for girls is in charge of 5 Sisters of Charity, and has 200 pupils; the boys, 125 in number, are under the charge of 4 Xaverian Brothers. Stations at Williamsburg and Smithfield are attended quarterly.

St. Mary of the Immaculate Conception, Norfolk, Va. — This parish is the oldest Catholic colony in a territory which may be justly claimed as the second oldest foothold of the Church in the United States, since it was not far from Norfolk that the earliest Spanish missionaries in Virginia landed with De Ayllon in 1526. As early as 1687 two priests, Fathers Edmonds and Raymond, were arrested in Norfolk County for saying Mass and marrying a couple; but it was not until the landing of Father DuBois in 1791 that there really began to be a Catholic Church in Norfolk. The first church was begun some time prior to 1799 by Rev. James Michael Bush, and was completed a year later by Rev. Leonard Neale: it was further improved in 1803 by Rev. Michael De Lacy. In 1820 the Catholics of Norfolk forwarded a petition to Rome for the erection of Virginia into a diocese.

The records of the Church in Norfolk prior to 1842 are meager, but it is known that a chapel, probably the one erected by Father Bush, was built in Bermuda Street near the old Cornick property. Even during the past quarter of a century laborers digging foundations have found skeletons of persons buried in the old churchyard. In 1803 it is stated that Rev. Michael De Lacy, an Irish priest, found in Norfolk a flock of less than 40 families, a debt of $600 on the church, and general indifference among the people. After the departure of Bishop Kelly in 1822 there is a gap until 1831.

Among the early priests stationed here Rev. Samuel Cooper seems to have made the greatest impression. He was born in Norfolk in 1769, and in early life followed the sea. While in Paris in 1807 a serious illness turned his thoughts to Catholicism, and he became a priest, entering the Seminary in Baltimore in 1809. He spent several years in travel and study, and was ordained on August 15, 1819. He was a man of great learning and eloquence, and did much for the Church in Virginia. There is no record of the length of his pastorate, but his successor was probably Father F. Van Horsigh, who built a new church, and is remembered by old residents with affection. The church, a small brick building, stood at the corner of Holt and Chapel Streets. In 1833, Rev. A. L. Hitzelberger, a man of great learning and a renowned speaker, succeeded Father Van Horsigh. He built St. Patrick's Church in Holt Street, and introduced the Sisters of Charity for his academy for girls. The coming of the Sisters caused considerable stir in non-Catholic circles, and some of the ministers preached sermons against them, inquiring about "the nameless women who asked that the children of the city be given over to them for instruction." In reply to the critics Father Hitzelberger told the story of the Sisters of St. Vincent de Paul to an audience which tested the capacity of the church, and after that there were no more sermons on the subject.



REV. WM. F. STADELMAN, C.S. SP.
HOLY CROSS MISSION,
ROCK CASTLE, VA.

In 1852 Father Hitzelberger was succeeded by Rev. Matthew O'Keefe. Father O'Keefe was born on May 11, 1828, in Waterford, Ireland. He was lent to Virginia by the Maryland Diocese. During the terrible yellow fever of 1855, he showed rare heroism, and not only visited the sick, but literally dug graves with his own hands. He did not confine himself to Catholic sufferers, but his services were at the call of all, regardless of race or creed. One of his closest friends and co-workers was Rev. George D. Armstrong, a Presbyterian clergyman, and it is said that they had a compact to the effect that if the pestilence caused the death of one, the survivor would bury the victim. This, however, was happily not necessary, as both were destined to a ripe old age. The yellow fever took fearful toll of St. Patrick's congregation, fully one-third falling victims, and the new cemetery had nearly as many graves as the church had living members.

Before the parish recovered from this calamity, the church was destroyed by fire on December 8, 1856, and only three walls were left standing. Under the leadership of their heroic priest, however, the parishioners not only rebuilt St. Patrick's, but within two years erected the Church of St. Mary, with which, as its founder and first pastor, Father O'Keefe's career was thereafter connected for many years. In this same year he founded St. Vincent's Hospital, which was placed under the care of the Daughters of Charity. From 1858 to 1874 his main object was the payment of the heavy debt of $50,000. When all but $10,000 had been paid he decided to start a parochial school for boys, and in 1882 invited the Christian Brothers to take charge. At one time Father O'Keefe conducted a college for young men aspiring to the priesthood, and seven students were ordained at the altar of St. Mary's. The college occupied the site of the present Catholic school for boys, and it was the dream of its founder that it might become a great seminary.

A man of remarkable intellectuality and militant spirit, Father O'Keefe was popular among all classes of people, and when St. Mary's held the



REV. HENRY J. CUTLER, ST. MARY, ALEXANDRIA, VA.



REV. W. GASTON PAYNE, ST. JOSEPH, CLIFTON FORGE, VA.

fiftieth anniversary, the following comments appeared in "The Ledger-Despatch":

"Father O'Keefe was one of the great souls of that awful period in Norfolk's history known as the Yellow Fever Year, which dreadful scourge swept over this city and section in 1855, when he and many others proved themselves the most heroic of heroes. It is said that he gave himself to the care of the people regardless of denominational lines.

"During the War between the States (1861–65) he was an enthusiastic sympathizer with the Southern Confederacy, and was the chaplain of one of the Southern regiments. On one occasion after the War, en route to Baltimore, and while passing Old Point, he was informed by Dr. Cooper, medical officer at Fortress Monroe, that two sailors were dying with yellow fever on a French warship lying in Hampton Roads. Father O'Keefe went to the poor fellows and remained with them until they died, and then buried them on the beach at Sewell's Point. About a year afterwards, at the request of the French Government, he had the bodies of the sailors disinterred and sent to France. Subsequently France presented him with a beautiful gold watch, suitably inscribed; this watch was his passport in France during the Franco-Prussian War, gaining for him every courtesy that he could have desired."

In 1887 Father O'Keefe was recalled to the Maryland Diocese, where he died on January 28, 1906. His successor, Rev. John J. Doherty, was also born in Waterford, and had been Father O'Keefe's assistant from 1869 to 1872. From 1872 Father Doherty served at Warrenton, Va., and in 1874 he went to St. Patrick's in Richmond, where he remained until his return to Norfolk. He re-organized the Norfolk school, and in 1891 introduced the Xaverian Brothers, as the Christian Brothers were forced to give up the school some years earlier. The last vestige of debt was removed from the parish, and in 1900 the church was consecrated by Bishop Van De Vyver. Its golden jubilee was celebrated on December 13, 1908. Father Doherty made many improvements in the parish, including the building of a costly rectory and of a boys' school and high school to replace the old one which had been burned in 1912. His assistant, Rev. Edward J. Walsh, is one of the school examiners. Rev. Phillip Brennan is pastor of the Italians and also attends each Sunday the mission of Berkeley.

St. Mary's Male Academy, in charge of 5 Xaverian Brothers, has 225 pupils; St. Mary's Female Academy has 259 pupils under the charge of 11 Daughters of Charity. St. Vincent's Hospital, conducted by 24 Daughters of Charity, is within the parish. About 4000 patients are annually treated in the hospital proper, and about 13,000 in the free dispensary. The chaplain is Rev. Edward J. News, C.M. The congregation numbers some 2200 souls. In 1913 there were 87 baptisms and 22 marriages.

Sacred Heart, Norfolk, Va. — This parish was formerly part of St. Mary's, but was erected into an independent parish in 1894. The pastors in charge were: Revs. F. X. McCarthy, the first pastor, who built the church; Thomas J. Wilson; Richard A. Drake; and Thomas E. Waters, the present incumbent, who is also a diocesan consultor. Father Waters purchased a large tract of land, in the fashionable section known as Ghent, and intends to erect a church, rectory and school as soon as he sells the old church property. His assistant is Rev. Augustus Halbleib. With the mission at Lambert's Point, the parish numbers 950 souls, and is rapidly increasing in membership and importance. During 1913 there were 57 baptisms and 13 marriages.

St. Joseph, Norfolk, Va. — This church, formerly a mission of Norfolk, established by the Josephites, has its resident priest, church, convent, and school. The pastors in charge were Revs. Charles F. Hannigan and Edward J. Houlihan. Rev. Joseph Wareing, S.S.J., is the present incumbent. The school is in charge of 6 Franciscan Sisters, and has 260 pupils. There are schools also at Portsmouth (50 pupils in charge of lay teachers) and at Barboursville (80 pupils in charge of lay teachers).

Our Lady of Lourdes, Oak Ridge, Va. — This little church, or chapel, is situated in Nelson County on the Virginian estate of Mr. Thomas F. Ryan. Rev. Thomas A. Rankin, who had charge of the post for several years, was transferred to Charlottesville in October, 1913. His successor, Rev. William A. Fallon, officiates weekly, and has his headquarters some 30 miles distant at Lynchburg, with the priests of Holy Cross Church. The chapel of Our Lady was built and is maintained through the generosity of Mr. Ryan for the benefit of the few scattered Catholics of Nelson County.

St. Joseph, Petersburg, Va. — In 1820, when St. Joseph's parish was organized, the congregation numbered 50 souls. Mass was first celebrated in a room on the corner of Short Market and High Streets. Priests from Baltimore and later from Richmond, the most prominent being Father

Timothy O'Brien who built the first church in 1841, attended the congregation until 1842, when Rev. S. A. Bernier was appointed first resident pastor. The church was dedicated in this year. Rev. David Whelan, brother of Bishop Whelan, succeeded in 1848, and during his pastorate built the rectory, the subscription for which was taken up by W. E. Hinton, who afterwards became a convert. During 1849–50 there was no resident pastor, but the wants of the congregation were attended to by priests from Portsmouth. Rev. Joseph Dixon took charge in 1851, and was succeeded by Revs. A. L. Hitzelberger (1853); Thomas Mulvey (1856), who resided at Richmond during the absence of Bishop McGill; G. Vanderplas, who attended the parish (1869–70) during Father Mulvey's stay at Richmond; T. J. Wilson (1873); William B. Hanley (1884); and J. T. O'Farrell (1885). In 1913 Father O'Farrell was appointed vicar-general and transferred as pastor to the cathedral at Richmond. In October, 1913, Rev. Martin J. Haier, formerly an assistant at the cathedral, was appointed to Petersburg as pastor.

On January 17, 1876, St. Joseph's parochial school was opened with four Daughters of Charity of St. Vincent de Paul in charge, and in this year also the Catholic cemetery was purchased and dedicated. In 1885 a school for colored children was opened under the direction of a lay teacher, but two years later was transferred to the charge of the Sisters. At the celebration of the fiftieth anniversary of the dedication of St. Joseph's, it was decided to erect a new church. Accordingly, on July 1, 1894, Bishop Van De Vyver laid the cornerstone, and two years later dedicated the imposing church, whose erection is due to the energy of Father O'Farrell. It is an unusually pure example of Gothic architecture, in stock brick trimmed with Dinwiddie granite. The cost amounted to $35,000. The stained-glass windows were donated by Henry Bissett of Baltimore, Mr. and Mrs. Henry D'Alton, Mrs. Alden Dunn, Mrs. Thompson, Henry Roper, Mr. Griffin, Mrs. J. Reagan, Margaret Tucker, Mrs. John J. Hanrahan, and the altars by the Children of Mary (Blessed Virgin's), children of the parish (St. Joseph's), and Father O'Farrell, who donated the main altar in memory of his family.

The stations attended from Petersburg are: Blackstone, Burkeville, Crewe, Emporia, Farmville, Waverly and Wellville.

The congregation at St. Joseph's numbers 600 souls. In 1913 there were in the parish: 11 marriages; 26 baptisms; 8 deaths; 48 confirmations; 52 first communions; and 4300 communions.

St. Paul, Portsmouth, Va. — The church history of Portsmouth is nearly coeval with that of Norfolk, where the faithful of this parish first attended Mass. Later a church was erected. During the yellow fever of 1855 Rev. Francis Devlin of Portsmouth proved a martyr to duty. (*See* General Article.) Father Devlin was succeeded by Rev. Joseph Plunkett, who won fame during the Civil War as chaplain to the soldiers in Tidewater Virginia. Twice was the Portsmouth church destroyed by fire. The present stately granite one was built at a cost of $125,000 by Rev. Thomas J. Brady, who took charge in 1870. The building was just completed when Father Brady's death occurred and plunged the whole city in mourning. Rev. Charles E. Donahoe, successor to Father Brady, completed in 1913 at a cost of $25,000 a granite rectory to match the church, and remodeled the old rectory as a house for the Brothers.



REV. JOHN W. LYNCH, SACRED HEART, DANVILLE, VA.



REV. W. A. O'HARA, ASSUMPTION, KEYSER, W.VA.

The boys' school, in charge of 6 Xaverian Brothers, has an attendance of 285 pupils; the girls, in charge of 8 Daughters of Charity, number 245. Father Donahoe and his assistant, Rev. William A. Gill, attend the missions of Bower's Hill and Suffolk and the station of Claremont. The Portsmouth congregation numbers some 2400 souls. In 1913 there were 40,000 communions.

St. Andrew, Roanoke, Va. — The few Catholics living in Big Lick, now Roanoke, were without religious services until November, 1882. The territory had been included in Lexington parish from 1879, but the mission was too vast to allow Rev. J. W. Lynch, the priest in charge, to visit Big Lick. By 1882, however, this village had developed into the thriving town of Roanoke, and on November 19 of that year Father Lynch said Mass in it, using a railway passenger coach as a place of worship. Soon afterwards H. B. Austin of the Roanoke Land and Improvement Company offered a site for a Catholic church. Mass was said in the railway coach and in Rorer Hall until September 23, 1883, when the church was opened. Bishop Keane dedicated it on October 28, 1883, and Father Lynch continued to attend it as a mission. A Sunday-school with five pupils was next opened, and was taught by William A. Carr. By 1885 the debt of the church was so decreased that Father Lynch felt justified in adding to the church property, and accordingly bought adjoining land. This addition gave the parish a tract of 12.83 acres.

In 1886 the congregation petitioned for a resident pastor, and the Bishop, hampered by scarcity of priests, in order to gain time, replied: "Build a



REV. WM. A. MCKEEFRY,
ST. JOSEPH, MARTINSBURG, W.VA.



REV. JOHN J. DOHERTY,
ST. MARY, NORFOLK, VA.

house and I will give you a priest." The house was completed in 1887, but not until November 19, 1889, did Father Lynch take up his permanent residence in Roanoke. Soon after his arrival 104 acres were bought, and on January 21, 1897, the parish was free from debt. By this time the congregation had increased enormously and a new church became a necessity. Work was begun under the supervision of Mr. John Garry, and in 1902 the graceful edifice of brick and Ohio sandstone, situated on the summit of a hill, was completed. The parish owns a cemetery 104 acres in extent, over eighteen acres in the city proper, a hall, schoolhouse, orphan asylum, rectory and a church. To the efforts of two men, one a Protestant, P. L. Terry (deceased), and Cornelius O'Leary, the parish owes the acquisition of its property. The latter was the direct cause of the purchase of the cemetery, part of which was his gift. The day-school, which was opened under the care of Mrs. Junius McGehee and Miss White, was taught by lay teachers until 1893, when it was entrusted to the Sisters of Charity of Nazareth. The attendance in 1914 is 275 under 10 Sisters. The orphan asylum founded in August, 1895, was also entrusted to the same Sisters. In 1912 there were 3 Sisters in charge of 33 boys. The congregation numbers 2300. Rev. James E. Collins, who succeeded Father Lynch in 1910, made various improvements to the church property. Owing to a shortage of priests within the diocese and the consequent overwork of those available, Father Collins died a premature death in 1912. His successor, Rev. Joseph Frioli, a diocesan consultor, is assisted by Rev. James Gilsenan, to whom has been also entrusted the work of forming a new parish.

Holy Cross Mission, Rock Castle, Va. — Powhatan and Goochland, the banner counties of Central Virginia, form the territory of this mission, which is in charge of the Fathers of the Holy Ghost. This section was first visited by Rev. John Teeling, D.D., of Richmond, during the Civil War, and later by Rev. Michael F. Dinneen, S.S., D.D. Rev. William S. Healy, C.S.Sp., the first pastor (1895–99), was succeeded by Rev. Cyril De Muynck of the diocesan clergy (1899–1903), and Rev. William F. Stadelman, M.A., C.S.Sp., the present pastor. The latter born was at Pittsburgh on February 12, 1869, and graduated from Pittsburgh College in 1892. He pursued his philosophical and theological studies in France, and was ordained on February 2, 1898, in Philadelphia by Archbishop Ryan; on the same day he made his vows in the Congregation of the Holy Ghost at Cornwells, Pa. His first Mass was chanted at the mother-house of the Sisters of the Blessed Sacrament for Indians and colored people. He was appointed a professor at his Alma Mater at Pittsburgh, and directed the junior scholasticate until June, 1903, when he was placed in charge of the Rock Castle Mission. He is the author of "Eucharistic Soul Elevations", "Sparks of Truth" and other writings. In the fall of 1908 he lectured on agronomy in leading southern schools; Rev. Charles A. Leroux, C.S.Sp., is assistant pastor.

St. Emma's Industrial and Agricultural College and St. Francis De Sales' Institute for Colored Girls form the nucleus of the mission. Eight of the graduates of St. Francis de Sales joined the Sisters of the Holy Family at New Orleans and the Oblates at Baltimore. Some 50 of the academic department are teachers in various places in the South. Both institutions have spacious and beautiful chapels; that at St. Emma's College, on the Morrell estate, at present serves as a parish church for both white and colored. There is a cemetery for each of the institutions. That belonging to St. Emma's also serves for the parish. The rural custom of burying the dead in a plot of their homestead still obtains in this section.

St. Emma's College was opened in January, 1895, as a trade school for colored youths. It has 100 students under the direction of the Brothers of the Christian Schools. At present the industrial department is in a flourishing condition, and the recently inaugurated agricultural department is progressing. Of the 3000 acres that constitute the estate, about one-third is under cultivation. It is the aim of this department to form scientific farmers and farm-managers. The trades taught in the industrial department are: wheelwrighting, blacksmithing, carriage and wagon-building, painting, upholstering, harness-making, horseshoeing, tailoring, shoemaking, bricklaying, masonry and concrete work. The property on which the college plant is situated was originally the plantation home of a Confederate officer, General Philip St. George Cocke.

In 1899 Mother Mary Catherine Drexel opened an institution close to St. Emma's College for colored girls, the training in academic and domestic science being imparted by seventeen Sisters of the Blessed Sacrament. Some of the graduates teach colored schools in Virginia, North and South Caro-

lina, Georgia, Alabama and Tennessee. At the Jamestown Exposition the convent needlework was awarded a gold medal. Special instruction in



REV. A. J. VAN INGELGEM,
ST. JAMES, WEST FALLS CHURCH, VA.



REV. CHARLES E. DONAHOE,
ST. PAUL, PORTSMOUTH, VA.

Christian Doctrine and Church History is given to the advanced classes to fit the students to teach their own people on returning home. Besides the League of the Sacred Heart and the Sodality of the Holy Angels, there is a prosperous branch of the Children of Mary. Though the probation of candidates for Baptism lasts two years, and other rigid conditions must be fulfilled, over 100 converts were received during the first decade of the school's existence. The number of students, all of whom are indentured, is 150.

State Farm, an annex of the Richmond Penitentiary, is situated fifteen miles east of the mission. The average number of convicts is 300. They are instructed by the Fathers and the Sisters, who have permission to visit the prisoners at all times; many converts have been made among them.

For the children of this vicinity Mrs. Morrell has supplied a schoolhouse, a frame building with a seating capacity of 100. Mrs. Morrell still supports the school. Two ladies are in charge of the 75 pupils, and in addition to the ordinary school branches the girls are taught music and sewing. The school for white children is in charge of a lay teacher and has fifteen pupils, nearly all of whom are non-Catholics. Some of them come astonishing distances, even in winter when the roads are in an exceedingly bad condition. During the summer months rural Sunday-schools are conducted at various points for the colored children scattered throughout the pine districts. They are also attended by adults who do not venture as far as the church. The members of the catechist classes of St. Emma's College and of St. Francis de Sales' aid the Fathers and Sisters in conducting these very interesting non-Catholic meetings. Mission work is also done at Maiden, West View, Lee, in Goochland County, and at Cedartown, Jefferson P.O., Powhatan Court House, Eulalie, McRaes and Farmerville in Powhatan County. Mass is said regularly at the State Farm and at Jefferson Post Office, where the Chapel of the Holy Ghost was dedicated on June 26, 1910.

The total number of baptisms from 1895 to 1914 is 638, over 500 of these being colored adults converted to the Faith. The confirmation class of 1913, representing two years, numbered 105; of these 95 were converts. Some drove a distance of 30 miles to be confirmed. Frequent and daily communion is inculcated as a measure of moral uplift for the race. The communions for 1913 numbered 23,726.

St. Francis of Assisi, Staunton, Va. — Staunton, originally a mission (1842) of Lynchburg, was made a separate parish in 1845, the first pastor being Rev. Daniel Downey. He replaced the old church by a new one 65 by 40 feet, and attended Lexington, Charlottesville and other places. Succeeding him were Revs. J. A. Weed (1867), John McVerry, Joseph Frioli and W. A. McKeefry.

This pretty mountain town now has a picturesque church, which was built by Father McVerry in 1895. Father McKeefry's successor, Rev. Timothy Crowe, is assisted by Rev. T. Bernard Martin. The school, in charge of 4 Daughters of Charity, has an attendance of 65 pupils. Harrisonburg, where, through the generosity of Mrs. Thomas F. Ryan, Father McKeefry built a new church and school, is an important mission. The other towns attended are Buena Vista, Lexington, Basic and Pine Grove.

St. John Evangelist, Warrentown, Va. — Rev. Patrick Donlon, O.S.B., for many years in charge of this parish, which had its headquarters at Manassas, died in 1913. Rev. Boniface Bauer, O.S.B., took charge for a short time, and Rev. Louis Smet, S.T.L., is (March, 1914) temporary rector. The missions attached to the parish are: Bennington, Buckland, Casanova, Gainesville, Markham, Marshall, Plains, Rectortown and Upperville, in all of which places mass is said in private houses. The Catholics number only 238. Statistics for 1913 show 11 baptisms and 3 marriages.

St. James, West Falls Church, Va. — This parish was founded in 1892. The pastor, Rev. A. J. Van Ingelgem, is assisted by Revs. Joseph De Gryse and James O'Brien Hanratty, a newly-ordained (Dec. 20, 1913) priest. The handsome church was constructed by Rev. Edward M. Tierney, a former pastor. The school is in charge of 15 Sisters of the Congregation of Perpetual Adoration, who have a fine convent of recent construction, and with an attendance of 85 pupils. Father Van Ingelgem also attends the missions at Fairfax, Leesburg and Pleasant Valley, and the stations at Annandale and Middleburg.

Sacred Heart of Jesus, Winchester, Va. — Although the parish was for the first 70 years of its existence attended from St. Peter's, Harper's Ferry, a church was built in 1805, and there the missionaries ministered at infrequent intervals until about 1840, when the increase in the Catholic

population, due to the influx of Irishmen working on the turnpikes which began to be built in this section about this time, caused the visits of the priests to be made more often. During the Civil War the church was completely destroyed. A new church was begun by Rev. J. J. Kain; the cornerstone was laid in 1870, and the church was completed in 1878 by Rev. Augustine Van De Vyver (later Bishop), who was then in charge of the parish as pastor of Harper's Ferry.

The first resident pastor, Father J. Hagan, was born at Harper's Ferry, and was ordained in Baltimore in 1861. He died there in 1897. Succeeding pastors were: Revs. Denis J. O'Connell, D.D. (later Bishop of Richmond); J. B. O'Reilly, who provided a new cemetery for the parish; W. A. Fallon; W. B. Hanley; W. A. McKeefry; John McVerry, who labored in the Staunton Missions for many years with great success. Father McVerry was born in County Armagh, Ireland, on November 10, 1844, and was ordained at Baltimore on June 30, 1870, by Bishop Foley. He came to Winchester in 1905.

There are only 200 Catholics in Winchester and 125 in Frederick and Clark Counties, who come to Mass in Winchester. Father McVerry also attends the missions of Front Royal and Woodstock, where there are churches, and quarterly the stations at Berryville, Bowmans, Luray, Quicksburg, Rileyville, Riverton, Shenandoah and Strasburg. Front Royal church was built in 1883; eight families attend it. Woodstock church was built in 1888; only two Catholic families reside there now. There are no Catholics in Berryville or Mt. Jackson.

There is no parochial school in Winchester because the small number of children are scattered at a considerable distance throughout the parish. There is a Sanctuary Society, also a branch of the League of the Sacred Heart; some young men in 1913 joined the Martinsburg Council of the Knights of Columbus. The property owned by the church in Winchester, Front Royal and Woodstock is valued at about $25,000, and is free from debt.

West Virginia

St. Peter, Harper's Ferry, West Va. — The early history of Catholicism in the diocese is closely associated with this territory. (*See* General Article.) In May, 1833, Archbishop Whitfield dedicated a church at Harper's Ferry on a picturesque and commanding site. The church was attended by priests who rode on horseback visiting the extensive missions. Among these were: Archbishop Whitfield; Fathers Whelan (afterwards Bishop), who resided there, making it the headquarters of his missions, and who later, when he made Martinsburg his residence, attended it twice a month; Joseph H. Plunkett; Andrew Talty, who was made pastor of Harper's Ferry and Winchester; M. Costello, D.D., who took charge about 1859 and died about 1866; J. J. Kain, afterwards Bishop of Wheeling and Archbishop of St. Louis, who was assisted by Rev. P. O'Keefe and Rev. John McVerry; Augustine Van De Vyver, later Bishop, who had charge from 1875 until 1881; J. B. O'Reilly; Thomas J. Wilson, who built a church and school on the mission; Edward J. Walsh; John J. Massey; James E. Collins, who greatly improved the church, rectory and parish cemetery; and Thomas F. Wilson, who built a church and school; Bernard Martin, for several months temporary pastor; and John A. Curran, who took charge in 1914. The missions attached to St. Peter's are Charlestown and Shepherdstown.

Assumption, Keyser, West Va. — Keyser, which dates the real beginning of its growth from the time when the Baltimore and Ohio Railroad made its second terminal there in 1874, was originally attended from Westernport, a town five miles up the Potomac River in Maryland and in the Diocese of Baltimore. Father O'Sullivan, afterwards Bishop of Mobile, began the ministrations. He built the Church of the Assumption and celebrated Mass in it for the first time on December 20, 1874. Rev. Hugh J. McKeefry was sent by Cardinal Gibbons to take charge on December 19, 1875, as the first pastor of the new parish, the congregation of which numbered about 225. He paid off the debt on the church, enlarged it and organized a school. He also built a rectory. The town declined when the Railroad Company moved the division headquarters to Piedmont, but the Company later returned to Keyser.

Successive pastors were: Revs. P. Fitzsimmons (October, 1878), who died on August 4, 1887; P. J. Hasty (April 15, 1881); Eugene Mahoney, who was recalled to his own Diocese of Brooklyn in 1882, and who during his pastorate built a school and rectory; H. J. Cutler; Joseph Frioli, who built a church at Elk Garden, West Va., and remained until October 20, 1889, when he was made vicar-general of the diocese; R. A. Drake, who built a church at Gormania; Thomas J. Wilson, who made extensive improvements on all the churches in the missions, rebuilding those at Elk Garden and Paw Paw, and starting new churches at Henry and Keyser; the present rector, William A. O'Hara, who was appointed on October 1, 1902. In 1904 the church at Henry was erected, a plot of ground was secured for a cemetery at Keyser, and the Bishop assigned an assistant to help the pastor with the extensive missions, which cover four counties. For three years Father Haier was assistant, but at present there is none. Having interested a charitable lady of New York in the needs of his parish, and secured from her a donation of $5000 for the construction of a new church at Keyser, Father O'Hara had little difficulty in inducing his parishioners to take up the work. With their enthusiastic help and generous support the building was soon erected. The cornerstone was laid on May 20, 1906, and the dedication took place on December 16, 1906.

The missions which have churches are Elk

Garden, Gormania and Henry; missions where Mass is said in private houses or in schools are Barnum, Dodson, Grant and Hardy Counties, Oakmont, Romney, Sedan and Spring Gap. These missions cover an area of 1870 sq. miles, comprising the counties of Mineral, Grant, Hardy and Hampshire. The Catholic population numbers about 650 souls; of these only 500 worship in the five churches. Among the many benefactors of the parish are J. J. Burk, J. F. Burk, John Kennedy and M. Dugan.

St. Joseph, Martinsburg, West Va. — Martinsburg, like other towns in the Valley of Virginia, was attended about 1825 by faithful and hard-working priests from the older churches. Father Thomas Cahill, in 1812, was the first. It is recorded that in 1830 Archbishop Whitfield preached at Martinsburg and confirmed 50 persons. Bishop Whelan, as pastor at Harper's Ferry, built a church at Martinsburg at a cost of $2000, and also one at Berkeley Springs, a mission of this church. In 1832 he established at Martinsburg St. Vincent's Academy and entrusted it to the care of the Daughters of Charity. Rev. Joseph H. Plunkett attended Martinsburg with his other missions, and a German priest visited the German Catholics. Some years later Father Plunkett was given care of Martinsburg and Bath, the other missions being attached to different parishes. In 1856 Rev. L. E. Leonard took charge, and, during his pastorate, on September 20, 1860, the church was dedicated. Rev. T. A. Becker, D.D. (later Bishop of Wilmington), was pastor at the outbreak of the Civil War, and at the close of the War the church was attended by Rev. M. Costello, D.D., of Harper's Ferry. Rev. O. A. Sears was next in charge. Rev. Hugh T. McKeefry remodeled the church and built a very beautiful rectory. He was succeeded in turn by Revs. Charles E. Donahoe, T. J. Wilson and William A. Fallon. The present (1914) pastor, Rev. W. A. McKeefry, is assisted by Rev. Cornelius O'Leary. Four Daughters of Charity teach in the parochial school, in which there are 137 pupils. A new and more commodious school is being (1914) erected. Berkeley Springs is attended tri-monthly and Paw Paw monthly, from St. Joseph's. The parish numbers 1000 souls, and in 1913 there were recorded 53 baptisms and 14 marriages.

THE DIOCESE OF WHEELING

ERECTED JULY 23, 1850



HE area of this diocese includes 21,355 square miles of West Virginia, out of a total of 24,780 square miles of the entire State, and also 7817 square miles of Virginia, making the total area of the diocese 29,172 square miles. The total population of the territory included in the diocese, according to the official census of 1910, was 1,464,617. Of this number about 52,000 are Catholics, or less than 4 per cent.

The diocese is bounded on the north by the eastern portion of the Diocese of Columbus, on the east by the Dioceses of Pittsburgh and Richmond, on the south by the Vicariate-Apostolic of North Carolina and the Diocese of Nashville, on the west by the Dioceses of Covington and Columbus.

The surface is uneven, and in the east, mountainous. The climate is agreeable and healthful. It is free from extremes both of cold and of heat. In the springtime or late in the winter, the cities and towns situated along the banks of the Ohio river are often inconvenienced by large floods which do damage to property and cause great suffering to the poor. The soil in the northeast is sandy and hence not fertile. In the mountainous districts, however, soil formed from limestone is very abundant and hence very rich in production for the farmer. Coal, petroleum and natural gas are found in great quantities throughout the State. As a mining region it rivals western Pennsylvania. In 1910 two-thirds of the area of the State was included in farms, the average size of each being about 104 acres. Four-fifths of these farms are worked by their owners. The iron and steel manufacturers are located in Wheeling and vicinity. West Virginia ranks third in the manufacturing of coke. The state has excellent shipping facilities both by land and by water. The diocese has very few large cities, Wheeling, the largest, having a population of 41,641.

The Diocese of Wheeling was formed from the Diocese of Richmond by bull, dated July 23, 1850, thirteen years before West Virginia was formally admitted as a separate State. It includes the entire State of West Virginia, excepting the counties of Pendleton, Grant, Mineral, Hardy, Hampshire, Morgan, Berkeley and Jefferson, which counties still belong to the Diocese of Richmond. It embraces also the counties of Lee, Scott, Wise, Dickinson, Buchanan, Russell, Grayson, Smyth, Tazewell, Carroll, Wythe, Bland, Floyd, Pulaski, Montgomery, Giles, Washington and a portion of Craig, in the State of Virginia. When the Diocese of Wheeling was formed in 1850 it numbered four priests, as many churches, and a bishop. In 1861 the number of priests was increased to thirteen. Ten years later there were 26 priests and 42 churches. The number grew gradually from decade to decade, but during the last decade alone the number of priests has doubled. At the close of the year 1908, there were 68 secular priests, and 22 of religious communities, making a total of 90. There were 102 churches and eighteen parishes, with parochial schools.

Wheeling, the Episcopal see, is the largest city in the diocese. It was settled by Colonel Ebenezer Zane, in 1770. At what date the western part of Virginia was first visited by a Catholic priest is hard to ascertain definitely. According to the account given in Shea's "New History of the Catholic Church in the United States," and by other authors, Wheeling derived its name from a Catholic priest by the name of Whelan, who, in the early part of the nineteenth century, made missionary trips in this territory. The earliest record preserved in the chancery archives of Wheeling states that a certain Rev. Francis Rolof was appointed pastor of the city in 1829. That the same priest visited or resided in this section before that time is evidenced by the fact that there are preserved entries of baptisms performed by him during November of the preceding year.

RIGHT REV. RICHARD VINCENT WHELAN, D.D., FIRST BISHOP OF WHEELING, 1850–1874.— Bishop Whelan was born in Baltimore, Md., January 28, 1809. At the age of ten years he entered Mount St. Mary's College at Emmitsburg, from which college he graduated in 1826. After studying theology privately for two years under Father Bruté, afterward Bishop Bruté, he entered St.-Sulpice Seminary, Paris, where, after applying himself for four more years to the study of theology, he finished his course of studies for the holy priesthood and was ordained at Versailles in 1831. He was appointed pastor of Martinsburg, Va., and outlying missions. From the time he entered upon his sacred mission as a priest till the day of his death he was ever an example of love of poverty and of mortification. He seems to have had a special devotion to the patron saint of the poor, St. Vincent de Paul. Bearing the name of this great saint, he also opened schools in Richmond and in Wheeling under St. Vincent's patronage, and placed the poor See of Wheeling under his protection by having him made the patron saint of the diocese.

The Fourth Provincial Council of Baltimore, presided over by Archbishop Eccleston, petitioned Gregory XVI to separate the See of Richmond from the jurisdiction of the Archdiocese of Baltimore. The first Bishop of Richmond, the Right Rev. Patrick Kelly, of Ireland, arrived at Norfolk, Va., January 19, 1821. We learn from his history that he was obliged to teach school for a living, and that he returned to Ireland in July of the

following year. The See of Richmond then remained vacant, and was governed by the Archbishop of Baltimore till the selection of Bishop Whelan. In accordance with the request of the Fourth Provincial Council of Baltimore, Richmond again became independent of Baltimore, and the Rev. Richard Whelan was appointed second bishop of that see by letters, dated December 19, 1840. He was consecrated bishop at the Baltimore Cathedral by Archbishop Eccleston, March 21, 1841. Soon after his consecration he made a pastoral visit to Wheeling, then within the Diocese of Richmond, and administered confirmation. The Rev. James Hoerner was pastor of the little frame church in Wheeling at that time, having been stationed there since 1833. In January, 1843, he was succeeded by the Rev. Eugene Comerford. Father Comerford left Wheeling to return to Europe, October, 1846, and the Rev. Joseph Muller, C.SS.R., looked after the spiritual needs of the small congregation for a few weeks, when Bishop Whelan himself went to Wheeling to supply temporarily the place of a priest, but, to quote from "The Catholic Church in the City and Diocese of Richmond," "the bishop made a protracted stay and never returned to Richmond as bishop of that See."



RT. REV. RICHARD V. WHELAN, D.D.
FIRST BISHOP OF WHEELING, W.VA.

In 1848 the bishop brought the Visitation Nuns to Wheeling, and in the same year he founded St. Vincent's School. Bishop Whelan was anxious to have a diocesan seminary under his especial supervision, and founded one at Richmond and also one at Wheeling. Both were later discontinued. Some of the priests now laboring in the Diocese of Wheeling were educated in the Wheeling Seminary. The cornerstone of the new St. James' Church, now St. Joseph's Cathedral, at Wheeling, was laid May 2, 1846, by Bishop Whelan, Bishop Purcell of Cincinnati preaching the sermon. During the building of the new church the bishop himself assisted in laying the brick and in performing other common labor about the structure. He placed the ball and cross on the steeple, when the building was completed. All baptismal entries at Wheeling from November, 1846, to September 1, 1848, were made and signed by him, from which we infer that he took charge of St. James's Church as pastor during that period, as well as attending to his numerous duties as Bishop of Richmond. The good bishop was greatly hampered in his work by lack of funds, and the amount he accomplished with the slender resources at his command was marvelous. The faith of the Irish and German settlers in Wheeling at that time went farther than giving their moral support to the enterprises begun by the bishop: they also gave their physical help, to receive their recompense from their divine Master, for whose honor and glory they were laboring.

By bull, dated July 23, 1850, the western part of Virginia was made a separate diocese with Wheeling as the episcopal see, and Bishop Whelan its first bishop. He voluntarily gave up the Diocese of Richmond to take charge of this hard and unsettled district. His administration was characterized by a courage that was heroic and an unlimited endurance. On all sides he saw the great existing needs of his new diocese, and he had a foresight into its future requirements that was remarkable. He lacked priests as well as money, but notwithstanding these two great disadvantages he accomplished wonders. Future developments of his early plans have shown how wisely he had provided for the future. If many of the enterprises begun by him had been delayed till the present time, the sites would have long since been procured for other purposes, and great opportunities lost to the Church. The cathedral square in Wheeling, which is now adorned with St. Joseph's Cathedral, St. Joseph's Convent, St. Joseph's Academy, the cathedral high school and the bishop's residence, was selected by Bishop Whelan, and it is the best location that could have been obtained for those purposes. The present site of Mount Calvary Cemetery is one of the handsomest and most appropriate resting-places for the dead to be found anywhere in the diocese. Land has so increased in value in that particular

section that it would be impracticable to procure it for a cemetery at the present time. And so it is with many other foundations established by the first Bishop of Wheeling.

Bishop Whelan ruled over the see for a period of 24 years. Many of the older citizens of Wheeling still remember him, and can relate many interesting stories of the edification he gave by his humble and unpretentious life. Long journeys on foot with a lunch wrapped in paper under his arm were often the manner in which he made his episcopal visitations. He performed manual labor, was a broad-minded and careful financier, accurate in his business dealings, a devout priest and an apostolic bishop. He died in Baltimore, his native city, whither he had been taken for treatment, July 7, 1874, in the sixty-fifth year of his age. His funeral took place in Wheeling three days later. It was one of the largest that was ever known in that city, and expressions of sympathy and regret were heard on all sides, from Catholics and non-Catholics alike. There are five priests ordained under the administration of the first Bishop of Wheeling, who still (1914) have charge of parishes in the diocese.



RT. REV. PATRICK J. DONAHUE, D.D.
THIRD BISHOP OF WHEELING

From the date of Bishop Whelan's death to May, 1875, the diocese was governed by the Very Rev. H. F. Parke, administrator *sede vacante*. Father Parke was one of the first missionaries of the Wheeling Diocese, and has left a reputation for sanctity, zeal and self-sacrifice. He met his death in Wheeling by being buried under the ruins of a large brick building, which collapsed as he was passing by, April 9, 1895.

Right Rev. John J. Kain, Second Bishop of Wheeling, 1875–1893. — By apostolic letters bearing date of February 12, 1875, the Rev. John J. Kain was appointed second Bishop of Wheeling, and his consecration took place in the Wheeling Cathedral, May 23, 1875. Bishop Kain was born in Martinsburg, W.Va., May 31, 1841. He was pastor of this same place at the time he was chosen Bishop of Wheeling. He was ordained priest July 2, 1866, in the twenty-sixth year of his age. At the time of his consecration, Bishop Kain was not 34 years of age. He received the episcopacy from the hands of Archbishop Bayley of the Archdiocese of Baltimore, assisted by Bishop Gibbons of Richmond, Va., and Bishop Becker of Wilmington, Del. The Very Rev. J. Paul Dubreul, president of St. Mary's Seminary, Baltimore, Md., assisted as archpriest.

The Right Rev. John J. Kain made his collegiate studies at St. Charles's College, Ellicott City, Md., after which he finished the course of philosophical and theological studies at St. Mary's Seminary, Baltimore. He ruled over the Diocese of Wheeling for eighteen years, and until he was named by the Holy See, June 15, 1893, Archbishop of Oxyrynchia. On July 6, of the same year, he was appointed Coadjutor Archbishop, *cum jure successionis*, to the Most Rev. Archbishop Kenrick of St. Louis, Mo. During the eighteen years of Bishop Kain's administration of the See of Wheeling, the diocese made great gains in the number of schools, churches and parishes. He was thoroughly equipped for the responsible position, being a scholar, a very able administrator, and a pulpit orator.

His ability was fully recognized by the Holy See, as his subsequent promotion to the Archbishopric of St. Louis testifies, and he was greatly loved and respected both by clergy and laity. Shortly before his transfer to St. Louis, in the year 1891, he celebrated his Silver Sacerdotal Jubilee at Wheeling. The occasion was a notable one, from the presence of so many clergy and distinguished laymen, both of his own diocese and from out of town. He had been coadjutor Archbishop of St. Louis for only a few months when, on December 14, 1893, he was appointed administrator of that see, and on May 21, 1895, he became archbishop by the death of his venerable predecessor, the Most Rev. Peter Richard Kenrick. Archbishop Kain's health failed rapidly in his new charge, and he died at St. Agnes's Hospital, Baltimore, Md., October 13, 1903. His funeral

took place at St. Louis, Mo., at which place his remains are interred.

RIGHT REV. PATRICK JAMES DONAHUE, THIRD BISHOP OF WHEELING, consecrated 1894. — Rev. Patrick James Donahue was appointed Bishop of Wheeling by letters dated January 22, 1894. During the interval between the transfer of Bishop Kain to St. Louis and the appointment of his successor, the diocese had been administered by the Right Rev. Monsignor John T. Sullivan and the Very Rev. H. F. Parke. The newly appointed bishop made his theological studies at St. Mary's Seminary, Baltimore, and was ordained to the priesthood, December 23, 1885. His first appointment was that of an assistant at St. John's Church, Baltimore, Md., from which place he was transferred to the Baltimore Cathedral, where he was rector at the time of his appointment as Bishop of Wheeling, as well as chancellor of the archdiocese. Bishop Donahue was consecrated in the Baltimore Cathedral by His Eminence, Cardinal Gibbons, assisted by the Right Revs. Bishops Foley of Detroit and Haid of North Carolina, on April 8, 1894. One week later he took formal possession of the See of Wheeling, as its third bishop.



THE CATHEDRAL OF ST. JOSEPH, WHEELING, W.VA.

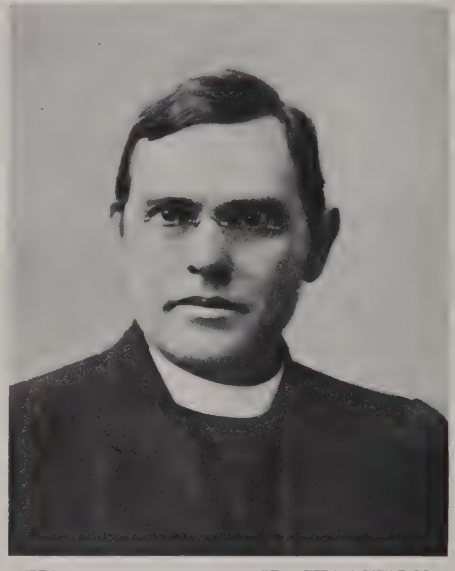
From year to year the diocese has made most gratifying progress in the way of churches, parochial schools, hospitals, orphan asylums, as well as in the growth of its Catholic population. Steps are being taken to supply and increase the ranks of the clergy by keeping in seminaries a number of clerical students. At present (1914) there are 30 candidates preparing to discharge the duties of the sacred ministry in the Wheeling Diocese. Several new projects are impeded owing to the inability of the bishop to procure Sisters to take charge. Among these are a home for the aged, and hospitals at different points of the diocese. The bishop gives much time and attention to provide for the worthy poor, as far as his limited means permit. The laity in Wheeling have organized a Tabernacle Society; a Sewing School for foreign children; the Immaculate Guild, for helping the poor; a Ladies' Protective Association, for caring for strange girls; a St. Vincent de Paul Society. The Carroll Club of Wheeling is a large, fine clubhouse for Catholic men and women, young and old. It contains a library and means of recreation, such as bowling alleys, dancing pavilion, billiard parlors, cardrooms and the like. The Holy Name Society for men in the Cathedral parish is well organized and very successful. The members hold monthly devotional meetings, at which they chant the office of the Holy Name instead of the usual Vesper services. The leading representatives in the medical and legal professions are Catholics. The Knights of Columbus have several flourishing councils in the diocese.

A diocesan paper, "The Church Calendar," was started early in the administration of Bishop Donahue, through his efforts; and it has been the means of accomplishing much good. It is a diocesan monthly, published with a view of informing the

people in the diocese of the workings and doings of the different parishes and of making official announcements. The Very Rev. O. H. Moye, V.G., rector of the cathedral, the first editor of the paper, still holds that position. From the episcopal residence to the farthermost part of the diocese the distance by rail is over 700 miles. The diocese is still developing rapidly, and on this account it is, at times, very difficult to cope with the situation. Many foreigners of different nationalities are employed in the mining districts.



RT. REV. MGR. J. T. SULLIVAN, D.D.
FORMER RECTOR OF ST. JOSEPH'S
CATHEDRAL, WHEELING, W.VA.



VERY REV. ED. E. WEBER, CHANCELLOR,
WHEELING, W.VA. AUTHOR OF THE GEN-
ERAL HISTORY OF WHEELING

It is a hard task to minister to their spiritual wants. Poles, Lithuanians, Croatians, Italians, Slavs, Hungarians, Syrians, Greeks and Germans all have to be provided for.

The vicar-general of the diocese is now (1914) Very Rev. O. H. Moye, Rector of St. Joseph's Cathedral. The following pastors form the bishop's council: Very Rev. O. H. Moye, V.G., the Revs. John McElligott and John McBride.

Charitable Institutions. — The oldest Catholic charitable institution in the diocese is the Wheeling Hospital, which was chartered in 1850, and is in charge of the Sisters of St. Joseph, who have been laboring in the diocese since its foundation. Besides the Wheeling Hospital, the Sisters of St. Joseph also conduct hospitals at Parkersburg and Clarksburg, but these latter have been opened in the present century. A new Catholic hospital was opened at Charleston, Kanawha County, under the Sisters of the Third Order of St. Francis in September, 1913. Hospitals are also badly needed in other parts of the diocese, but the scarcity of Sisters prevents the commencing of such enterprises.

The Sisters of St. Joseph are also in charge of St. Vincent's Home for Girls and St. John's Home for Boys, both institutions being situated at Elm Grove, W.Va., a suburb of Wheeling. The former has accommodations for about 100 girls, and the latter for 85 boys. The Sisters of Divine Providence of St. Alphonsus Parish, Wheeling, W.Va., conduct an Orphan Asylum for the orphan children of that parish; the total number of inmates is about 25.

The Sisters of the Good Shepherd have opened a refuge for homeless and wayward girls at Edgington Lane, Wheeling, W.Va. The Sisters began this work in the Diocese of Wheeling in 1900, and they now have about 175 girls under their charge, ranging in age from three years to twenty years. A large well-equipped steam laundry has just been opened in connection with this institution, from which the Sisters derive revenue to help meet the expenses of conducting the home.

Educational Institutions. — Three communities of the Visitation Sisters have female academies situated at Mt. de Chantal, near Wheeling, Parkersburg, W.Va., and at Wytheville, Va. The academy at Mt. Chantal has 110 pupils, all boarders, many of whom are from the different states. The academy at Parkersburg admits day scholars. The Sisters have in all about 105 pupils. The Wytheville Academy has an enrolment of 40 students. The Sisters of St. Joseph have an academy at Clarksburg, which is open to both day scholars and to boarders, the average attendance aggregating 160.

A preparatory college for boys has been opened at Huntington, W.Va., under the presidency of the Rev. John W. Werninger, and known as St. Edward's Preparatory College. This institution will accommodate 60 pupils, and has been very successful from the start. Large additions had to be made in 1913, to meet the growing demands. A Manual Training School has also been opened during the past few years and is making much

progress. It is under the charge of the Xaverian Brothers. This school is located at Elm Grove, W.Va., on a farm of 63 acres. There are 45 boys in the institution under the charge of five Brothers. About $40,000 has been expended in this enterprise, and the present accommodations are not adequate to the demands. The Xaverian Brothers also conduct a High School for boys in connection with the parochial school in the Cathedral parish at Wheeling. The Sisters of St. Joseph have an academy for girls, together with the parochial school in the same parish. The five parish churches in Wheeling each have a parochial school, besides several of the other parishes in the diocese.

On the Feast of Mount Carmel, July 16, 1913, four Carmelite Sisters with one postulant and an extern, started a foundation in Wheeling. These Sisters are from the Carmelite Monastery, Baltimore, Md. They occupied a house temporarily at Fulton, two miles east of Wheeling, but have recently moved to their permanent quarters at Edgewood, W.Va., about three miles east of Wheeling. Mother M. Joanna is Superioress of the new foundation. Three teaching congregations of Sisters have also recently established convents in the diocese: the Felician Sisters, O.S.F., Wheeling; Sisters of the Pious Society of Missions, Richwood; and Sisters of Divine Providence from Newport, Ky., at Edgington Lane, Wheeling, W.Va.



CARROLL'S CLUB, WHEELING, W.VA.

THE PARISHES IN THE DIOCESE

St. Joseph's Cathedral, Wheeling, W.Va. — This parish was founded about 1828, and on November 9, 1829, Rev. Francis Rolof was appointed pastor of Wheeling by the Bishop of Baltimore. He had formerly been pastor of Bryantown, Md. After a short time he was transferred to Boston, and the Catholics of Wheeling were attended from Pittsburgh until February 10, 1833, when Rev. J. Hoerner was appointed pastor, and built the frame church dedicated to St. James, in which the Catholics of Wheeling worshiped until the construction of St. Joseph's cathedral. The cathedral was dedicated on November 25, 1849, by Bishop Whelan, a year before the diocese was canonically erected, and was then a parish church.

The rectors since that time were: Right Rev. Monsignor J. Sullivan, V.G. (until 1893); Revs. Henry F. Parke, V.G. (1893–95); A. Boutlou (July, 1895 to 1897), who established the high school for boys; John McBride (1897–99); O. H. Moye, V.G., the present rector. Father Moye is assisted by Revs. Edward Galway, Edward E. Weber, Joseph Martorana, and William J. Hanrahan. The cathedral high school for boys, in charge of the Xaverian Brothers, has 380 pupils and St. Joseph's Academy for girls, 260. The Catholic population of the parish is about 4500, and the value of church property $200,000. The Catholic societies in the parish are: the Holy Name, Blessed Virgin Mary, Sacred Heart, Knights of Columbus, C.M.B.A., L.C.B.A., A.O.H. with Ladies' Auxiliary, Catholic Women's Protective Union.

The parish statistics for 1913–14 are: 198 baptisms (196 children); 101 marriages; 103 deaths; average communions per week, 300.

St. Alphonsus, Wheeling, W.Va. — This parish was organized for the German Catholics of Wheeling in 1856. The first church was built under the supervision of Bishop Whelan, who defined the parish limits as follows: From 5th Street in the northern part of the city to 29th in the southern. The parish was in charge of Rev. Peter Kreusch from 1859 to 1883, when the Capuchins of the Pennsylvania Province took charge, Rev. Father Felix being pastor. Succeeding him were Fathers Hyacinth (1884); Anthony (1885); Hyacinth (1886); Maurice (1890); Hyacinth (1897); Joseph Anthony (1900); Herman Joseph (1903); Peter (1909); and Ignatius Weisbruch (1912), who is assisted by Fathers Lawrence, Chrysostom and Angelus, all Capuchins. A brick church in the Romanesque style with a seating capacity of 1000 was built in 1886. The Fathers also built a brick monastery. A brick parochial school, also built by the Fathers, is attended by 517 children and taught by 11 Sisters of Divine Providence. St. Alphonsus' Orphan Asylum, established in 1891 and in charge of 4 Sisters of Divine Providence, is also attended by the Fathers.

The parochial property is free from debt. The congregation numbers 500 families, and has given 9 priests, 50 nuns and many brothers to the Church. The sodalities established are: III Order of St. Francis; Apostleship of Prayer; Purgatorial Society; Holy Childhood; Christian Mothers; Holy Name; Christian Doctrine; Young Women's Sodality; Columbia Club; Orphans' Society; St. Alphonsus' Society; Knights of St. George; and a branch of the L.C.B.A. The parish records for 1913 show 81 baptisms, 151 confirmations, 21 marriages and 5804 communions.

Immaculate Conception, Wheeling, W.Va. — This parish was founded in 1872, the first pastor being Rev. A. J. Schleicher, and the second, Right Rev. Monsignor Joseph Mullen, V.G., who died on November 24, 1913. Rev. Wm. C. Hall was appointed to succeed Monsignor Mullen. The Catholic population of the parish is about 1500. The school, conducted by 4 Sisters of St. Joseph, has 150 pupils. The Catholic societies are the Holy Name, League of the Sacred Heart and several sodalities.

St. Ladislas, Wheeling, W.Va. — The first Polish Catholics arrived about 25 years ago, mostly from Eastern Prussia, but in the last ten years Poles from Galicia and Russian Poland predominate. The Poles were scattered through the various parishes of Wheeling, chiefly in the Immaculate Conception, until 1910, when Bishop Donahue gave Rev. E. Musial charge of the Poles in Wheeling and vicinity. Father Musial erected at a cost of $22,000 a brick church in the Gothic style. The church seats 400. There is a frame rectory, free from debt. The school, conducted by 5 Felician Sisters, is held in the basement of the church and numbers 200 pupils.

The parish consists of 250 families, all Polish, and about 500 more single men, mostly emigrants, who move from place to place according to conditions of work. Parish statistics for 1913 are: 153 baptisms and 45 marriages. Debt on the church property is $3600.

The parish societies are: St. Ladislaus (200 members); St. Stanislaus (180); Holy Rosary (150); St. Cecilia (20); St. Hedwig (50); Children of Mary (80).

Father Musial was born in Silesia, Prussia, and studied at Cracow, in Italy, and in the Polish Seminary at Detroit. He was ordained in 1910 in Wheeling by Bishop Donahue.

Sacred Heart, Wheeling, W.Va. — The Catholics of North Wheeling made several unsuccessful attempts to build a church. However, on March 13, 1903, Bishop Donahue sent Rev. Francis P. Rossman to organize the parish and to raise the funds necessary to build the church, and on September 6 the Bishop laid the cornerstone. The same prelate officiated at the dedication ceremony on August 28, 1904. The church, a most beautiful one, was erected at a cost of $25,000.

Father Rossman opened a parochial school and entrusted it to the Sisters of St. Joseph. The attendance in 1914 is 130 pupils, in charge of 3 Sisters. The parish societies are: B.V.M. Sodality; Holy Name Society; League of the Sacred Heart; and the Altar Society.

Our Lady of Mt. Lebanon, Wheeling, W.Va. — This parish was founded for the benefit of the Syrians and is in charge of Rev. Paul Abraham.

St. Francis de Sales, Beckley, W.Va. — Before 1906, Catholicism was unknown in Raleigh and Wyoming Counties, excepting a small Irish settlement in the eastern corner of Raleigh, which belongs to Hinton parish. The opening of mines drew so many American and foreign Catholics into both counties that Rev. J. J. Swint, pastor at Hinton, W.Va., built a church in the center of the coal field at Beckley, the county seat of Raleigh County. This church was dedicated by Bishop Donahue on June 27, 1909. On October 1, 1909, the church was erected into a parochial church, and Rev. J. P. T. Holzmer appointed its pastor. Since then the parish grew marvelously, mostly through the constant immigration of foreign miners; two churches are under construction: one at Eccles and one at Tams. A rectory has been built as well as a school, which has an attendance of 18 girls and 20 boys. Father Holzmer attends, in addition to Beckley, seventeen stations in Raleigh County.

St. John, Benwood, W.Va. — This parish numbers 1200 souls. The present pastor, Rev. Patrick H. Gilsenan, was appointed in January, 1914, succeeding Rev. William C. Hall, who was in charge since 1909. The school, conducted by 5 Sisters of St. Joseph, has an attendance of 97 boys and 106 girls.

Roman Catholic Church, Berwind, W.Va. — There is a church here in charge of Rev. Vincent Haegle, O.S.B.

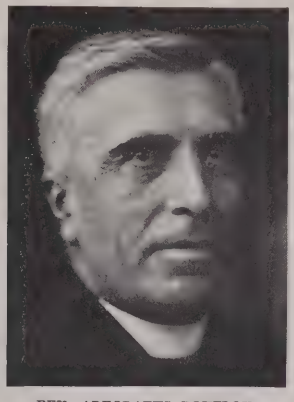
Sacred Heart, Bluefield, W.Va. — The first Catholic services were held in Bluefield at the Bluefield Inn in October, 1899, when Rev. John McBride of Wytheville, Va., said Mass for the few resident Catholics. He ministered to the congregation from time to time until 1894, when Rev. Emil Olivier, pastor of Abingdon, was given charge, and celebrated his first Mass on October 14 in an old abandoned house. On December 16 Bishop Donahue visited Bluefield and called a meeting at which $700 was subscribed and a committee organized to erect a church. On January 12, 1895, Father Olivier took up his residence in Bluefield, where he has since remained attending the Catholics of the surrounding counties from Bluefield as a center. The church was dedicated on October 27, 1895, and on November 3 the Church of the Sacred Heart at Powhatan was dedicated. By Easter, 1896, a rectory adjoining the church was completed. On September 27 a handsome church was dedicated to St. Elizabeth of Hungary at Pocahontas, one of the missions. Father Olivier, who is a native of France, came from Clarksburg to this section in January, 1890. For a number of years he labored alone in sixteen counties, but on July 26, 1895, he was relieved somewhat when Rev. P. Guilloton was given charge of Wytheville. In rapid succession parishes were created out of Father Olivier's mission, and Bluefield now embraces only the missions of Burke's Garden and Tazewell, Powhatan being attended by the Benedictines of Pocahontas, and Princeton being in charge of Rev. J. O'Connell. This mission-field, which nineteen years ago had only one priest, now (1914) has 23. The Catholic population of Bluefield comprises 200 souls with about 100 in the mission. The

church property is valued at $10,000, and is free from debt.

ST. BERNARD, Camden, W.Va. — This parish was founded in 1863, and the church was dedicated in 1865, torn down in 1908, and the new church



VERY REV. O. H. MOYE, V.G.
ST. JOSEPH'S CATHEDRAL,
WHEELING, W.VA.



REV. ADEODATUS BOUTLOU,
ST. PETER,
FAIRMONT, W.VA.

built in 1909. The first pastor was Father Grogan, and the parish was until 1884 attended from Cumberland, Md., West Union, Clarksburg, or Weston, W.Va. The first resident pastor, Rev. Thomas Quirk, was appointed on September 20, 1884, and is still in charge.

The missions are St. Bridget's, at Goospen Run (founded in 1859), St. Michael's, Orlando (1905), and Knawl's Creek. The Holy Family Society exists in the parish and missions. All the churches are in good condition, with new furnishings and no debts. The Catholic population in about 786, and the value of church property about $25,000. Migration to the towns, owing to the discovery of oil and gas in this region, more than counteracts the natural growth of the parish.

SACRED HEART, Charleston, W.Va. — The first priest to offer Mass at Charleston was Rev. Father Hitzelberger in 1836. At that time Charleston, though nothing more than a hamlet, was the only town of any note in the Great Kanawha Valley. The pioneer Catholic families of Charleston and the vicinity of the Great Kanawha Valley were: Barrett, Beller, Beatz, Bohnert, Brannan, Callaghan, Carbine, Cassidy, Cavin, Crowley, De Gruyter, Eagan, Flaherty, Fogarty, Foley, Gilligan, Grieshaber, Higgins, Haberer, Hoferer, Hughes, Huber, Kenna, Kiefer, Lockman, Long, Messerer, Nugent, O'Connor, O'Keefe, Reed, Saunders, Smith, Sullivan. Some of these families had immigrated from Europe, others came from different States. Before the Civil War the settlers were attended occasionally by Rev. John H. Walters, and during the war by Rev. P. Kallenberg. Father Fern from Pomeroy, O., also visited and said Mass in a Protestant Episcopal church which stood at what is now known as the corner of MacFarland and Virginia Streets. The first resident priest, Rev. Joseph W. Stenger, was appointed by Bishop Whelan on May 10, 1868, at which time Charleston was a country town with three streets, all traffic being carried on by horse and wagon or steamboat. Father Stenger said his first Mass at Charleston in the house of Mr. Cassidy, and said Mass in various private houses until 1886 when the law office of Judge Dunbar was converted into a temporary chapel. In August of this year the Bishop came to Charleston and with Father Stenger purchased the old Dunbar property on Broad Street, and in 1869 Father Stenger began and completed the first Catholic Church in Charleston. It was a frame structure, and was dedicated on October 29, by the Bishop, who gave confirmation for the first time in this year.

The growth of the city necessitated a new church, and on July 28, 1895, Bishop Donahue laid the cornerstone of the present stone church. The building seats 550, and cost $35,000. Father Stenger remained pastor for 34 years, and died at Cincinnati, O., on October 31, 1900. His remains were interred in Mt. Olivet Cemetery, Charleston, which had been consecrated in April, 1887. Father Sullivan then took charge, but owing to ill health resigned and was succeeded by Rev. Patrick Gilsenan. In 1901, Bishop Donahue entrusted the parish to the Capuchins of the Pennsylvania Province, with Rev. Joseph Anthony as provincial. Since 1901 the following Fathers have had charge: Constantine (1901–02); Agatho (1902–06), who built the brick rectory in 1903 at a cost of $8000, as well as the convent for the Sisters at a cost of $4000; Richard (1906–09); Stephen (1909–10); and Lewis Centner (1910), the present pastor. In the fall of 1913 the Sisters of St. Francis opened a hospital, which accommodates 30 patients. The church property, including church, school, rectory and convent, is valued at $200,000, and has a debt of $11,000. The congregation numbers 1000 souls, and has given 1 priest, 20 nuns and 1 lay brother to the church.



REV. F. MEYER, O.S.B.
ST. ANN, BRISTOL, VA.



REV. E. MUSIAL,
ST. STANISLAUS, WHEELING, W.VA

The parish societies are: Young Ladies' Sodality (50 members); Sacred Heart League (600); III Order of St. Francis (18); the local branch of the

K. of C., which was organized in 1903, has 135 members. During 1913 there were 46 baptisms, 13 marriages, 10 deaths and 12,654 communions. The parochial school has an attendance of 50 boys and 100 girls, and is conducted by 5 Sisters of St. Francis. Connected with the parish are the missions at Bancroft, Mt. Haid, Scott Station and St. Albans attended by Rev. Bernardine Kuhlmann.



ST. PETER'S CHURCH, FAIRMONT, W.VA.

St. Ladislas, Charleston, W.Va. — A number of Poles and a few families came to this district from Alexandria, Ind., in the fall of 1904 with the Kelly Axe Mfg. Co. Revs. Agatha Rolf and Maurice Ackermann, both Capuchins, of the Sacred Heart parish, held services for the newcomers in the factory warehouse until 1906. In August of this year Rev. Cyprian Gehrling, O.M.Cap., was given charge of the settlement, and services were continued in the warehouse until January, 1908, when the frame Church of St. Ladislas was built. The church cost $3700, and, with the lot on which it is built, is worth $10,000. The seating capacity is 300, and the furnishings are valued at $2000. As there is no rectory, Father Gehrling attends the parish from the Sacred Heart Hospice. Preaching in Polish and English is a necessity since Poles, French and English attend the church. A school is not yet needed as the children are accommodated at the parochial school of the Sacred Heart parish. The Sacred Heart Cemetery, Mount Olivet, also serves as a burial-place for the parishioners of St. Ladislas. During recent years the average parish statistics are: baptisms 15, marriages 3, and Easter communions 140.

Sacred Heart, Chester, W.Va. — In 1902, in response to the appeal of seventeen Catholic families of Chester for a priest and a church, Bishop Donahue sent Father O. H. Moye and Father Galway, of the cathedral, to Chester to investigate the new place. Although their report was favorable, the Bishop hesitated in sending a priest to so small a parish. After due consideration he sent the present pastor, Rev. Wm. J. Sauer, on December 16, 1902. Heretofore Mass had never been celebrated in Chester, consequently the new pastor borrowed chalice, missal and altar stone from the Cathedral and bought vestments, on credit, from The Tabernacle Society of Wheeling, to be used in this place, The first Mass was celebrated in the home of Patrick Burns on December 21, 1902. At this time there were only two boys at the proper age to serve at the altar, John P. and Thomas Kenney. The parishioners built the altar and sewed the linens. A fair was held for the benefit of the church at Rock Springs' Park Pavilion in January, 1903, and over $1800 was cleared. During the following summer Mass was celebrated in the Hotel Chester, where Father Sauer was staying. On August 9, 1903, the chapel furniture was moved into the new rectory which had just been finished. Mass was said in the double parlor of the new residence until October, 1905, when the chapel furniture was again moved into the first floor of the new $3000, two-story brick school building, which was completed at that time. Mass is still celebrated in the first floor of the school building, and the second floor is used for school purposes. There are 53 children in attendance and one teacher, a lay teacher. The population numbers 451, principally Germans and Irish with some Poles and Italians. The church property is valued at about $8500, and is clear of all debt. There are five sodalities in the Sacred Heart Church: Sacred Heart, Immaculate Conception, St. Joseph's, St. Ann's and Holy Angels'. All are affiliated with Rome.

Father Sauer, the founder of the parish, was born at Hamilton, Ohio, on January 8, 1872, and made his studies at St. Gregory's Seminary, Cincinnati, and St. Bernard's, Cullman, Alabama. He was ordained on June 21, 1901, by Archbishop Elder of Cincinnati for the Wheeling diocese in the absence of Bishop Donahue who was then in Rome. His first charge was at Huntington, W.Va., where he took the place of Father Altmeyer who was on a month's vacation, and his next charge was Kingsville, W.Va., after which he was sent to Chester to organize the new parish. Besides

Chester, Father Sauer tended to Newell, W.Va., New Cumberland, W.Va., Kings Creek and Wheeling Junction, 25 miles west of Chester.

Immaculate Conception, Clarksburg, W.Va. — This parish numbers about 2100 souls. The pastor, Rev. P. H. McDermott, is assisted by Revs. Arthur D. Swiggan and Patrick O'Doherty. The school, conducted by 9 Sisters of St. Joseph, has 183 pupils and is connected with St. Joseph's Academy, which is in charge of the Sisters, and has 163 pupils. Father McDermott also attends the missions of Salem and Wolf Summit.

Holy Rosary, Clarksburg, W.Va. — This parish was established in 1906 primarily to meet the needs of the Slovaks, Poles, Croatians and Slovenians of Clarksburg. The parish also numbers many Hungarians and Catholics of the Greek Rite. The suggestion that the Slovaks should start a parish of their own was made by C. F. Zaruba to Ambrose Karliak, who with Stephen Vojtusak and Charles Gavelda did the most to bring the suggestion into actuality, most of the money being collected by Mr. Karliak. On account of the population being a floating one and the church the only Slovak church in the state of West Virginia, and part of Virginia and Maryland, the parish limits cannot be given, as people often come 40 or 50 miles to make their Easter duty and receive the Sacraments. The first Mass was said at 603 East Pike Street by Rev. Melchior Fürst, the first pastor, and after a few weeks, (June, 1906) in the Centennial Hall. The congregation bought two lots, and services were held in two old houses, which had been remodeled into a kind of hall, but soon a basement for the future church was built. This basement still serves as the church. One of the oldest houses of Clarksburg, standing east of the church, is used as the rectory. The church property is valued at $12,000, and has a debt of about $3500. The succession of pastors is: Revs. Melchior Fürst (1906–Sept., 1907), who died as pastor of St. Nicholas' Church, Millvale, Pa.; P. M. Schoenen (Sept., 1907–March, 1908); E. F. Richtarcik (until Nov., 1910), who died in St. Mary's Hospital, Clarksburg, W.Va., and is buried in the Holy Cross Cemetery, Clarksburg; S. T. Jewasinski (Dec., 1910–Jan., 1911); L. Michalski (Jan.–March, 1911), who took charge of the Poles and later founded the Polish congregation of the Holy Trinity; F. J. Pribyl (April, 1911–March, 1913); and Michael Tusek, the present pastor, who took charge in September, 1913.



ST. THOMAS' CHAPEL, GASSAWAY, W.VA.

Father Tusek was born of Slovenian parents on September 27, 1869, in Agram. He graduated from the *Gymnasium* in Ljubljana (Laibach) Krain, Austria, studied law four years at the Vienna University, was for one year ensign in the Austrian Navy, served one year in the Infantry Regiment No. 17 in Ljubljana, passed his examination as lieutenant, and entered the Seminary in Gorica, Istria. He was adopted by Archbishop Ireland, finished his last year of theology in the St. Paul Seminary, and was ordained for the Diocese of St. Cloud on July 9, 1896. After working in his own diocese for nine years among Germans, Irish, French and Slovenians, he left for Pennsylvania where he worked among Croatians, Irish, Germans, Slovaks, at Millvale, Star Junction, McKeesport, Yukon and Bridgeville. After assuming temporary charge of the Holy Trinity Slovak congregation at St. Louis, Mo., and then

of Holy Trinity parish at Hazelton, Pa., he came to Clarksburg, W.Va.

The congregation numbers 1500 souls, and is increasing by natural growth and immigration.



ST. STANISLAUS' CHURCH AND RECTORY, MONONGAH, W.VA.

The following sodalities are established: First Catholic Slovak Union; Roman and Greek Catholic Pennsylvania Union; Greek Catholic Union (Sojedineniel); First Young Men's Roman and Greek Catholic Union; Young Ladies' Roman and Greek Catholic Union; First Ladies' Catholic Slovak Union; First Ladies' Roman and Greek Catholic Union. The parish records for 1913 show: 125 baptisms; 25 marriages; 30 deaths; 600 Easter confessions. Attended from Holy Rosary Church are: Columbia Mines, Pinnickinic Mine, Ocean Mine, Rosemont, Tryconnell Mine, Flemington, Davis, Wendel, Simpson, Lukens Mines, and all the mines on the road to Fairmont north of Clarksburg, W.Va., approximately a territory of 25 miles radius around Clarksburg.

Holy Trinity, Clarksburg, W.Va. — This parish, was founded in 1911 by Rev. Lawrence Michalski for the Poles who until this time attended the Holy Rosary Church. The Poles are settling here in large numbers. Rev. John E. Duda succeeded Father Michalski.

St. Veronica, Davis, W. Va. — The parish of Veronica received its first resident pastor on October 17, 1906. The little church had been built some years previously and was attended as a mission chapel. The Catholic population is about 340, of whom about 80 are Americans and the rest are Italians and Austrians. The value of the church property is about $2200, with only a small debt. Rev. M. H. Stravens, the pastor *pro tem.*, succeeded Rev. Wladislaus Rakowski. Lanesville, a lumber camp, was attended from Davis, but it has been shut down.



ST. ANN, BRISTOL-ON-TENNESSEE, VA. & TENN.



BASEMENT FOR NEW CHURCH AND RECTORY, HOLY ROSARY SLOVAK, R. C. CHURCH, CLARKSBURG, W.VA.

St. Michael, Edgewood (Edgington Lane P. O.), W. Va. — This parish is one of two in Ohio County

near Wheeling, which are in charge of the Marist Fathers. The church was built in 1879 when the parish was established. The increasing congregation required a larger house of worship, and in 1910 the church was remodeled and considerably enlarged. The parochial school was built in 1905, and enlarged in 1912 and 1913, giving on the upper floor a spacious and commodious hall for festivals and entertainments. The rector, Rev. Basilius Mader, S.M., is assisted by Rev. A. Bellwald, S.M. The school, conducted by 3 Sisters of Divine Providence, has 80 boys and 70 girls.

St. Mary, Elkhorn, W.Va. — This church was built for the Ruthenian Greek Catholics from October, 1912, to May, 1913, and excepting the Iconostasion, it is fully furnished. The congregation numbers 60 families, but there are also many who on account of the long distance cannot attend regularly. Ninety-nine per cent of the parishioners are coal miners, being Ruthenians, Magyars and Slavs from north-eastern Hungary. A substantial rectory is almost completed, and Rev. Nicholas Szabo, who succeeded Rev. A. Medveczky, is a native of Hungary and a young married priest. His father is a Greek Catholic rector in Toronto, Ontario.

St. Brendan, Elkins, W.Va. — The opening of the West Virginia Central and Pittsburgh Railway in 1889 gave the new town of Elkins an impetus which was reflected by the increase of the number of its Catholic citizens. The town had been founded in the previous year by Senator Elkins and former Senator Davis, who purchased nearly the entire town site and divided it into homesteads for the settlers attracted by the opening of the railroad. Until 1897, Elkins was an outmission of Thomas, whose pastor, Father Haimann, looked after all the Catholics in Tucker County and the western half of Randolph County. He organized the Catholics of Elkins into a congregation and held services for them in Cain's Hall. The faithful of Horton were also attended by Father Haimann and assembled for Mass in a room over the Company's store in that town. He purchased on March 19, 1895, the site upon which the present church was erected in 1897. Rev. John Daly, the present incumbent, was appointed pastor on June 28, 1897. He was born in Kerry, Ireland, entered St. Mary's Seminary, Baltimore, was ordained by Bishop Donahue on November 12, 1896, and appointed assistant at the cathedral, where he remained until transferred to Elkins. Father Haimann resigned his Randolph County missions to him, and thus the original limits of the Elkins' parish embraced that portion of Randolph County, west of Rich mountain, with a population of 187 Catholics.

Father Daly purchased a piece of ground for a Catholic cemetery on October 26, 1900. On October 28, Bishop Donahue dedicated the church under the title of St. Brendan's. In the afternoon of the same day confirmation was administered for the first time in the history of the parish. In 1901 Father Daly erected a brick rectory at a cost of about $5000; on November 2, 1906, the school property was acquired at a cost of $3500, and on March 18, 1907, the new St. Brendan's Cemetery of seven acres was purchased for $1836. It was consecrated by Bishop Donahue on July 2, 1908. The parish property is valued at $20,000, free from debt.

The school was opened on September 23, 1907, with an enrolment of 65 children. Now it has an attendance of about 100. It is conducted by lay teachers.

The missions at Hamilton, Harding and Marlinton are attended from St. Brendan's.

St. Vincent de Paul, Elm Grove, W.Va. — The Catholics of Elm Grove attended St. Mary's, Triadelphia, until 1895, when the parish was founded by Father Paquin, who built a frame church at a cost of $6000. The church has been enlarged to seat 400. The rectory, a small frame building built in 1896, was since entirely remodeled by Rev. J. Glodt, S.M. (1904–1910), successor to Father Paquin. Rev. E. Pfleger, who became pastor in 1910, built a parochial school in 1912 at a cost of $18,000. The building is partly of brick and interlocking tile, the exterior being coated with cement, and contains four large class-rooms, a hall and bowling alley. The school roll in 1914 showed 100 children in charge of 3 Sisters of St. Joseph. Within the parish are two large homes, St. Vincent's Home, which cares for 100 girls, and St. John's for 90 boys, both of which were built by Bishop Donahue at a cost of $90,000, and entrusted to the Sisters of St. Joseph. The parochial property (church, school and rectory) is valued at $10,000, and is free from debt. The congregation numbers 100 families, and Elm Grove being one of the residential suburbs of Wheeling is developing rapidly. The parish records for 1913 show 30 baptisms, 33 confirmations, 8 marriages, 69 First Communions (including the orphans from the home), 5 to 10 daily Communions from the parish, 60 to 70 daily Communions from the homes and about 70 Sunday Communions from the parish. The Sodality of the Blessed Virgin has 40 members and the Society of the Holy Name 30. St. Mary's parish, Triadelphia, now a mission of Elm Grove, has 36 families. The church there was built in 1850.

Father Pfleger, who is still in charge, was born in Alsace, Germany, received his college training in Belgium and made his theological studies at Washington.

St. Peter, Fairmont, W.Va. — This parish was founded about 1857, not long after the Baltimore and Ohio Railroad had penetrated the wilderness of what was then a part of the State of Virginia. In the earliest days of Monongalia County, which until 1842 included what is now Marion County, the few Catholics scattered along the Monongahela River were attended from Pittsburgh. Father Gallagher, one of whose trips is recorded in the summer of 1843, would come from Pittsburgh to Fairmont, then known as Middletown, and say

Mass at the Kearneys' or Carney's, the first Catholic settlers of the village, who arrived there in 1822.

In 1849 Father Austin Grogan was appointed by Bishop Whelan in charge of the German Catholic settlement of St. Joseph's in Preston County (now Howesville), and had charge of the Catholics living along the Monongahela River. Bishop Whelan, while Bishop of Richmond, was in charge of the new parish of Wheeling. There were but two other priests in his diocese on that side of the Alleghanies — Father Farrell in Nicholas County and Father Grogan in Preston County. In 1851 Father Denis Brennan, who died on July 10, 1889, was detailed to the laborers working in the different camps of the Baltimore and Ohio Railroad, attached the congregations of Farmington, Mannington, Littleton, and the Catholics of Monongalia County. Father Lambert resigned in 1881, and for fifteen months the vacancy was supplied by Rev. H. F. Parke, former vicar general of the diocese. The next resident pastor was Rev. William Walsh, who remained in charge from 1883 to September, 1887. He was succeeded by Rev. A. J. MacGrath (until 1897) and Rev. Adeodatus Boutlou, the present pastor (since January, 1897).

Father Boutlou was born near Morlaix, Brittany, on April 21, 1850, received his clerical education at Rennes, and after having served three years as professor in the diocesan college was ordained on February 20, 1875, by Cardinal



REV. ED. F. JENKINS,
ST. PATRICK, HINTON, W.VA.



REV. MICHAEL TUSEK,
HOLY ROSARY, CLARKSBURG, W.VA.



REV. JOHN DALY,
ST. BRENDAN, ELKINS, W.VA.



REV. JOHN MCELLIGOTT,
ST. AUGUSTINE, GRAFTON, W.VA.

then advancing towards Wheeling. Father Brennan resided at Fairmont, the center of his work. His earliest marriage records in the Marion County courthouse are dated February 11, 1851, and the latest May 4, 1852, although his report is dated July 23, 1852. From February 17, 1851, to May, 1852, he performed no less than 56 marriages, all Irish with the single exception of a German couple. The Irish, driven from Ireland by the famine of 1847, had come in great numbers to America, and had found ready employment in the construction of the Baltimore and Ohio, the pioneer railroad of the country. The most industrious among them formed the nucleus of the different congregations along the railroad between Maryland and Wheeling. The line was completed to Fairmont on June 22, 1852.

In 1853 Father Brennan was sent to Weston, and was replaced on the Baltimore and Ohio by Rev. James V. Cunningham, who had just been ordained. He was stationed at Grafton, to which Fairmont remained attached until 1873, and he built the first small brick church, consecrated in 1857 by Bishop Whelan. In 1873 Rev. William Lambert, brother of the editor of the "Freeman's Journal of New York", was appointed first resident pastor of St. Peter's, to which were then

Brossais St. Marc. Bishop Whelan, an intimate friend of Cardinal St. Marc, in his journeys to Europe in quest of funds and priests for the infant Diocese of Wheeling, secured from him the promise to allow any of the priests of Rennes to join the Diocese of Wheeling. Before his ordination, after a visit of Rev. H. F. Parke to Rennes in 1873, Father Boutlou had volunteered to join the Wheeling Diocese, but owing to the death of Bishop Whelan it was not until the summer of 1876 that his desires were realized. Father Boutlou arrived in Wheeling in December, 1876, and remained eleven months at Parkersburg with Father Parke. In November, 1877, he was detailed to Charleston with Father Stenger and remained there for five years, in charge of the Kanawha missions, which in those days embraced six counties. During that time he dedicated churches at Coalburg, Montgomery and Summerville. In 1883 Father Boutlou revisited Brittany; on his return, owing to an accident disabling his left foot, he was appointed for a few months as chaplain of Mount de Chantal. In June, 1884, he was given charge of the Moundsville missions, where he remained for eleven years and founded churches at New Martinsville and Sistersville. In 1895 he was appointed rector of the cathedral,

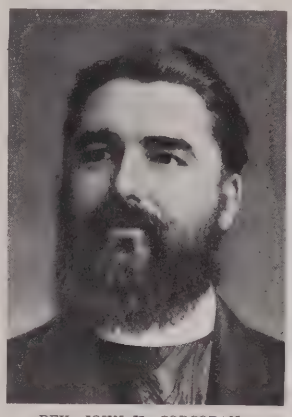
and in July, 1897, he was appointed to Fairmont. He immediately secured a rectory and adjacent ground at a cost of $7000.

Father Boutlou laid the foundation of the new Church of St. Peter's in 1902, and it was built at a cost of $47,000, including furniture. In five years the debt was cancelled. In 1910 ground for a school was bought for $10,000, and in 1912 the school was built, and the house left on the property was refitted and enlarged as the Sisters' residence. The expense thus involved, including the ground, amounted to over $41,000. The church property is valued (1914) at over $100,000, and has a debt of less than $18,000. In 1904 the Italians and Slavs of St. Peter's were given priests of their own nationality, and all the adjacent missions of Fairmont were attached to the Italian parish. The Slavs and Poles have the churches of St. Stanislaus Kostka and Our Lady of Pompeii at Monongah. This leaves the Catholic population of St. Peter's Church 727 souls, according to the census of 1913. The school roll for 1914 shows 170 pupils, 25 of whom do not belong to the parish, under 6 sisters of St. Joseph. The Catholic societies in the parish are: a Council of the K. of C.; A.O.H.; the Knights of St. John; Holy Name and B.V.M.

St. Joseph, Fairmont, W.Va. — This parish was established for the Italians about 1904. Rev. Joseph D'Andrea, the founder, began to build the church in March, 1907. His successor, Rev. Crecenzo Pittocchi, remained about one year. Owing to the existence of an independent Italian church, St. Joseph's did not prosper, although during two years five priests tried to make it a success. On November 6, 1910, Rev. P. M. Schoenen, the present pastor, was appointed. In August, 1913, Father Schoenen completed the rectory, a frame building with a stone basement. The church, also a frame building, is valued at about $4000, and is free from debt. The rectory has a debt of $1200. In the city of Fairmont there are 60 Italian families, and in the immediate neighborhood about 75. Attached to the parish since 1911 are the missions: New England (27 Italian families) and Grant Town (11 English, 7 Italian and about 20 Slavish families), both of which have churches and a residence for a priest. The debt on both churches is not over $6000. An old store-room at Farmington was converted into a church by Father Lambert in 1878, and it serves the eight Irish families residing in that neighborhood. The value of the church property there does not exceed $250.

Our Lady of Victory, Gary, W.Va. — This parish was established by Rev. Patrick Gilsenan in July, 1903, and the church was dedicated in May, 1904. The value of the church property is $23,000, with a debt of $3500. The Catholic population, mainly Slovak, is about 500. The Catholic Slovak Society is the only society in the parish. Rev. M. C. Van den Bussche, who succeeded Father Gilsenan on January 1, 1914, also attends the mission of Twin Branch.

St. Augustine, Grafton, W.Va. — The early history of Grafton is inseparably connected with the development of the Baltimore and Ohio Railroad. The first Catholic known to have resided in Taylor County before the coming of the railroad was Denis Coffey, who with his family came from Pittsburgh about 1845 and settled at Valley Falls, remaining, however, but a few years. The land now



REV. JOHN H. CORCORAN,
ST. VINCENT,
KINGSVILLE, W.VA.



REV. C. J. KLUSER,
ST. FRANCIS DE SALES,
MORGANTOWN, W.VA.

occupied by Grafton and Fetterman had been purchased before 1850 by Frew and Fetterman, lawyers from Pittsburgh. The Fettermans were Catholics, and gave to the Catholic congregation of Grafton the site for the present church, rectory, school, convent and cemetery. As early as 1850 Fetterman, or Valley Bridge as it was then called, began to take form. Two buildings were there, the store of Colonel James Smith, still in existence, and a loghouse occupied by John Nuzum. With the completion of the road to Fetterman in 1852 and the temporary location of the shops there, the population rapidly increased; and in the same year the first Catholic settlers came to Grafton.

In 1852 Rev. E. Dillon was given charge of the little flocks at Grafton and Rowlesburg, and said Mass for the first time at Grafton, in the residence of Thomas Shanley, which was near the site of the present courthouse. Afterwards Mass was celebrated in the houses of Thomas McGraw, James Whelan and John Doonan. The McGraw house, the oldest in Grafton, is opposite the Grafton House. The first baptism on record was performed by Rev. John F. Brazzil on July 24, 1855. Father Brazzil was in charge only a month, and was succeeded by Rev. James Cunningham, who became the first resident pastor, in August, 1855. His jurisdiction extended from Shephard's Tunnel to Moundsville. He built the first church in 1857, a frame building, which was later turned into a school for girls, and in 1898 was removed to make room for the new school. He also laid the foundation for the first rectory, which is now part of the frame building occupied by the Sisters. At this time Grafton was chosen as the junction of the two main lines to the West, and the population grew rapidly. In August, 1856, Father

Cunningham obtained as assistant Rev. Hugh Malone, and in 1857, on the transfer of Father Cunningham to Weston, Father Malone became pastor of Grafton, which was made the headquarters of the mission, extending from Rowlesburg to Board Tree Tunnel. In 1861 Father Malone, who was thought to sympathize with the Southern cause, went to Ireland and was succeeded by Rev. Joseph W. Stenger, who remained until May, 1865, when Father Malone returned, and remained until his death on July 25, 1868. During Father Malone's pastorate the first Catholic school was founded, with James Bell as teacher. Mr. Bell was succeeded by Denis O'Keefe, who held the position until the seventies, when he became a lawyer in Wheeling.



REV. P. H. McDERMOTT, IMMACULATE CONCEPTION, CLARKSBURG, W.VA.

Rev. John H. Walters, who had been in charge of the Lewisburg Missions, succeeded as pastor. In April, 1871, the cornerstone of the new church was laid by the Rev. Father Keleher, professor at St. Vincent's College, Wheeling, assisted by Father Stenger, and on March 10, 1872, the church was dedicated under the title of St. Augustine's. It is of brick, with a seating capacity of 600, and cost $2000. Father Walters completed the present rectory and brought into the parish in 1871 the Sisters of St. Joseph to conduct the school.

Father Walters resigned in December, 1877. During his administration the first vocation to the priesthood in the history of the parish was manifested in James McMenamin, who, however, died before completing his studies. Father Walters was succeeded by Revs. William Walsh (1877–79), who had been his former assistant; Robert Keleher (1879–93), who built the addition to the rectory, paid off the debt on the church, built the north wall on the church property, and erected the Sisters' Chapel, the money for the last being the gift of Mrs. Haiman Donohue; John A. Reynolds (temporarily); John McElligott, the present rector, who was appointed on August 13, 1893.

Father McElligott was born in County Kerry, Ireland, in 1853. He made his classical studies in Kerry, came to Wheeling in 1872, studied one year at St. Vincent's College, completed his course at St. Mary's Seminary, Baltimore, and was ordained in 1877. For sixteen years he was assistant at the cathedral. He is assisted by Rev. Philip Brady, a graduate of Carlow College, Ireland. His principal work has been the building of the new school, the cornerstone of which was laid on September 18, 1898, by Bishop Donahue. The building cost $25,000, contains six class-rooms, a reading-room, etc., and a hall which seats 1000, and is free from debt. Its roll counts 185 pupils, in charge of 7 Sisters of St. Joseph.

The parish, which now embraces the city of Grafton, and the country around within a radius of 50 miles has a population of 1200 souls, mostly Irish-American. A few conversions have been made, and fourteen girls from the parish have joined various Sisterhoods. A site containing twenty acres for a new cemetery was purchased on January 23, 1914, at a cost of $8000, and a new rectory was completed in 1912 at a cost of $12,000. Branches of the following societies exist: Young Ladies' Sodality; League of the Sacred Heart; Purgatorian Society; Boys' Sodality; and K. of C. According to the parish statistics there were during 1913: baptisms, 40; marriages, 9; confirmations, 115; and first communicants, 120.

St. Patrick, Hinton, W.Va. — Hinton was erected into a parish in 1874, and a frame church was dedicated the same year on April 25. This, however, was later replaced by a brick church in the Gothic style, which seats 450 and cost $10,000. The first pastor, Rev. J. B. Walters, also built the rectory. He was followed by Revs. D. P. Walsh (1878); J. P. Werninger (1906); Joseph Gormley; R. P. Sullivan; J. J. Swint (1907); and Edward F. Jenkins, the present incumbent, who took charge in 1908. Father Jenkins was born on August, 7, 1872; educated at St. Mary's Seminary, Baltimore, and ordained on December 20, 1900. He is a man of unusual energy and has made considerable improvements to the church property. The church has been repaired and a bell added to it, stained-glass windows installed and walks laid out around it. He also remodeled



SACRED HEART CHURCH CHARLESTON, W.VA.

and enlarged the rectory at a cost of $1500. On May 2, 1909, a Knights of Columbus Council was established by the pastor and Rev. J. P. T. Holzer, who was then his assistant. This Council is regarded as

one of the most progressive in the State, and has done much for Catholicism in Hinton and its missions.

The Catholic population numbers 1064, and shows an increase of ten per cent through natural growth, conversions and immigration. This growth is really remarkable when only a few years ago the congregation at the only Mass consisted of eight people. Catholics and non-Catholics alike now attend the Masses, and the parish has furnished 4 nuns and 2 priests to the Church. The parish records from 1908 to January, 1914, show 400 baptisms, 250 confirmations, 125 marriages and 12,000 communions. The League of the Sacred Heart has 105 members. The parochial property is valued at $25,000, and is free from debt. Father Jenkins also attends the missions at Beury, Gentry and Springdale.

St. Joseph, Howesville, W.Va. — Howesville was formerly a mission attached to the Capuchin Monastery at Cumberland. Later it was attached to Austin and then to Grafton. The first Catholic settlers came from Hanover (Germany) during 1838 to 1845. A little log church was built about 1840 and school was also taught in it. About 1877 Father Hickey built a frame church with a seating capacity of 250. The first resident pastor, Rev. M. Buchheit, took charge in 1901 and began a rectory. He was removed, however, in 1902 and the parish was attached to Rowlesburg until 1906. Father Hall, who took charge in 1909, completed the rectory, which cost $1500. Succeeding him were: Fathers Churchill (1909) and Mathias Madert, who took charge in August, 1912. The parish has a Catholic population of about 200 and shows a decrease on account of emigration. Joseph Gocke, a native of the parish, became a priest and died at Milan, Ohio, in 1890. Father Madert was changed to New Martinsville in January, 1914. The parish records for 1913 show 6 baptisms and 3 marriages.

St. Joseph, Huntington, W.Va. — The parish dates back some time before 1870, when Rev. Father Duffy, then assistant pastor in Charleston, W.Va., used to attend the few families who lived in Guyandotte and the then small village of Huntington. The first church services were held in the Baltimore and Ohio Railroad roundhouse, which was unfinished at the time. The first resident pastor was Rev. Thomas Quirk, who found about 30 families scattered here and there. He built a small frame building in East Huntington on the corner of what is now 20th Street and 8th Avenue. There he celebrated Mass and gathered the children together and taught them amidst great disadvantages on every side. Later the congregation increased and the foundation of a substantial church was laid on the present site of 13th Street and 6th Avenue.

In 1884 Rev. Thomas Quirk was removed to Sand Fork; Rev. J. W. Werninger succeeded. After his arrival services were held some time longer in the frame building on 20th Street. A small room was added to one end of the church which served as Father Werninger's bedroom and sitting-room and was the first excuse for a Catholic rectory in Huntington. On August 18, 1887, the Gothic church was dedicated by Bishop Kain. The new edifice served for both church and school purposes, one-third being partitioned off from the main building, which contained four light, airy rooms. From this time the property improved rapidly. The school also had rapidly increased and the lay teachers who had assisted Father Werninger in instructing the children were replaced by Sisters of St. Joseph. In October, 1899, Rev. H. B. Altmeyer of Wheeling, W.Va., succeeded as pastor. Sincer Father Altmeyer's arrival the congregation has grown to twice its former size, thus necessitating more room for both church and school. Early in his pastorate a second cottage was built for the Sisters; a school building was completed; and the church was enlarged and remodeled.

At present the congregation numbers about 800 souls and there are 150 children enrolled in the school, in charge of 4 Sisters. The societies are: K. of C. (100 members); A.O.H. (30); Altar Society (150); Blessed Virgin Sodality for children (50); Blessed Virgin Mary Sodality for young ladies (40); League of Sacred Heart (150).

St. Vincent, Kingsville, W.Va. — The Irish setlers who came into Randolph County in 1858 and 1859 settled in the wilderness. There were no churches nor priests within 40 miles. Patrick Flannigan and John Nallon were the first settlers in what is now Kingsville parish. The only opportunity those first settlers had of hearing the Word of God was when, once or twice a year,



ST. PATRICK'S CHURCH, HINTON, W.VA.

priests came from Clarksburg and Weston to celebrate Mass in one of the pioneers' log houses. Father Stack of Staunton, Va., is the first priest who celebrated Mass in the settlement, at Patrick

Flannigan's house. In the succeeding years many other priests visited Kingsville at irregular intervals. In 1872 Father Dacy came as resident priest, but he died not long after his arrival. Father Michael Fitzpatrick was sent in 1873 to take charge of the mission. With the assistance of his people, he made a clearing at Kingsville, where a little log church, the first in Randolph County, was built. Settlers were still pushing into the wilderness and Father Fitzpatrick's mission became more extensive. He built a log church near Philippi, dedicated to St. Michael, and another in Upshur County, dedicated to the Immaculate Conception. Later, an addition was built to St. Vincent's, and benches were for the first time installed. For many years this sufficed and then Father Fitzpatrick built a larger church and a comfortable rectory, and also replaced the log church in Upshur County with a larger one. He built churches at Buckhannon and Pickens, and commenced one at Coalton six miles from Kingsville, which was dedicated to St. Patrick. His failing health, however, did not permit him to remain longer in the parish he had established, and the Bishop gave him an easier mission for the remainder of his declining years. He was twenty-eight years in Kingsville parish.

Rev. William J. Sauer of Cincinnati succeeded, but remained only one year. Rev. William J. Hall was then pastor for three years and a half, when the present pastor, Rev. John H. Corcoran, succeeded. He was born in Fond du Lac, Wis., on July 18, 1868, educated in the public schools of New York, attended St. Michael's College in Toronto, St. Patrick's College in Mazzio, Italy, and graduated from the Gregorian University in Rome in 1900, being ordained in the same year.

The congregation for the most part is comprised of Poles, Slavs and Italians. There are about 1080 Catholics in the parish and missions. The value of the church property in all the missions is about $20,000. The A.O.H. and the Altar Society are the parish societies.

There are missions at Coalton, Philippi, Upshur County, Weaver, and stations at Ellamore, Belington and Sandrun.

Assumption, Littleton, W.Va. — In 1897 this parish was separated from Fairmont. There is a Catholic population of about 160. Rev. Robert P. Sullivan, the pastor, also attends the missions at Board Tree and Cameron.

St. Patrick, Mannington, W.Va. — In 1897, Mannington was separated from Fairmont and made a separate parish. Rev. Peter Flynn is the pastor, and there is a Catholic population of about 300. There is a station at Annabelle where Mass is said twice a month.

St. Joseph, Mason, W.Va. — In 1858 Rev. Henry F. Parke of Parkersburg said Mass for the first Catholic settlers, German and Irish immigrants, in the house of Edward Ryan. The parish was founded in 1860 and, about the same time, the church was built by Father Parke, whose assistant, Rev. Joseph Heidenkamp, attended it for some years. It is a frame building, seating 180, and has no debt. The frame rectory is also free from debt. The parish owns a cemetery. Previously burials were made across the Ohio River, in Ohio. The resident pastors were: Revs. Joseph Hoflinger (1863–65); P. F. McKernan (1865–74); T. J. Duffy (1874–77); P. F. Burke (1877–97); T. W. Werninger (about 3 months); W. Lambert (1897–1901); P. H. Gilsenan (1901–03); C. Delaux (1903–04); and Ferdinand C. Haimann (1904 until his death on November 9, 1913). The Catholic population is about 112, and, owing to the closing of the mills, is greatly decreased. The church property is valued at $1000, and the parish societies are Sacred Heart (6 members) and the B.V.M. Sodality (12). In 1913 there were 1 baptism, 2 marriages, 64 Easter communicants and 8 candidates for confirmation. The station at Point Pleasant is attended from Mason.

St. James, McMechen, W.Va. — A band of Irish immigrants, who followed the Baltimore and Ohio Railroad as it was opened up, formed the nucleus of the Catholic portion of McMechen. The town took its name from its first inhabitants, a family named McMechen, who came into possession of the land on which the town now stands. Rev. Hugh McMenamin, pastor of Benwood, of which McMechen became a mission, was the first priest to say Mass and to administer to the spiritual needs of the people in this territory. Mass was said for the first time here in the home of William Duffy, an engineer, and later until the erection of the church in the houses of Michael Dowd and Martin Conners. In 1899 McMechen was erected into a parish, with Rev. Thomas Collins as pastor. The parish limits are from the store of John John, Benwood, to the foot of Sparrow's Hill, including a number of families on and behind this hill. In a town where Catholics were few and financial resources slender, the existence of the present church was made possible through the generosity of a Catholic lady from Clarksburg, W.Va., who by her will deeded to the Bishop a sum of money to aid new and struggling parishes. The cornerstone was laid by Bishop Donahue in 1900. It is a brick structure, seating 350, cost $8500, and is free from debt. After a year Father Collins was transferred, and was succeeded by Rev. Denis Dwyer, who remained till September 15, 1900, when Rev. R. F. Harris took charge.

Father Harris was educated at Boston College, Mass., made his theological studies at St. John's Seminary, Brighton, Mass., and St. Thomas' College, Villanova Pa., being ordained by Archbishop Ryan in the cathedral of Philadelphia on March 15, 1890. For seven years he taught Latin and Greek at Villanova College, and on January 21, 1895, came to Wheeling where he was attached, until 1910, to the cathedral, being at the same time chancellor and secretary to the archbishop.

Father Harris completed the decoration of St.

James', and installed the church furniture, from the sanctuary to the choir loft. He also built a comfortable rectory at a cost of $3500, the previous pastors having lived at parishioners' homes. In 1913 he was succeeded by Rev. Robert E. O'Kane.

During the past few years a Sunday school, a Sodality of the Blessed Virgin Mary, League of the Sacred Heart have been established, and an Altar Society is doing active work for the sanctuary. A number of new families have come into the congregation, but their accession has been counterbalanced by those who departed for other towns owing to industrial depression and kindred causes.

St. Stanislaus Kostka, Monongah, W.Va. — In 1904 Rev. Joseph Lekston was appointed to minister to the Polish, Slavic and Italian settlers of Monongah who had been hitherto without spiritual guidance. He first offered Mass in a chapel, but as the population increased he secured a beautiful site from the Fairmont Coal Company on which a church was erected, and was dedicated on June 24, 1904, by Bishop Donahue, of Wheeling. The new church is a handsome edifice, accommodating over 500. Father Lekston next graded the ground around the church, this being a costly but necessary work. He also established a school where 50 Polish children receive Christian instruction three times a week. The new rectory was erected in 1908, and the entire church property is valued at $20,000, on which there is a very small debt.

Rev. Joseph Lekston, was born in Poland, Russia, received his early education in Poland, afterwards going to Italy to complete his studies in theology and philosophy. He came to the United States in 1901 where he was ordained on June 6, 1902.

The parish extends from Fairmont to Clarksburg, and has a Catholic population of 1000, the entire population within the parish limits being estimated at 2000. The various societies are: the Sacred Heart (50 members); St. Paul and St. Peter (45); Rosary Society (35). Rev. L. Michalski, who succeeded Father Lekston, in 1913, also attends the mission at Farmington, Marion County.

Our Lady of Pompeii, Monongah, W.Va. — This parish was founded in 1904, under the title of Our Lady of the Rosary, for the Italian Catholics of Monongah, and has been from the first in charge of the Congregation of St. Charles Borromeo. The founder and present pastor is Rev. Joseph De Andrea, C.S.C.B. The school, in charge of 1 lay teacher, has 72 pupils, and St. Sebastian's at Middleton is attended as a mission.

Immaculate Conception, Montgomery, W.Va. — Montgomery is situated in the beautiful Kanawha Valley, 26 miles east of Charleston. The original name of the city was Coal Valley, so called because Montgomery was, and is now, the center of the coal industry of this part of the state. The first Catholics were mostly Irish and Irish Americans who followed the coal fields for a living. Father H. J. Parke, a convert, was more than likely the first priest to visit this neighborhood. During the Civil War he had passes from Generals Rosecrans and Wise to visit both armies. At that time his headquarters were at Mason City, W.Va. It is not known at whose house he said Mass.

This parish formerly belonged to the Charleston mission, but in the autumn of 1888 it was detached, and Rev. George Toner was appointed its first pastor. Father Toner remained about eight years, and was succeeded by Revs. Joseph Fleckner, John Reynolds, F. J. Flanagan and Thomas H. Collins, the present pastor, who succeeded in 1910.

The church property consisted of a small frame church, with frame school building attached to the rear. The priests who attended the church were obliged to occupy a small room off the sacristy and get their meals where best they could. Father Collins has converted the old school building into a comfortable rectory. The church property, which is free from debt, is now valued at about $4000. The pastor is rendered valuable assistance in his work by the Altar Society. There is no Catholic cemetery, consequently each grave must be blessed.

In addition to Montgomery, at which Mass is said every fourth Sunday and every holy day, Father Collins attends the missions at Coalburg (first Sunday of month), Decota (second Sunday), Winona (third Sunday), Pratt (once a month, on week days) and the stations at Winitrede, Fayette, Fayetteville, Ward and Peytona.

St. Francis de Sales, Morgantown, W.Va. — This parish was inhabited by one Catholic family, the Chadwicks, in the early days of Catholicism in West Virginia. Father Gallagher of Pittsburgh, the first priest known to visit the region, came on horseback from Uniontown to Morgantown to say Mass at the Chadwicks' as early as 1850. Two or three other Catholic families were settled nearby. In the busy and trying days of the Baltimore and Ohio Railroad construction (1851–53), and in fact until after the war, the Catholics were hardly ever visited by a priest. In 1873 when a resident pastor was appointed to Fairmont, they were given an opportunity to make at least their Easter duties. In 1884 a new railroad connected Fairmont with Morgantown, gradually pushing northward toward Pittsburgh, southward into the center of West Virginia, and now has become part of the Baltimore and Ohio system. This, however, brought few Catholic settlers, and it was only in 1897, when the Seneca glass-house was established on the river bank a mile below the town, that a village grew up, mainly Catholics, glass-workers, and also the principal stockholders in the new business. The majority of these were from Alsace-Lorraine and Switzerland. In July, 1897, Rev. A. Boutlou, who had just been appointed to the Fairmont missions, visited them, and began to organize the congregation. By December the church was under roof and a festival held in it. As there were no Catholics in Morgantown at this time, the church was built in Seneca, which village was later absorbed into the corporation. The building was completed at a

cost of $3200 and was dedicated on July 17, 1898. By the end of 1899 the debt on the church was paid.

In 1901 several glass-houses and other industries were established, and the congregation was ready to take care of a resident priest. In October, 1901, Rev. C. Joseph Kluser, the present pastor, was appointed.

Father Kluser was born in the Canton of Uri, Switzerland, and was ordained at Chur, Switzerland, in 1882. He was for twelve years pastor of Spiringen, and came to this country in July, 1895. He was pastor of St. Michael's, Edgington Lane (Edgewood), near Wheeling. In 1902 Father Kluser bought a rectory for $3000, and the debt on this is now nearly paid off. In 1912 he bought a frame school for $2500. It seats 100, has an attendance of 32 girls and 36 boys, and is in charge of lay teachers. His jurisdiction extends over the main part of Monongalia County. The Catholic population of the parish, a "floating" one, is about 400. The parishioners are buried in Oak Grove, there being no cemetery attached to the church. The existing societies are: the Knights of St. George (24 members) and the Altar Society (68 members).

St. Francis Xavier, Moundsville, W.Va. — This parish has a population of about 568 souls. The pastor is Rev. Francis J. Flanagan.

St. Vincent de Paul, New Martinsville, W.Va. — About 1880 two German families (the Stenders) moved from St. Joseph's settlement in Marshall County to the small village of New Martinsville on the banks of the Ohio River. This village, twenty-seven miles below Moundsville, had not until then a single resident Catholic. Being only twelve miles from St. Joseph's settlement the Stenders would occasionally ride to St. Joseph, their former home church, to hear Mass and receive the Sacraments. In 1883 the new railroad, then known as the Ohio River Railroad, was established to connect Wheeling and Parkersburg; this also opened a rail communication between New Martinsville and Moundsville, where a resident priest was located. Little attention being paid to the few Catholic settlers of the village, under the leadership of John Stender, they took it upon themselves to secure a lot in 1883, and started to build on it a frame church. It was under roof, but not yet plastered, when the disastrous flood of February, 1884, nearly wrecked it. In June, 1884, Rev. A. Boutlou was appointed to the Moundsville missions and took up the work at New Martinsville; the new church was repaired and plastered and in the year following was furnished and completed. On June 26, 1885, it was dedicated to St. Vincent de Paul by Bishop Kain. The debt was then practically canceled.

New Martinsville continued to be attended monthly from Moundsville until 1899, when it was attached to the newly-formed parish of Sistersville, only nine miles distant. In 1901 a new railroad, the "short line", was completed between Clarksburg and the Ohio River, New Martinsville becoming its terminus. This railroad cut across a rich oil field and a promising coal territory. New Martinsville was then made an independent parish, which Bishop Donahue turned over to a young priest, Rev. Marcellus Van den Bussche, who had just been ordained at Louvain for the Wheeling Diocese. The parish has as missions the Sacred Heart at Alvy, Tyler County, and Our Lady of Good Counsel, Smithfield, Wetzel County, and the station at Wallace, Harrison County. Rev. M. Madert became pastor in January, 1914.

St. Clare, New Milton, W.Va. — There is a Catholic population here of about 700. Rev. Camille Delaux, the pastor, also attends the missions of St. Boniface at Leading Creek, and the Holy Name of Mary at Tink Creek, once a month.

St. Francis Xavier, Parkersburg, W.Va. — St. Francis Xavier's was built by Very Rev. H. Parke, more than 50 years ago. As to his predecessors in this mission, not much is known as there are no records. In 1880 Rev. E. M. Hickey was appointed pastor, and succeeded by Rev. John McBride, who is assisted by Rev. James Rogers.

An excellent parochial school is connected with St. Francis Xavier's Church. It is conducted by 2 Sisters of St. Joseph and has an enrolment of 50 boys and girls. Davisville, St. Mary's and Tally-ho are missions attached to this parish.

Holy Family, Richwood, W.Va. — This territory was settled about 1900, the first Catholic to arrive being Mrs. Calvin Amos, who remained for a year without any opportunity to attend a Catholic service. In November, 1901, she set out with her husband to Lewisburg, 40 miles away, to find that the pastor, Father Schilpp, was at Ronceverte, and on going thither she found that the priest had departed for the church at White Sulphur Springs. At last she reached him by telephone, and arranged to attend Mass on one of the following days.

On December 31, 1901, Father D. O'Loan, of Buckhannon came to Richwood, and on the next day celebrated Mass in the new home of Mrs. Amos, five persons constituting the congregation. The Catholic population increased so that at the end of 1902 Father N. Hengers, S.M., of Buckhannon, who became pastor on December 15 of this year, began to hold monthly services at a hall, and at the end of 1903 fitted up a temporary church which seated 70. A little later Father Hengers moved to Richwood of which Buckhannon became a mission, organized the parish, and in 1905 built the church, which was formally dedicated by Bishop Donahue on August 26, 1906, in the presence of a throng of people, fully nine-tenths of whom were non-Catholics and had never before seen a Catholic bishop.

In 1909 a parish school was opened with 30 children in charge of one lay teacher. In 1910 the roll counted 60; in 1911, 90; in 1912, 110; and during 1912–13, 120. In 1911 a new frame schoolhouse was erected, containing four large and commodious

rooms, and in 1912, six Sisters of the Pious Society of Missions from Germany took charge of the school. These Sisters began building a hospital in 1913 and expect to open it during the summer of 1914.

The parish societies include the Holy Name (for men, 30 members); Blessed Virgin Mary (for girls); as well as local branches of the Society for Propagation of the Faith, Holy Childhood, and Sacred Heart League.

Father Hengers is assisted by Revs. A. Halbwachs and J. Schmitt, all of the Society of Mary. In addition to Richwood, missions are attended at Buckhannon, Century, Gassaway, North Bend Coal Mine, Pickens, Summerville, and also several stations.

St. Catherine of Siena, Ronceverte, W.Va. — About 1901 the church was attended by Father Schlipp for a time, with other missions in this vicinity. The present pastor is Rev. John De Laad. The Catholic population of this parish is about 500. At the missions, St. John of God at Meadow Bluff, Sacred Heart at Springdale, and Immaculate Conception, Williamsburg, Mass is said once or twice a month, and occasionally at the missions in Pocahontas, Greenbrier and Fayette Counties.

St. Philomena, Rowlesburg, W.Va. — In 1847 the Catholics of Rowlesburg, principally Irish workmen on the Baltimore and Ohio Railroad, demanded the service of a priest, and they were after that time occasionally attended by a priest who came to them from a distance. This was the beginning of Catholicism in this region. The railroad was completed to Grafton in 1852, and three years later Rev. James A. Meurer was stationed there, who had charge of the entire territory. As the Catholics continued to increase, a priest was stationed in Rowlesburg in 1868. Into his care were given the present Rowlesburg missions and stations excepting Newburg which remained attached to Grafton until 1873. He built in 1869 the church at Rowlesburg, the mission church at Terra Alta, and the church at Rodemer. The church at Newburg was erected in 1869 while it was still a mission of Grafton. Father Meurer also succeeded in establishing a small but thriving parochial school. In 1871 he was succeeded by Rev. P. A. Boyce, who remained until 1897. Father Boyce erected the mission church of Tunnelton and a new rectory at Rowlesburg. Rev. D. P. Walsh then took charge. He was succeeded by Rev. P. H. McDermott. Rev. Denis Dwyer is the present pastor. The Catholic population of the missions is about 300, consisting mostly of railroad men and coal miners. In the last few years the church property of Rowlesburg and its missions have been completely renovated and put in excellent condition. The total value of the property is about $10,000 and there are no debts. The missions are Terra Alta, Tunnelton, Newburg and Austen.

St. Joseph, St. Joseph, W.Va. — The first settlers arrived here in 1850 from Wheeling; a few families, those of John Messey, Peter Klug, Nicholas Hütsch, Joseph Heller, Frederick Wehmann, John Becker and Franz Falkenstein, arriving in the order mentioned. No sooner were their primitive homes established than they set about securing a place of worship, the nearest church at that time being Wheeling. A meeting of the several families was held on June 5, 1853, and the first "Kirchen-Vorstand" was elected as follows: President, Franz Falkenstein; secretary, Frederick Wehmann; treasurer, Nicholas Hütsch; consultors, John Becker and Joseph Heller. A priest came from Wheeling thereafter, at first only once or twice a year, celebrating Mass in one of the houses. Among these visiting priests were Bishop Whelan, Revs. Steph. Hubert and Joseph Heidenkamp. In 1854 a school was built, the teacher being Peter Kolz, and the congregation met in the log school house. In 1856 a church was built, but it was not until 1872 that they had a resident priest, Rev. Th. Vormann. In that year a pastoral residence was built. The parish then numbered 125 families. Father Vormann was succeeded ten years later by Revs. F. C. Haimann, who remained until 1886 and was followed by: John B. Gratz (1886–90), who built in 1887 the present church; Charles F. Schilpp (1890–96), who built the present school; John B. Bauer (1896–1903), who built a new residence for the teacher; the present pastor, Rev. Mathias Buchheit (since 1903). He has renovated the church and added two large bells, an organ and three altars. In 1910 he built a spacious auditorium with club rooms and parish library attached. The societies are: St. Aloysius, Purgatory, Blessed Virgin Mary Sodality and St. Anthony, also a branch of the C.M.B.A. (25 members). The school in charge of a lay teacher has 55 pupils. The value of the church property is about $20,000, and the Catholic population of the parish is about 304.

SS. Peter and Paul, Scarbro, W.Va. — On July 1, 1906, SS. Peter and Paul's parish was formed by Rev. L. A. Michalski, and the church was dedicated on October 26. In September, 1909, the first school was organized with 65 children and one lay teacher; in 1914 the attendance has increased to 106, and two lay teachers have charge. Father Michalski was succeeded on June 15, 1911, by another Polish priest, Rev. S. Jewasinski, the present pastor. Father Jewasinski attends the stations at Glenjean, Oswald and Minden. The congregation, which in 1906 numbered 30 families, in 1914 has 250 families.

Our Lady of the Rosary, Sistersville, W.Va. — Until 1892 Sistersville was a little village ensconced in groves and orchards by the banks of the Ohio River, halfway between Wheeling and Parkersburg. Its name had nothing to do with any Catholic sisterhood. Peter Deems, an Irish railroad foreman, was perhaps the first Catholic to settle there with his family. He remained there two years (1885–86). In 1891 a German family, the Knokes, moved on a farm near the town; they went to New

Martinsville, nine miles up the river, to attend Mass. In 1892 an oil well was drilled by some "wild catters", mainly Irish boys from the Pennsylvania oil-fields. The well came out with a daily production of 300 barrels a day. Immediately the oil fever broke out, and every lot in the village had its derrick; derricks were seen rising from the very riverbed. Every farm in the neighborhood was leased by oil companies. These newcomers were generally too busy to go to Mass all the way to New Martinsville. On August 12, 1892, Rev. A. Boutlou, rector of St. Francis Xavier at Moundsville, said the first Mass in Tyler County at Clement Knoke's farmhouse; outside of this numerous family, very few Catholics attended. Father Boutlou then managed to secure the use of one of the class-rooms in the public school, and Mass was said in it on October 2, 1892. For over a year he attended the place once in two months. Seeing that the oil "boom" was to last at least for some years, and realizing that the school rooms were inadequate for the growing Catholic population, he resolved to build a church. In October, 1893, he succeeded, not without great trouble, in purchasing a lot in the town. On October 28, 1894, the new church was dedicated to Our Lady of the Rosary by Bishop Donahue, who had been consecrated six months previously. In June, 1895, the debt on the new church was entirely paid off.

In 1899 Sistersville was detached from the Moundsville missions and made an independent parish under the care of Rev. Patrick A. Boyce, its present rector.

St. Thomas, Thomas, W.Va. — This parish was established in 1893, the first pastor being Rev. F. C. Haimann, whose charge included a vast territory in a state then but partly developed. He established missions in Elkins, Hambleton and Davis, and on the establishment of the parish of St. Thomas, built in Thomas a frame church seating about 700. He was succeeded by Rev. C. Delaux, who remained only about a year. His successor was Rev. Ferdinand Konkolevics, who had the charge of the Lithuanians and the Poles who were unable to speak English, from October, 1905, to December 31, 1908. He was succeeded by Revs. Joseph Jaksztys and Eugene Brosnihan, the present pastor.

The church property is valued at $14,000 and is free of debt. The Catholic population of the parish is about 2000. A parish school established by the present pastor was opened for Catholic children in September, 1909. The societies are: K. of C., A.O.H.; also three Lithuanian and two Polish societies, and one each of Slovak, Ruthenian, Krainen, Croatian and Italian. There is also a Ladies Auxiliary of the A.O.H.

St. Paul, Weirton, W.Va. — Rev. Stanislaus B. Przybysz, pastor of St. Paul's, says Mass every second and fifth Sunday, and attends also the missions at New Cumberland, Wheeling Junction and Colliers.

St. John, Wellsburg, W.Va. — This parish was founded in the early fifties, the first pastor being Rev. John Bogel (1854–57). Succeeding pastors were Revs. Huber (1886), who built a brick church, seating 400, in 1857; Reynolds (1886–92), who built a frame rectory; T. J. Duffy (1892); Leopold Hermanns, the present pastor. Father Hermanns was born at Cologne and ordained at Louvain in 1901. In December, 1913, a three-story brick building was acquired as a Sunday-school; it is also to be used as a clubhouse for the Holy Name Society and the Knights of St. John. The Catholic population of the parish is about 350, and 150 at the mission of Follansbee. The records for 1913 show 58 baptisms and 12 marriages. The church property is valued at $10,000, on which there is a debt of $1500.

St. Patrick, Weston, W.Va. — Weston was made a parish about 1853. The present church, which is of brick and seats 250, was built in 1876, and the rectory in 1896. The pastors who had charge were Fathers Burke, Tracy, McBride. Rev. George H. Toner (born at Philadelphia on April 24, 1859; educated at Mt. St. Mary's, Emmitsburg, Md.; and ordained at Wheeling on June 29, 1884), who was pastor during recent years, was transferred to the Wheeling Hospital in February, 1914. His successor, Rev. J. J. Swint, was educated at St. Charles' College, Ellicott City, Md., and St. Mary's Seminary, Baltimore; ordained in June, 1904; took a course at the Apostolic Mission House, Washington; and since 1906 has been doing diocesan mission work as head of the Wheeling Apostolate. Weston has been given to the Apostolate as its parish house, and plans have just been completed (February, 1914) for the purchase of ground for a new church and school. The parish property includes a cemetery, and is free from debt. The Catholic population numbers 500. The sodalities established are the League of the Sacred Heart and the B.V.M. Sodality. The records for 1913 show 19 baptisms and 320 Paschal Communions.

St. Patrick, West Union, W.Va. — Rev. James J. Kennedy is the pastor of this parish, which has a Catholic population of about 200. There are missions at St. Mary, Asphaltum, Holy Trinity at Cornwallis, Our Lady of Lourdes at Eaton's, St. Joseph's at Pennsboro, and St. Michael's at Silver Run, where Mass is said once in two months or oftener.

St. Charles Borromeo, White Sulphur Springs, W.Va. — The church here is attended *pro tem* by Rev. John J. De Laad from Ronceverte. Sweet Springs is a mission, and these are various stations in Monroe, Breenbrier and Pocohontas Counties. There is a Catholic population of about 225.

Sacred Heart, Williamson, W.Va. — The Wayman family, of German descent, were the first Catholics to settle in Williamson. Mass was first said in June, 1902, by Rev. P. H. Gilsenan at the home of Mr. Patrick Byrne, and the parish was founded in 1902. A frame church, seating about 150, was built in 1908 at a cost of $3000. No debt

remains. Father Gilsenan, the first pastor, was succeeded in 1911 by the present pastor, Rev. Michael J. Coghlan, who built a new rectory (1913), upon which there is a debt of $1200. There is no school. Red Jacket and Thacker are attended as missions.

Parish statistics (1913) are: number of Catholics, chiefly of German and Irish descent, 70 in Williamson, about 30 in missions; baptisms, 37; marriages, 4.

Parishes in Virginia

St. Ann, Bristol, Va. — The first Catholics came about 1868 to Goodson, as Bristol was first called, and, with the aid of many Protestants, the sum of $2207.14 was collected to build a Catholic church. A frame structure 60 by 30 feet was built by Rev. P. A. Muerer on June 23, 1870, and dedicated to St. Ann. The mission was attended from Abingdon by Fathers Olivier, Murray, Toner, Selvian and Burke, the chaplains of their respective times at the convent of the Visitation. In 1903 Bishop Donahue entrusted the missions of southwest Virginia, Bristol and Stonega, to the Benedictines, and Rev. P. Theodosius, O.S.B., was appointed resident pastor. In April, 1904, Rev. Fridolin Meyer O.S.B., succeeded.

Father Meyer was born in Baden on July 6, 1854, and was educated at Einsiedeln, Switzerland. He came to America in August, 1873, entered Mt. St. Mary's Seminary, Cincinnati, and then joined the Benedictines at St. Vincent Archabbey, Pa. He did missionary work throughout the country. Father Meyer found the church at Bristol in a very dilapidated condition. On August 10, 1904, he bought a lot, 140 by 130 feet, adjoining the church for $1500, and, at a cost of $3000, built a rectory, an organ box having served as one until this time; the Bishop advanced the money, as the dozen families composing the congregation could not afford to do so, and Father Meyer drew the plans. On July 6, 1907, Father Meyer paid off the last of the debt.

Father Meyer is the first priest to set foot into the Lutheran settlement at Blountville. He said Mass there for the first time in 1908 at the home of W. Seneker, surrounded by Lutherans. In 1914 the whole settlement, numbering 40 souls, is Catholic, and a church is contemplated.

Up to date 98 adults, the greater part of the congregation, have been baptized at St. Ann's. Of the many converts, however, several died and others moved away. The missions attended from Bristol are: Wallace, Abingdon, Lodi, Saltville, Wood and Blountville. Bristol is partly in Virginia and partly in Tennessee, the main thoroughfare dividing the city. Both sections have about 20,000 inhabitants and until summer, 1913, both had but one post-office, which was situated on the Tennessee River. However, as all hotels, colleges, manufacturing houses and wholesale houses are in Bristol, Va., the Virginians were given a post-office of their own, with Charles F. Gauthier, a generous supporter of the church, as first postmaster.

St. Catharine, Dante, Va. — The first Catholics, chiefly Hungarian, Polish and Slavic miners, arrived in 1901, and Mass was said for the first time by Rev. P. Vincent, O.S.B., on June 4, 1909. In 1908 a church, seating about 300, was built at a cost of $4000. There is no debt. The Coal Company built a rectory at a cost of $2000. The following have been pastors: Revs. P. Vincent, P. Augustine, P. Joseph, Gregory Sturm, all Benedictines. The parish numbers some 400 souls, and during 1913 there were 40 baptisms, 10 marriages, and 100 weekly communions. There are missions at Tom's Creek and Glamorgan.

St. Elizabeth, Pocahontas, Va. — This parish is in charge of the Benedictines. The pastor, Rev. Anthony Hock, O.S.B., is assisted by Revs. Raymond Greweling, O.S.B., and Martin Schaefer, O.S.B. There are eight stations attached.

Sacred Heart, Stonega, Va. — This parish is in charge of the Benedictines. The pastor is Rev. Celestine Mittermeier, O.S.B. There are stations at Dorchester, Keakee and Looney.

St. Mary, Wytheville, Va. —The early records of this parish state that the first baptism was performed on April 16, 1843, by Rev. Edward Fox, who was also the first pastor, his ministry extending to 1850. There is also a tradition that Wytheville was visited by itinerant priests traveling between Lynchburg, Va., and Knoxville, Tenn. Rev. S. L. Brennans, while resident pastor at Knoxville, attended Wytheville regularly from 1856 to 1858. During the Civil War, Rev. Joseph Heidenkamp did yeoman-service here, and the following priests have from time to time been connected with the parish: Revs. J. H. Walters, Jas. A. Meurer, Jas. McBride, E. Olivier, Guilloton, P. H. McDermott, F. D. Babineau, J. Sullivan, Joseph Gormeley, Father Buckeit, Edward F. Jenkins, Joseph Mullen, J. P. White, and the present pastor, Jeremiah O'Connell, a graduate of St. Mary's Seminary, Baltimore.

St. Mary's parish comprises seven counties and has a population of 300. The nearest neighboring priest is 72 miles distant, at Bristol, and the mission church of St. Patrick at Speedwell is seventeen miles across country from Wytheville, the stations at Blacksburg, Radford and Pulaski being accessible by rail. Mass is said daily at St. Mary's Church and at the Villa Maria Academy of the Visitation Nuns, and monthly at the other missions. The only Catholic school in the district is the academy with 18 nuns and 45 pupils.

THE DIOCESE OF SAVANNAH

ERECTED 1850

THE Diocese of Savannah is the great State of Georgia, which is fittingly called the "Empire State of the South," for, with its 59,495 square miles, it is the largest State east of the Mississippi River. The whites have a slight majority over blacks in the state population of 2,609,121. But of the whole number only 17,840 — two-thirds of one per cent of the entire population — are Catholics. The reasons for this are found in early colonial history.

The State of Georgia was formerly a part of the great territory anciently known as Florida, which belonged by right of first discovery to the Spaniards. Only when it was settled by the English in 1733 was it given the name of Georgia, in honor of George II, who granted the charter to the young colony. England based its claim to the land upon the discoveries of the Cabots, while Spain claimed it for the discoveries and explorations of Ponce de Leon, De Soto and other Spaniards.

The reason generally given in history for the founding of the Colony of Georgia is that it was to aid oppressed debtors who were at that time confined in English prisons with little or no hope of release. This is only a part of the truth. Another and stronger reason, was to maintain the English claim to the soil. There were numerous frays between the opposing claimants, ending in the triumph of the English. The bitterness of this conflict, between Spanish Catholics and Protestant Englishmen, was reflected in one of the first laws of the colony. The government was vested in a body of trustees, and one of their first acts was to pass a law forbidding slavery, rum and Catholicism. Self-interest required them to repeal the prohibition of the evils of slavery and rum, but not until twenty years later, when the trustees resigned their charter, and Georgia became a royal province, did the persecuting law against Catholics disappear from the statute book.

Georgia was the last settled of the thirteen colonies, and for a time the most backward. The original banishment of Catholics was not the only drawback to the early growth of the Church. A greater and more permanent one was the institution of slavery. Louisiana and Maryland were the only States where Catholics in any number held slaves. In Georgia the slave-holders almost to a man were Protestants, and the slaves became in religion whatever their owners happened to be; and so in later years slavery prevented the progress of the Church, not only in Georgia, but in every slave State, by preventing immigration. The white laborer, the white mechanic, the white farmhand, was not wanted in States where the negro did the lower forms of work. The white immigrant went North and West, where there was a field for his labor and a future for him and his children. And so it is that the Empire State of the North numbers its clergy by thousands, and its Catholic people by millions, while the Diocese of Savannah, greater by far in area and natural resources, has (in 1914) only 21 secular priests, 52 regular, and about 17,000 Catholics. Slavery is gone; but the former slaves and their children are here to do, as freemen, the same work they did as bondsmen, and today they still stand in the way of white immigration.

The records of the Church which are in the possession of the Bishop of Savannah date back to the year 1790. From them we learn that at that time the Abbé John LeMoine was pastor of a small band of Catholics at a place about fifty miles above Augusta. In Shea's history the place is called Maryland. The facts seem to be that a party of Catholics from Maryland settled at Locust Grove, Wilkes County, which is about the location mentioned by Shea. Bishop England says that it was about the year 1794 or 1795. Among the names of the settlers we find the Thompsons, Semmes, Lucketts, Griffins, O'Neills and Ryans; and these formed the first Catholic congregation in Georgia. At present this historical spot is not a Catholic center, its place having been taken by Sharon, a few miles distant, where the Very Rev. Louis Bazin, V.G., now resides, and a flourishing school for small boys is conducted by the Sisters of St. Joseph. Father LeMoine also visited congregations of Irish Catholics in Savannah and Augusta.

Father LeMoine died at Savannah in 1796. About two years later the Rev. Oliver LeMercier was sent to minister to the Catholics in Georgia, and one of his first acts was to hold services at the graves of his predecessors and other Catholic dead. They had been buried in what was then known as the Brick Cemetery, which was used by all denominations. This cemetery, now in the heart of the city, is no longer used for burial purposes, but walks have been laid out, and trees planted, and the name of Colonial Park given to the restored property. No trace of the tomb of the Abbé LeMoine can now be found. The Rev. O. LeMercier was pastor for many years in Savannah, when the only church was a small and poor one on Liberty Square. The old register is filled with baptisms, marriages, confirmations, and also interments, for in those days it seems to have been the custom to make record of the burial of the faithful.

From this register it appears clearly that the early Catholics in Georgia were largely from that land of the shamrock which has contributed so greatly to build up the Church in America. Yet the first and the second priests in Savannah were French. This is accounted for by the fact that the revolution of the blacks in San Domingo in

1798 caused many French families to come to the United States, and these refugees formed an important part of the Church in Georgia. So many of the names are French, often the entries are made in the French language, and when in English it is easily seen the writer was not born to the language. They are dignified and stately in their expression, written with minuteness of detail. The marriage entries are especially worthy of note for the large number of the signatures of attendant friends. Interesting, too, is the record of the baptism of slaves, sometimes infants, sometimes children of an older growth. Occasionally these baptisms took place *en masse*, a priest being called to pour the regenerating waters on twenty or thirty slaves at a time. Slaves were registered usually by a Christian name only, which is written in the register with the name of the owner, and care is taken to distinguish between slaves and free people of color. The record of marriages among these people shows that the dignity of the sacrament of marriage was impressed upon the minds of the ignorant slaves, a proof of the loyal faith of Catholic slaveholders. Among the entries made by LeMercier is one freeing the infant child of a slave belonging to de Prevot, in recognition of the faithful services of the mother. The child was baptized and notice of the emancipation made in the baptismal register at the request of Mme. de Prevot.



RT. REV. FRANCIS X. GARTLAND,
FIRST BISHOP OF SAVANNAH

On May 30, 1799, the mayor and aldermen of Savannah passed a resolution donating to the Catholics a lot for the erection of a church, and on November 30, 1801, the Legislature passed an Act: "To incorporate the Roman Catholic Church in the City of Savannah." The names of the incorporators show the universality of the Church, for we find the Spaniard, the Frenchman, and the Irishman: Don Emanuel Ringel, Thomas Dollaghan, Thomas Callaghan, John Shaw, Francis Roma, Bartholomew Coquillon and John Moquitte Montalet — these were the men named in the Act. The church records contain the following notice:

> On friday the thirtyeth day of May in the year of our Lord eighteen hundred was Laid by Me, priest underwritten in Savannah chatam county georgia the corner stone of a Roman Catholick Church thus marked
>
> L. M.
> A. d. 1800
> I H S
> May 30th.
>
> in the middle of the Lot no. 18 on Liberty Square given by the City Council, Matthew McCallister Mayor for that year (1799) on the humble petition of a lemercier priest, in behalf of his congregation. Were present to the ceremony the underwritten witnesses:
> Gil Yvommet
> Thomas Dechenaux
> Fague
>
> Le Mercier
> priest

The little building on Liberty Square was dedicated to God by Father LeMercier under the invocation of St. John the Baptist, in 1804. No place of worship existed before this time, but whenever a priest came along on a mission, services were held in the house of Monsieur Mirault, in the western part of the city.

The Rev. Felix McCarthy succeeded the Rev. O. LeMercier and was followed by a French priest, the Rev. Anthony Carles, who had been forced to leave San Domingo, owing to the troubles in that country. This priest labored faithfully for several years at Savannah and Augusta. From this time on the number of the French in Georgia decreased. Many French Catholics remained only for a time and then returned to San Domingo or France, but other immigration came to the State and made good their loss. Work on the Ogeechee Canal, which connects Savannah with the Ogeechee River, brought a large number of Irish laborers to Georgia, and these hardy sons of toil brought with them their ardent and undying faith. Today not a priest of French blood ministers to the city of Savannah, and there are very few in the diocese.

Among other notes of these early days are the following: In the year 1794 the Rev. Mr. O'Reilly visited the state and remained for a short time in the vicinity of Warren, Wilkes and Columbia Counties. In the year 1797 the Rev. L. LeMercier visited the same section. The Rev. Father Souz arrived about the end of the year 1800, or the

beginning of 1801. A log church was then built and a cemetery laid out and enclosed. After seventeen months he departed. In the year 1790, the Right Rev. John Carroll was appointed and consecrated first Bishop of Baltimore, with jurisdiction over the whole of the United States of America. In 1801 Baltimore was raised to an archdiocese, of which Georgia still continued part. In 1810, the Rev. Robert Browne, O.S.A., was sent to Augusta, where he bought land and began the erection of a small church. The church was dedicated on Christmas Day, 1812. The duties of Warren, Wilkes and Columbia Counties were performed by the priests of Augusta. In 1811, in consequence of a notable increase in the number of Catholics, owing to continued immigration from Europe and the West Indies, another petition was presented to the city of Savannah asking for a larger lot to erect a new church, and this request was granted.



FATHER WHELAN

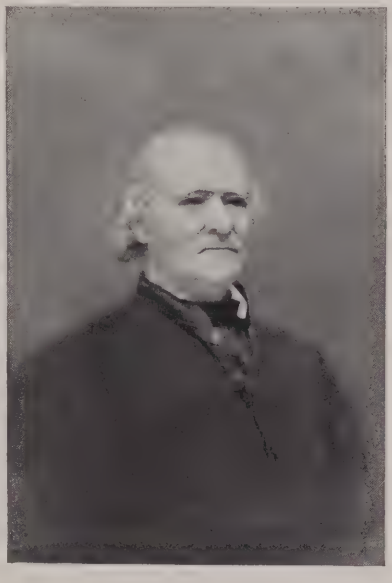
In the year 1820 the Diocese of Charleston was created. It comprised the two Carolinas and Georgia, an immense territory of 127,000 square miles. Priests were few, distances between the missions very great, modes of travel slow and expensive, and Catholics few, and mostly poor. From the very nature of things, marriages were often contracted with Protestants, and thus many families were lost to the Faith. When Charleston was made a see on July 11, 1820, it is said that it contained only 1000 Catholics. The man elected as first bishop of this vast but unpromising diocese was one of the rare and great men whom God in his providence raises up for difficult works. The Right Rev. John England was consecrated in his native city of Cork, Ireland, and set out alone for his distant diocese. Never, perhaps, did bishop enter upon work with more discouraging prospects. Shortly after his arrival he was left without a single priest to assist him. It has been said by a Catholic writer that he was a great bishop in an obscure diocese. He was a man of the highest intellect and sanctity, who caused the name of Catholic to be respected in the most non-Catholic portion of the country. He founded and maintained perhaps the greatest Catholic publication America has had, even to this day, "The United States Catholic Miscellany," and for forty years this publication was a power for good in our land. Far beyond the limits of his diocese the influence of this great man extended; and throughout the young republic consideration and respect were secured for the Mother Church, through the eloquence of her mighty son, John England.

In the latter part of January, 1821, the Bishop first visited Warren and Wilkes Counties. In that year the old church was taken down, and a frame building was erected. The Rev. Francis O'Donaghue continued until the end of 1823. On the 8th of December, 1823, the Rev. Patrick O'Sullivan was appointed to take charge. In Savannah a new and much larger church was erected where the Catholic Library Hall now stands. This church, also under the invocation of St. John the Baptist, was dedicated on April 1, 1839, by Bishop England, assisted by the Revs. Barry, O'Neill, Whelan, Duggan, Fielding and Quigley. The sermon was preached by the Bishop. This church afterwards became the first cathedral upon the erection of the See of Savannah.

Bishop Reynolds, a native of Kentucky, was the second incumbent of the See of Charleston after a vacancy of two years. With far-seeing wisdom he obtained the consent of the Fathers of the National Council of Baltimore for a division of the diocese in 1850.

Right Rev. Francis Xavier Gartland, First Bishop of Savannah, 1850–1854. — The Diocese of Savannah thus came into existence in 1850, and comprised the state of Georgia and part of Florida. The Rev. Francis Xavier Gartland, Vicar-General of Philadelphia, was chosen the first bishop. The new prelate was a native of Dublin, Ireland. Twenty-three years of devoted labor in the Diocese of Philadelphia made him a worthy occupant of the new See. Eight priests were his colleagues in the sacred ministry, and the highest estimate of the numbers of the faithful was 5000 souls. Bishop Gartland was an industrious and zealous prelate, traveling much, visiting his vast diocese, the North and even his native country in the interests of religion. The number of priests increased during the four years of his episcopal life. Three new churches and several missions were erected, the cathedral was enlarged and many societies and confraternities were established. He it was who purchased a large tract of land outside of the city for a Catholic cemetery, where his remains now rest. The Catholics of the diocese doubled under his administration, but the increase was sadly thinned by the pestilence, which visited Savannah in 1854. The good bishop, laboring nobly at his post of duty, succumbed to the deadly fever and died September 20, 1854, in the very flower of his manhood, at the age of forty-nine. Eighteen of his years were spent in the priesthood, four years in the episcopacy. By his side in the silent city of the dead rests all that is mortal of a foreign bishop, a martyr to charity. The Right Rev. Edward Barron, a native of Ireland, and formerly Vicar-Apostolic in Africa, who had been

relieved by the Holy See from that position, had been offered another diocese, but with a sense of humility declined, and labored as a priest on missions in Philadelphia, St. Louis and Florida. When the epidemic attacked Savannah, he at once hastened thither and, though feeble in health, placed his charitable zeal at the service of Bishop Gartland. It was the will of God that he also should be called to his eternal reward, only a few days intervening between the death of the two heroes. Demands more urgent in the cause of religion have prevented the erection of a stately monument to their memory.



FATHER O'NEILL

Right Rev. John Barry, Second Bishop of Savannah, 1857–1859. — The second Bishop of Savannah was a native of Wexford, Ireland. He had been vicar-general, and for two years administrator after Bishop Gartland's death. A holy and humble priest, he was reluctant to accept the dignity of bishop, and only yielded when urged by holy obedience. His administration was very short. Two years after his elevation God called him home and the See of Savannah was again widowed. His long life and devoted labors as a simple priest had endeared him to the people, who loved to speak of him to the last as "Father Barry." He was ordained priest by Bishop England, September 24, 1825, and died November 21, 1859, in the sixtieth year of his age. His death took place in Paris, whither he had gone in the vain hope of restoring his broken health. For thirty-four years this man labored for God in the sacred ministry. His remains were interred in the famous cemetery of Père la Chaise and remained there until 1869, when, by the request of the Catholics of Georgia, they were brought to Savannah and placed by the side of his brother-bishops, Gartland and Barron.

On Bishop Barry's death, the Very Rev. Peter Whelan became administrator and filled the position for about two years. No sketch of the Diocese of Savannah would be complete without some account of this most remarkable and devoted priest, whose name has been handed down, laden with benedictions, from generation to generation. He too, was a native of Wexford, Ireland, born in 1800, and was ordained by Bishop England, in 1830. He labored long and well in the vineyard of the Lord, and during the Civil War was chaplain to the Catholics in the Confederate army. He was taken prisoner at Fort Pulaski, near Savannah, and confined for some time in Fort Lafayette, New York harbor. Though offered his freedom by President Lincoln, he declined it, that he might continue to minister to the spiritual and temporal wants of his fellow prisoners. He entered closely into the life of the people, and to this day you can hear among the older Catholics fervid eulogies upon the good works of this devoted priest. Coupled in loving remembrance with Father Whelan is "old" Father O'Neill, called "old" in token of affection, as well as to distinguish him from his nephew of the same name, who was known as "young" Father O'Neill. The Rev. Jeremiah F. O'Neill was born in Kerry, Ireland, in 1792, and ordained by Bishop England, in 1826. He slept in peace on July 12, 1870. He labored under two Bishops of Charleston and four Bishops of Savannah. In 1845, he brought five Sisters of Mercy from Charleston and established the first convent in the city of Savannah. He was popularly called the "Pope of Savannah," laboring alone and unaided for fifteen years of the forty he spent in the Forest City of the South.

Right Rev. Augustine Vérot, Third Bishop of Savannah, 1861–1870. — On January 9, 1857, the Pope, at the request of the Council of Baltimore, detached eastern Florida from Savannah and erected it into a Vicariate-Apostolic. The Rev. Augustine Vérot, a native of France, a Sulpitian, was consecrated Bishop and assigned to the new vicariate. In 1861 the Holy Father appointed Bishop Vérot as the third incumbent of Savannah, continuing him also as Vicar-Apostolic of Florida.

The times were troublous, heavy clouds of war hanging over the land, and Georgia was destined to suffer deeply from the strife. Yet the spiritual work went on, one of the first acts of the new prelate being the consecration (1863) of the Church of the Holy Trinity, now known as St. Patrick's, Augusta, a large and well-appointed building. During the war several acts of vandalism were committed by Northern troops. Soldiers, in violation of orders, no doubt, were guilty of sacrilegious acts, and the church in Atlanta was only saved by the protection of a friendly colonel. Yet, Bishop Vérot with the true Christian spirit, manifested a most tender sympathy and interest in the United States prisoners at Andersonville, and not only sent two priests, but went in person to minister to the unfortunates confined there. In 1870, after years of devoted service, he resigned the See of Savannah and returned to St. Augustine, where he died in 1876, aged seventy-two.

Right Rev. Ignatius Persico, Fourth Bishop of Savannah, 1870–1872. — For the third time in twenty years the See was without a bishop. On March 11, 1870, the vacancy was filled by the appointment of the Right Rev. Ignatius Persico, a

native of Italy, who had held episcopal office in the far East, but on account of ill-health sought relief in the New World. He had labored as a simple missionary in many parts of the United States, and brought ripe experience and devoted zeal to the new position. Bishop Persico was born in 1822, and was consecrated bishop early in his career. He served for years as Vicar-Apostolic of Agra, British India, before coming to the United States. He was a member of the great Franciscan Order and during his brief but valuable administration was aided by several of the sons of the humble St. Francis of Assisi.

During his brief administration Bishop Persico began a movement having for its object the erection of a new cathedral, which was a necessity, in view of the increased numbers of Catholics in the city. Failing health soon obliged him to lay down his episcopal office, and in 1872 Savannah was again bereft of a bishop. This distinguished man returned to Europe, later occupied the See of Aquino in his native Italy, was engaged in several offices of high responsibility under the Holy See, and died in 1895, Cardinal Priest of the Title of St. Peter *in Vincoli*, at the age of seventy-three.



RT. REV. JOHN BARRY, D.D.
SECOND BISHOP OF SAVANNAH

Right Rev. William Hickley Gross, Fifth Bishop of Savannah, 1873–1885. — On April 27, 1873, the fifth Bishop of Savannah was consecrated in the person of the Right Rev. Wm. Hickley Gross, C.SS.R. He was a native of Baltimore, Md., where he was born in 1837. He was ordained in 1863 and ten years later consecrated at the early age of thirty-six. In Bishop Gross the blood of two great races was commingled; his father being German and his mother Irish. He was not a stranger to the people of Georgia, having, as a Redemptorist, preached missions here upon several occasions. He was an eloquent and zealous prelate, and entered upon the laborious duties of his position with enthusiastic devotion. The work of building a new cathedral, initiated by his predecessor, was carried to successful completion by him. Land was bought on a most admirable location bounded by three streets, Abercorn, Harris and Lincoln. On November 9, 1873, the cornerstone was laid, and on Sunday, April 30, 1876, the cathedral was dedicated to the service of God under the invocation of St. John the Baptist. This was a proud day for the devoted Catholics of Savannah. It is still the most magnificent and imposing church structure in Savannah, indeed one of the finest in the whole Southland. Its style of architecture is French Gothic, with nave and transepts. The interior is lofty and impressive; there are triple rows of groined arches meeting at their apices, sixty feet from the ground, supported by bronze columns exquisitely capped with original compositions. The main altar and side altars were all of white Italian marble. Among the clergy taking part in this joyous day were Bishop Gross of Savannah, Archbishop Bayley of Baltimore, Bishop Quinlan of Mobile, Bishop Lynch of Charleston, Bishop Vérot of St. Augustine (former Bishop of Savannah), Bishop Gibbons of Richmond, Father Dufau and many priests from various parts of the United States. The procession moved from the old cathedral, now the Catholic Library Hall, and marched to the new building, slowly moving from aisle to aisle during the solemn ceremonies of the blessing. Afterwards, solemn pontifical Mass was sung by Bishop Vérot, assisted by the Very Rev. P. Dufau, Vicar-General of St. Augustine. The deacon of the Mass was the Rev. M. T. Reilly of Atlanta, and the sub-deacon the Rev. James M. O'Brien of Washington, Ga. Bishop Lynch, the scholarly and eloquent Bishop of Charleston, delivered the dedicatory sermon, a powerful and thrilling discourse, fitting the majestic dignity of the ceremony.

During this administration the diocese was blessed by the introduction of the great Jesuit Order at Augusta, and also by the advent of that venerable and distinguished Order, the Benedictine. The subsequent history of these two great establishments is a record of unfaltering zeal, devotion and success in the winning of souls for Christ.

In 1873 Father Theobald W. Butler, S.J., on the invitation of the Bishop, purchased a house and an adjoining lot, for the erection of a church in Augusta. The Holy Sacrifice was at first cele-

brated in the parlors of his house, but later a handsome and commodious church was erected for the service of God, and dedicated under the title of the Sacred Heart. Fathers Butler, Heidenkamp and Desribes were the first Jesuits in Augusta. Forty years later, an imposing college offered to the youth of Augusta the advantages of that superior culture and thorough Christian training, for which the sons of Ignatius Loyola are world-renowned. The Pio Nono College, which was established at Macon by Bishop Gross, and which proved a premature effort for the diocese, was later turned over to the Jesuit Fathers by his successor, and they established there the Novitiate of St. Stanislaus. The Fathers also ministered to the spiritual wants of the people of Macon, and eventually built a new and beautiful church under the title of St. Joseph, which is one of the ornaments of the city.



RT. REV. AUGUSTINE VÉROT, D.D.
THIRD BISHOP OF SAVANNAH

The first Benedictines came in 1874 and, by the desire of Bishop Gross, devoted themselves to labor among the colored people. The Rev. Gabriel Bergier, O.S.B., came from France, and the Rev. Raphael Wissel, O.S.B., from Italy. Collecting a congregation of colored people, they erected a decent little frame church on Harris and East Broad Streets, and also opened a parish school. Several young men presenting themselves as candidates for the Benedictine Order, Father Bergier accepted the kind offer, made by Dr. Stephen Dupon, of a valuable lot upon which to establish a novitiate at Isle of Hope, a delightful suburb of Savannah. In addition the good doctor presented a small frame house, to be used as a chapel for the young community. Other charitable friends came to the assistance of Father Bergier, and the outlook was most encouraging until the epidemic of yellow fever in 1876 broke up the community, the superior and several members falling victims to the dread disease. The congregation of colored Catholics in Savannah was then placed under the charge of Father Eckert, a secular priest, and the establishment at Isle of Hope was assigned to Benedictine Fathers from St. Vincent's Abbey, Pennsylvania. Soon after their arrival, on March 1, 1877, they moved to Skidaway Island, another of Savannah's suburbs, where the kindness of Bishop Gross provided them with an extensive piece of land containing 617 acres. Here they erected a monastery and in connection with it an industrial school for colored boys.

This institution was generally aided by the saintly Arch-Abbot Boniface Wimmer, O.S.B., but it was too great an undertaking for a small and poor diocese, and later, in 1887, it was abandoned for want of means, and because the place was not well adapted to the object of the foundation. A small wooden church, under the title of the Most Sacred Heart, was built upon what was then known as "the Commons," on the borders of Savannah, but now, owing to the growth of the city, within the city limits. The onward march of population made this church too small for the congregation, and a new and imposing structure of marble and brick has been erected near the site of the little church, on Bull Street, the central and most beautiful thoroughfare of the Forest City. The church, residence and college, three handsome structures, occupy a whole block and ornament the new and growing portion of the city. The first church was built for the colored people, but was changed to a church for whites when a new church for the colored was built on East Broad Street. The first pastor was the Rev. Father Oswald Moosmuller, O.S.B., and he was followed by the Rev. Wm. Mayer, O.S.B., both of whom have gone to their eternal reward. The church of St. Benedict was under the charge of the Benedictines until the year 1907, when they surrendered their charge to the Fathers of the Lyons African Mission. The cornerstone of the new Sacred Heart Church was laid on December 7, 1902, by Bishop Keiley. Bishop Haid preached and Bishop Northrop pronounced the benediction at the close of the ceremonies. The church was dedicated February 12, 1904, by Bishop Keiley; Bishop Haid preached, and Bishop Kenny celebrated pontifical Mass. Bishop McQuaid and Bishop Northrop were present in the sanctuary.

The Benedictine College opened September, 1902, in an old wooden building adjoining the old church and moved to its handsome new quarters in June, 1905. Twenty-one students attended its first session; in ten years' time there were 120 names on the roll. The group of buildings and grounds represent an outlay of about $115,000.

December 13, 1908, was a joyous day for the Catholics at Isle of Hope. On that day the chapel of our Lady of Good Hope, which had been closed

for twenty years, was again used by the Benedictine Fathers for Divine service. The congregation of about 35 people have the Holy Sacrifice offered twice a month.

RIGHT REV. THOMAS A. BECKER, SIXTH BISHOP OF SAVANNAH, 1886–1899. — On February 1, 1885, Bishop Gross was made Archbishop of Portland, Ore., and the fifth Bishop of Savannah passed out of her history. The Very Rev. Edward Cafferty administered the diocesan affairs until May 15, 1886, when the Right Rev. Thomas A. Becker was transferred from the See of Wilmington, Del., and became the sixth Bishop of Savannah.

The new prelate was born in Pittsburgh, Pa., December 30, 1832. He made his studies at the Propaganda, Rome; and was ordained there June 18, 1859. After pastoral duty in Richmond, Baltimore, Martinsburg and other places, he became professor of theology, church history and Sacred Scripture in Mount St. Mary's College, Emmitsburg, Md. He was consecrated Bishop of Wilmington, in Baltimore Cathedral, on August 16, 1868. A convert to the Catholic Faith, he was educated for the Diocese of Richmond, Va. He was pastor at Martinsburg; and during the Civil War came into conflict with the United States authorities, by whom he was arrested and sent to the old capitol prison at Washington, D.C. He was soon released through the intercession of the Archbishop of Baltimore and, not being able to communicate with the Bishop of Richmond, became a professor at Mount St. Mary's. After the War he returned to Richmond, and was appointed rector of the cathedral.



RT. REV. IGNATIUS PERSICO, D.D.
FOURTH BISHOP OF SAVANNAH

The Bishop was a man of rare mental ability and was particularly devoted to the study of languages. He spoke a number of them with fluency, and had a reading knowledge of many more. Among others he studied Irish while in Rome, and was always proud of his accomplishment. He was a thinker and looked far beyond the Church of his day. He it was who first called attention to the need of an American Catholic University, and his vigorous and able articles in the "American Catholic Quarterly Review" were largely instrumental in bringing about the formation of that great educational institution. A man of studious habits and retiring manner, he proved upon acquaintance lovable and warm-hearted. Through natural honesty, he spoke his convictions freely, and in the opinion of some, not always discreetly. Though not born to the Faith, he was a Catholic of the Catholics, and his soul was too honest to temporize or keep silent on matters which he deemed for the advantage of religion.

One of Bishop Becker's first acts was the payment of the debt remaining upon the cathedral, which was soon accomplished by the quick and cheerful response of the faithful. Later the spires were placed upon the building at an expense of $35,000, and the church was at last complete. A handsome and commodious residence for bishop and clergy was built on the lot just back of the cathedral. This much needed improvement cost $26,000. Another noteworthy achievement of the same prelate was the consolidation of the two branches of the Sisters of Mercy, which he found in the diocese. Recognizing that in union there is strength, he labored to unite under one rule and authority these branches of a great institute and succeeded, much to the benefit of religion. Also among the noble and notable acts of this administration was the introduction of those humble servants of the Lord, the Little Sisters of the Poor. At first they occupied the old Episcopal residence at the corner of Perry and Drayton Streets, but they are now quartered in a large and handsome brick edifice with spacious surrounding grounds on Abercorn, Lincoln, 36th and 37th Streets. Here these devoted women minister to the wants of the aged poor of both sexes with that Christian tenderness and love for which their institute is world-famous.

To Bishop Becker's efforts is due the introduction of another band of devoted religious, in the persons of the Marist Fathers. The beautiful church of the Sacred Heart in Atlanta is under their efficient ministry. Adjoining this, is their college, manned by a superior corps of scholarly men, and patronized by Catholics and non-Catholics alike. The Marists also minister to the people of Brunswick and the outlying missions. Were it not for the assistance of the regular clergy many of our brothers in the Faith would have no one to break the "bread of life" to them. As late as Bishop Becker's time the important city of Brunswick and many other places were without shepherds, owing to the scarcity of secular priests.

The Bishop was a quiet but indefatigable worker for the welfare of the diocese. After twelve years of devoted work, and when the burden of years was beginning to tell somewhat upon his vigorous constitution, an appalling calamity took place which saddened his few remaining years. On Sunday evening, February 6, 1898, shortly after Vespers, the beautiful Cathedral caught fire and was almost entirely destroyed. A priest barely had time to remove the Blessed Sacrament, when the rapid spread of the flames cut off all approach to the Sanctuary. Owing to a fortunate change in the wind the beautiful residence just back of the church was saved. The Bishop arose from a bed of sickness, and saw the work of years perish in a few hours. Though crushed in spirit for the moment, his elastic disposition was equal to the trial, and he entered heartily into the spirit of the movement for the erection of a new and better building. To this great task he gave nearly all his private means.



RT. REV. W. H. GROSS, C.SS.R., D.D.
FIFTH BISHOP OF SAVANNAH

But the Lord had numbered his days and he was not to enjoy the consoling sight of the new structure. In July, 1899, he went to visit the Male Orphanage at Washington, Ga. He had a small cottage built on the grounds of that institution, and loved to repair thither at times for rest and solace, in the company of the orphans he loved so well and for whom he had done so much. On July 27, after an evening made especially happy for the inmates and Sisters, he was seized with a fatal illness, and telegrams reached Savannah on Friday that his condition was critical. The Very Rev. Father Keiley and Mr. Arthur J. O'Hara hastened to his bedside only to find him dying and hardly conscious. Despite the most skilful medical aid, he died on Saturday, July 29.

His remains were brought to Savannah and the funeral took place in St. Patrick's Church; Bishop Northrop, of Charleston, officiated, and Bishop Van De Vyver, of Richmond, was also present to pay the last tribute of respect to the distinguished dead. Lack of time prevented a larger attendance of the episcopacy, but throughout our land, bishops and priests, who had known him, mourned for one who had labored hard for more than thirty years, and administered wisely and well the affairs of two dioceses. He sleeps by his brother bishops, and a substantial and appropriate stone marks his grave. This was provided by intimate friends. The greater part of his small estate was given to religion and charity.

RIGHT REV. BENJAMIN JOSEPH KEILEY, SEVENTH BISHOP OF SAVANNAH, consecrated 1900. — Father Keiley administered the affairs of the diocese for nearly a year, when the Catholics of the State were gladdened by the joyful news that he had been appointed the seventh bishop of the diocese. He was the logical successor to the devoted man whom he had accompanied from Wilmington, and the subsequent history of the diocese is ample proof of the wisdom of his selection. On Pentecost Sunday, June 3, 1900, he was consecrated in Richmond Cathedral, within whose venerable walls he had been raised to the priesthood 27 years before. The old building was crowded to the doors with his friends from Georgia, New York and Virginia.

Cardinal Gibbons officiated, with Bishops Northrop and Monaghan as assistant consecrators. The eloquent and masterly sermon for this occasion was delivered by a classmate at Rome of the new bishop, the Rev. Francis McCarthy, S.J.

The Right Rev. Benjamin Joseph Keiley was born in Petersburg, Va., of Irish parents, October 13, 1847. He studied at Rome, and was one of the first students of that admirable and useful institution, the American College in Rome. He was ordained December 31, 1873, in Richmond Cathedral, and labored in the Wilmington Diocese till the transfer of Bishop Becker, whom he accompanied to Georgia. For ten years he was the esteemed and devoted pastor of the Church of the Immaculate Conception in Atlanta, as well as vicar-general for the upper part of the State. He greatly endeared himself to the people of Atlanta, who, irrespective of creed, deeply regretted his

transfer to Savannah in 1896, upon the death of his colleague, the Very Rev. Edward Cafferty, V.G., a pious, humble and devoted priest of God, who slept in Christ on Ascension Thursday, May 14, 1896. The future bishop became rector of the cathedral and continued as sole vicar-general. The same qualities that brought him affection and honors in Atlanta made him hosts of friends in Savannah, where he is respected and loved by those not only of his own, but of other faiths. A deep thinker and a facile speaker; a vigorous and interesting writer; genial, affable, and easily accessible as a priest, his episcopal honors have wrought no change in Bishop Keiley.

One of the proudest acts of Bishop Keiley's administration has been the complete restoration of the Cathedral after its destruction by fire. This was a mighty task, and one before which many men would have stood discouraged. But Bishop Keiley by appeals to the faithful of the diocese and to Catholics, lay and clerical, throughout the United States, brought cheering response in aid of the great work. Not only with his voice and pen did he labor; he visited Northern cities and through the kindness of the clergy collected liberal amounts in response to his eloquent appeals. In the restored cathedral the beautiful marble altar of the Sacred Heart bears the simple yet truly eloquent inscription:

From His Priests
To The Great High Priest.



RT. REV. THOMAS A. BECKER, D.D.
SIXTH BISHOP OF SAVANNAH

This inscription was placed upon the altar to commemorate the fact that both the altar and the chapel were erected by contributions from bishops and priests of every diocese in the United States, who most generously responded to an appeal from Father Keiley. The main altar, which was not entirely destroyed, was restored and dedicated as a memorial to one who was a most important benefactor to the cathedral. It bears the simple inscription, "To the memory of Right Rev. Thomas Becker from his friends." All the expense of restoring the altar was borne by personal friends of the deceased and lamented bishop. The Blessed Lady's altar is a memorial to the Very Rev. Edward Cafferty, so long rector of the cathedral and vicar-general of the diocese. The children of St. Mary's Home for Female Orphans raised the entire sum for this memorial by making and selling fancy work. The altar of St. Joseph, to the memory of a beloved child, bears the following inscription: "In memory of Margaret, daughter of Henry and Katherine Blun," and was a gift from her generous parents. St. Anthony's altar calls to mind the great prelate who erected the former building, with the few and simple words: "In memory of Archbishop Gross." The magnificent pulpit, baptismal font, stations, and rich stained-glass windows were all gifts from members of the congregation or diocese. The sweet-toned bell was melted in the great fire. A pious lady donated the new bell as a memorial to her parents.

A consoling feature in connection with this calamity was the generosity of Prostestant and Hebrew friends, who contributed liberally.

On Sunday, December 24, 1899, the first Mass was said in the basement of the new building, and on Sunday, October 28, 1900, on the Feast of the Holy Apostles Simon and Jude, the beautiful edifice, now completed, was dedicated with imposing ceremonies. His Excellency, Archbishop Sebastian Martinelli, Delegate Apostolic, officiated. Ten bishops assisted at the solemn service, the Right Revs. John Moore, Bishop of St. Augustine (R.I.P.); H. P. Northrop, Bishop of Charleston; Leo Haid, O.S.B., Vicar Apostolic of North Carolina; A. A. Curtis (R.I.P.), auxiliary bishop to Cardinal Gibbons; A. Van De Vyver, Bishop of Richmond (R.I.P.); Theo. Meerschaert, Vicar Apostolic of Indian Territory (afterwards Bishop of Oklahoma); Thos. S. Byrne, Bishop of Nashville; Edward P. Allen, Bishop of Mobile; Henry Moeller, Bishop of Columbus; Benj. J. Keiley, Bishop of Savannah. The Very Rev. Louis Bazin, V.G., of Atlanta, was assistant priest. The Revs. Henry Brann, D.D., of New York, and Dr. Rooker (R.I.P.) were the deacons of honor. The Rev. Jos. Winkelreid, S.J., was deacon of the Mass; the Rev. Joseph Hennessey, sub-deacon, and Robert F. Kennedy, master of ceremonies. For such an occasion it was eminently fitting that a pulpit orator of the highest rank should be selected, and such a one was present in the person of Rev. Wm. O'Brien Pardow, S.J. (R.I.P.), who came from Washington, D.C., to deliver the sermon. Since that time the Cathedral has been entirely renovated,

and it is now (1914) probably the most beautiful church edifice in the South.

Existing Conditions (1914). — The Diocese of Savannah, for all its immense size, has, as before noted, a Catholic population of only 17,840, with 21 secular and 52 regular priests. The atmosphere in which the Church lives is, if not anti-Catholic, assuredly non-Catholic. We have no reliable record of conversions, though they are not few, but Catholics have certainly risen high in the esteem of their fellow-citizens. The influence of our people is not wanting in public life, and a most striking example of this was the fact that the late Patrick Walsh, a devoted Catholic, was appointed by a Baptist Governor to fill out an unexpired term as United States senator. In the large cities Catholics hold their share of the public offices, and the influence of our cultured men and women is no mean power in the community. Associations of Catholic men and women are active in this good work, and by steady reading and lectures keep abreast with those of other creeds in the march of knowledge.



RT. REV. BENJAMIN J. KEILEY, D.D.
SEVENTH BISHOP OF SAVANNAH

In noting the fact that the majority of the clergy in this diocese are regulars, it must be remembered that this is due to the educational work of the religious orders. Three colleges, with 480 students taught by Jesuits, Benedictines and Marists, afford training in the highest branches. Ten academies for girls and one seminary for small boys, all under the watchful care and competent instruction of the good Sisters of various orders and congregations, and seventeen parochial schools complete a list of institutions which are training 3342 of the future citizens and the future Catholics of Georgia. Two orphanages for white and two for colored children show that the little ones, whom Christ loved so much, are loved and tended for His sake by the faithful people of the Savannah Diocese. The male orphanage at Washington was morally and materially built up by the faithful labors of good Father James O'Brien, who sleeps the sleep of the just after a life well and nobly spent as a priest of God. Add to this the Hospital of St. Joseph at Savannah, and that under the same invocation at Atlanta. The first Catholic male orphanage in the diocese was established at Savannah in 1854. The building is now standing at the southwest corner of Floyd and Perry Streets. The bishop and priests lived here with the orphans in the later fifties, prior to the purchase of the episcopal residence at the southwest corner of Drayton and Perry Streets.

The orphan girls of the diocese are now looked after in the commodious St. Mary's Home, erected in 1884 upon a fine site donated by Captain Henry Blun, a most generous friend of the Church and her institutions. Some years ago a large addition, known as the Spalding Annex, was made to this building through the generosity of the late Dr. R. D. Spalding of Atlanta, Ga. Then came the munificent gift of Captain John Flannery, when he quietly handed to Bishop Keiley a check for $50,000, the income to be used in perpetuity for religion and charity, but principally for the orphans. At his death Captain Flannery increased the sum to $100,000. This was but one of many benefactions from this devoted Catholic. There is another name which must be noted in this sketch, that of Dr. James Bond Read, a skilled physician, who, though not born to the Faith, was during a long life a fervent Catholic, a model of the Christian gentleman, lavish almost to a fault with his means in behalf of every good work, and who was aided by his good wife, like unto him abounding in good deeds for the Faith. Doctor Read was a scholar and ever evinced a profound interest in the cause of Christian education throughout his long and useful life of 76 years.

At this date, after 63 years of its separate existence, there are in the Diocese of Savannah twenty churches with resident priests, and 130 missions. Twenty-nine of the latter have church buildings; in the remaining 101 Mass is offered in halls or residences. The city of Savannah has the largest Catho-

lic population, about 6000 souls, ministered to at the Cathedral, by the bishop and four priests, one of whom attends four missions long neglected for want of clergy. Next to the Cathedral, the Church of St. Patrick is the oldest in Savannah; it has two priests. The first church, at the corner of Liberty and West Broad Streets, was built in 1863, or, to be more correct, it was changed from a cotton warehouse. The pastor was the Rev. Charles Clement Prendergast, a native of Savannah, who labored long and well in the parish. By his efforts St. Patrick's School was built, in 1869, and he continued as pastor until 1873, when he was transferred to Augusta by Bishop Gross. Later he labored on the mission, and almost lived on the cars. He died while toiling in the service of the Lord, on May 18, 1896, and was buried from the Cathedral, Bishop Becker officiating. On November 16, 1879, a new and handsome brick church was completed on the site of the old St. Patrick's; and this building, with a fine rectory erected later, is an ornament to that section of the city. Though somewhat depleted in numbers by the growth of the city and consequent removal of parishioners, the people of this parish are noted for the strength of their faith and the fervor of their piety. Seven Benedictine Fathers are stationed at Sacred Heart Church and College. St. Benedict's church for the colored people has three Fathers of the Lyons African Mission.



THE CATHEDRAL OF ST. JOHN THE BAPTIST, SAVANNAH, GA.

Atlanta ranks second in importance, with three churches. The oldest of these, the Immaculate

Conception, is under the competent care of two priests; St. Anthony's Church has one priest. The Marist Fathers minister to the people of the Sacred Heart parish. The clergy of the city attend twenty missions and also visit Fort McPherson, the United States Army post near this city. The Federal Prison at Atlanta also has a Catholic Chaplain. Augusta has two churches for whites, the Church of the Most Holy Trinity, but popularly called St. Patrick's, ministered to by two priests, the pastor being the Rev. James A. Kane. The fine new church of the Jesuit Fathers, named the Sacred Heart, where in conjunction with the college ten Fathers labor. St. Francis Xavier for the colored people is under the care of three Fathers of the African Mission. From this church one Mission is attended for colored people. Columbus, one of the oldest points in the diocese, has one church, the Holy Family, with one priest. The important port of Brunswick has one church, St. Francis Xavier's, attended by two Marist Fathers. Thirteen missions are attended from this point. Albany, another early center of the Faith, with twenty missions, gives ample field for the labors of three priests. This parish, having a larger area than the combined dioceses of Boston, Philadelphia and Baltimore, has a Catholic population of only 989, and 49 places in it are regularly attended by the three priests who live at Albany, where there is a church and rectory.

Milledgeville has a church, the Sacred Heart, with five missions and one priest. Macon has the Church of the Jesuits, and at Vineville, a suburb of Macon, St. Peter Claver's Church for colored people is attended by a Father of the Lyons African Mission. At Sharon, near Locust Grove, the cradle of Catholicity in Georgia, is the Church of the Purification of the Blessed Virgin Mary, with one priest. At Washington, Wilkes County, is the Church of St. Joseph, with one priest. Athens now has a fine new church and a resident pastor, who also attends sixteen missions. This beautiful little city is also the seat of the State University.



CHOIR GALLERY OF CATHEDRAL

Of the 52 regular clergy who assist in the work, partly parochial, but chiefly educational, of the immense territory of the see, 24 are Jesuits, 12 Marists, 7 Benedictines, and 6 Fathers of the African Missions. In educational work 6 Christian Brothers are engaged. The Sisters of Mercy have 95 members; the Sisters of St. Joseph have 60 members; the Sisters of the Poor number 10; the Franciscan Sisters have 11 members of their Order. In all, there are 176 daughters of our Lord who have chosen the better part. One of the tests of success in the preaching of the Gospel is the number of vocations to the sacred ministry and the

religious life. It is a matter of glad surprise, even to Georgia Catholics, to learn that 40 priests have first seen the light of day upon the soil of the Empire State of the South. It is a pleasure to know that the majority of female religious are native to the soil. And here must be made the same observation as that about the priests. For devoted women have entered Orders outside of the diocese and while their devoted lives and zealous labors are lost to the See of Savannah, they are beneficial to the Church at large, which knows no boundaries of nation or diocese.

To some who read this brief sketch a question may arise as to the progress of the Church in Georgia. Progress is of two kinds: the progress of numbers and the progress of piety. The former is easily determined, the latter is much more difficult to discover and to weigh properly. There is, moreover, the progress in material prosperity which also is easy to estimate. But a conclusion drawn from this is not conclusive to the writer's mind. It does not follow that increase in the goods of this world means an equivalent advance in piety: wealth is not necessarily the mother of sanctity. Indeed, so far from this being true, we see with regret that many of those lost to the church have been lost by increased riches, which for them proved a temptation before which they yielded up the precious gift of faith. "My kingdom is not of this world" does not appeal to many who are fascinated by the glamor of the "respectability" and "culture" of those not of the old faith. In numbers there is strength, and an incentive to cling to any institution great in numbers. It is not hard to be a Catholic when we are one among tens of hundreds of thousands. It is a supreme test of faith to be a Catholic when one stands alone. Considering these things, it is indeed a matter of wonder and of congratulation that the few thousands of Catholics, by their devotion, generosity and zeal, merit the admiration even of those not of the household of faith. While we may not read the hearts and minds of men, we can judge by outward works of their interior devotion, and through the length and breadth of this widely extended diocese we find on every side enduring monuments of the zeal and faith of the people.

There was a time, not far distant, when attacks were made upon the Church by public speakers, but a better era has dawned, and such utterances are almost wholly of the past. They had, indeed, a beneficial side for our people. A violent attack upon the Faith by a renegade priest who came to Savannah some years ago reacted to the advantage of religion. Catholics theretofore careless, in times of peace, rallied to the defense of the Faith in time of danger. In addition, it was a consoling sight to see some of the leading Protestant clergy denouncing in no uncertain terms these wanton and vile assaults upon the greatest of Christian Churches. It is the conviction of the writer that a little persecution now and then is in a high degree conducive to the spiritual life. To discourse of the "Royal Road of the Cross" is beautiful; to walk in that road is much greater. The attacks of this degraded man caused feeling to run high for a time, and the sacred questions of religion were dragged into the mire of local politics, to the detriment of the whole community; and yet, as has been said, benefit accrued even from this apparently useless violence and turmoil.



ST. BENEDICT'S CHURCH, FOR COLORED PEOPLE, SAVANNAH, GA.

An interesting history of Catholicity in the Carolinas and Georgia has been written by the Rev.

Dr. J. J. O'Connell, who labored in this vast field and was conversant with the facts of its early history. It covers the records to Bishop Gross's time only. In this work the reverend author laments the insanitary conditions, especially of Savannah, which he calls "the doomed city by the sea." If the good priest could return to earth he would find it very far from doomed at the present day. In fact, Savannah is now one of the healthiest cities in the United States, and its population has more than doubled since Dr. O'Connell's work was published. After a long life of labor in this great diocese, the good Father spent his last years at St. Mary's Abbey, N.C., with the Benedictine Fathers.



SACRED HEART CHURCH AND BENEDICTINE COLLEGE, SAVANNAH, GA.

In the brief space here allowed it has not been possible to write of all who have given the work of their lives to the building up of this diocese. Their names, the names of bishops, priests and faithful people, are written in the Book of Life, and the Lord, who knows His own faithful children, will reward with the richness of His blessing all who have fought the good fight, who have kept the Faith, who have conquered in the long battle for the Church in the mighty Diocese of Savannah.

THE PARISHES IN THE DIOCESE

Cathedral of St. John the Baptist, Savannah, Ga. — Though many of the earlier settlers were Catholics, a church in Savannah was not started until May 30, 1799, when the Mayor and Aldermen of the city passed a resolution donating to the Catholics a lot on Liberty Square for the erection of a church. It was dedicated to St. John the Baptist in 1804. Before this one of the mission priests was accustomed to say Mass in the home of M. Mirault. Bishop Persico started a movement for the erection of a new cathedral. Bishop Gross, his successor, bought land on Abercorn, Harris and Lincoln Streets. The cornerstone of the new church was laid on November 9, 1873, and the church dedicated on April 30, 1876. The cathedral was almost entirely destroyed by fire on February 6, 1898, but Bishop Keiley has since restored it. There is a fine rectory for the bishop and clergy and a school in charge of lay teachers with 400 pupils. St. Vincent's Academy, in charge of the Sisters of Mercy, has 150 pupils.

Rev. G. X. Schadewell, the rector, is assisted by Revs. Joseph D. Mitchell and Michael J. Byrne. In the parish are St. Mary's Home for Girls, St. Joseph's Infirmary and the Little Sisters of the Poor.

St. Anthony, Savannah, Ga. — St. Anthony's parish is situated in the rural district, on the borders of Savannah. It was founded in 1910 by the Fathers of the African Missions from Lyons, France. At that time there were no Catholics in the district; the little flock now numbers 30 converts (colored). Confirmation was administered there for the first time on April 27, 1913, by Bishop Keiley, 20 parishioners receiving the Sacrament.

A frame church and schoolhouse have been erected at a cost of $1000 and $700, respectively. The rectory is an old dwelling-house renovated, and worth about $800. The church property is free from debt.

Father Joseph Zimmermann, who is in charge, came to America in 1911, and is a member of the Society of African Missions for 40 years. He was, for 25 years, superior of St. Joseph's College, Lyons, and also at the College in Cork. He is assisted by Rev. J. B. Thuet of the same society. Father Thuet spent 23 years in missionary work at Gold Coast, Africa. The school, which is conducted by 2 lay teachers, has 50 pupils, and the congregation numbers about 100 souls.

St. Benedict the Moor, Savannah, Ga. — This parish was founded in 1889 by the Benedictines for the colored Catholics of Savannah, Rev. P. Melchior being appointed pastor. The church, a frame Gothic building with a seating capacity of 300, was dedicated by Bishop Becker in 1890.

Pastors succeeding Father Melchior were: Revs. George Lester (1891–95); Gregory (1895–98); Andrew Plecher (until 1900); and Gregory (until 1907). On January 1, 1907, Rev. Ignatius Lissner,



CHURCH AND RECTORY OF IMMACULATE CONCEPTION, AUGUSTA, GA.

L.A.M., provincial of the Society of the African Missions in the United States, took charge, and appointed Rev. G. Obrecht, L.A.M., as pastor. This society has exclusive charge of all the negroes in the State of Georgia. In 1908 Father Lissner bought a frame rectory for $2000. The school, founded by Father Gregory, is held in the same building as the church. Its attendance (1914) is 200, and 4 Franciscan Sisters have charge. St. Francis' Home for colored children, which was built by Bishop Becker at a cost of $8000, is in charge of the Franciscan Sisters of the Immaculate Conception. The Catholic population counts 230 adults and 120 children, and is increasing each year chiefly through conversions. Of the parishioners 3 became nuns, entering St. Frances' Convent, Baltimore. The estimated value of the parochial property is $15,000. The sodalities established are: St. Benedict's Mutual Aid (25 men); St. Mary's Charitable Aid (50); Children of Mary (40); Altar Society (50).

Father Obrecht spent five years as a missionary at the Gold Coast, West Africa, and came to Georgia in 1907. His assistant, Rev. E. Peter, spent eight years at the Gold Coast, and came to Georgia in 1908. St. Mary's Chapel at 36th and Harden Streets, which is attended as a mission, has a school with 175 pupils and 3 lay teachers. St. Augustine's Church, Springfield, also a mission, is attended weekly, and it has a school with 40 pupils in charge of 1 lay teacher. The parochial records for 1913 show 29 baptisms, 34 confirmations, 20 First Communions and 5 marriages.

St. Patrick, Savannah, Ga. — This parish is the second oldest in Savannah. Rev. John S. McCarthy, the rector, is assisted by Rev. Jeremiah O'Hara. The school is in charge of 14 lay teachers and has 575 pupils.

Sacred Heart of Jesus, Savannah, Ga. — This parish was founded by the Benedictine Fathers of St. Vincent's Archabbey, Beatty, Pa., in 1875. Originally it was a chapel connected with the colored orphanage. The colored Catholics have now their own church. The original church was a frame structure, seating about 250; but in 1892 Rev. Father William, O.S.B., built an addition, increasing the seating capacity to 400. In 1905 a new site was purchased, and a Gothic church in brick and marble erected at a cost of $75,000. It seats 800 people. The site is on Bull Street, the principal thoroughfare, and comprises one block with church on north corner, Benedictine College on southern corner, and the Sacred Heart Priory in the center of the block. The debt on the whole property at present (1914) is $18,000.

The pastors who administered to the spiritual welfare were: Revs. Oswald Moosmiller (1875–84); Melchior Reichert (1884–87); William Meyer (1887, and again 1895 to 1901); Patrick Donlon (1892–95); Aloysius O'Hanlon (1901–08); and Bernard Haas (1908), all Benedictines.

The present pastor, Rev. Bernard Haas, came from Belmont Abbey to Savannah in 1902 to open a school for boys. He was appointed first prior of the Community. Father Haas was born at Erie, Pa., June 12, 1866, entered St. Vincent's College, Beatty, Pa., in 1878, and was admitted to the Novitiate of the Archabbey of St. Vincent's in 1885; but in May, 1886, joined the newly-erected Abbey of Maryhelp at Belmont, N.C. Ordained on December 20, 1889, he was given charge of the commercial department and made director of music until 1893, when he became procurator. In 1895 he was appointed rector of St. Mary's College, Belmont, N.C., which position he held until transferred to Savannah. The beautiful church, large college and splendid rectory were all erected during



ST. ANTHONY, ATLANTA, GA.

his pastorate here. He is assisted by Revs. Anthony Meyer and Matthew Graz.

There is a military school in charge of the Fathers connected with the Priory. The children

attend St. Patrick's, Cathedral and Convent schools. Preparations are at present under way



SCHOOL OF IMMACULATE CONCEPTION, ATLANTA, GA.

for a parochial school. At present 1610 souls belong to the parish, showing a wonderful increase, which is due in a great measure to the development of the southern section of Savannah. There have been over 150 conversions during the last eight years.

Among the Societies established are: the Eucharistic League (128 members); Sodality of B. V. Mary (130); Holy Name Society (165); League of Sacred Heart (95).

The parish statistics for 1913 show 78 baptisms, of which 15 were adults; 76 confirmations; 14 marriages. The boys' school has 120 pupils.

The Benedictine Fathers, seven in number, who teach in the College, also assist in the parish work and attend, twice each month, the Isle of Hope Mission. St. Mary's Home for Female Orphans is also under their spiritual care.



INTERIOR OF SACRED HEART CHURCH, ATLANTA, GA.

Catholic Church, Albany, Ga. — Rev. Charles M. Reich, rector, and Revs. Henry Schonhardt and Richard M. Hamilton, attend this parish and have charge of 46 missions.

St. Joseph, Athens, Ga. — The first Catholics arrived in Athens from New York City, chiefly Irish and French from France. Mass was first said in the home of Mr. Connolly in 1849, and Athens was a mission attended at various times by priests from Atlanta, Sharon and Macon. In 1873, Father O'Brien bought some property and remodeled the old building upon it for the church. In this building the first Supreme Court of Georgia was held and it was also the first Law Department of the University of Georgia. In it the plans of the present Lucy Cobb Institute or Southern Female College were drawn and accepted. Also in this building Robert Toombs, Col. R. R. Cobb and others decided that Georgia would secede from the Union. Father Clark, the present pastor, built the new church, which was dedicated on March 30, 1913. It is of brick Romanesque and seats 300. It cost $20,000, and the lot is valued at $10,000. A rectory will soon be started. There is no school. The Catholics are buried in the Protestant cemetery.

The congregation numbers 150 Irish Americans, Irish, German, Italian, French, Syrians, Negroes, Indians and Japanese. The parish societies are: Holy Name (30 members); Sacred Heart (75); and Altar Society (40). Father Clark was born in Carnegie, Pa., educated at St. Vincent's College, Beatty, Pa., and Dunwoodie, and ordained in St. Patrick's Cathedral, New York, by Bishop Cusack. He was stationed at St. John's Cathedral, Savannah, and at Albany, and was appointed to Athens in 1912. Father Clark also attends sixteen missions.

Immaculate Conception, Atlanta, Ga. — This parish was founded about the time of the Civil War. The cornerstone of the church was laid in 1863. The dedication took place a few years later. Among the pastors who have had charge of the parish are Revs. J. F. O'Neill; Thomas O'Reilly; F. Rebmann; M. T. Reilly; James M. O'Brien; T. F. Cleary; John Kirsch; Benjamin J. Keiley; L. X. Bazin, V.G.; and Robert F. Kennedy, who is assisted by Rev. William Quinlan.

The Catholic population of the parish is between 1300 and 1500. There are sixteen missions attached to the Immaculate Conception. There are no parochial schools, but the Sisters of Mercy conduct the Academy of the Immaculate Conception, and the Sisters of St. Joseph the Loretto Academy for boys, the attendance being about 150.

The parish societies are: Children of Mary, Catholic Knights, Knights of Columbus, A.O.H., and St. Vincent de Paul.

St. Anthony, Atlanta, Ga. — This parish was separated from the Immaculate Conception parish in 1903. A church has been started to cost $75,000. The basement only, seating about 500, is completed and there is a debt of $10,000. There is a frame rectory and a school, opened in 1912 in a temporary building, is in charge of the Sisters of Mercy. Rev. O. N. Jackson is the founder and pastor. He also attends the mission of Fort McPherson.

The congregation numbers 600, and has given two nuns to the Church. Parish statistics for 1913 are: 37 baptisms, 47 confirmations, 10 marriages. The parish societies are: Holy Name (75 members); Sacred Heart (300); Blessed Virgin Sodality (100); St. Vincent de Paul; Eucharistic League.

Sacred Heart, Atlanta, Ga. — About 1874 territory was taken from the parish of the Immaculate Conception and formed into the new parish of SS. Peter and Paul, and a frame church was erected on Marietta Street. In 1897 the Marists were given charge, Father Gibbons, S.M., being appointed pastor. Work was begun on a handsome brick church on Ivy Street. This was completed in 1898 at a cost of over $50,000, and dedicated to the Sacred Heart, the name of the parish being accordingly changed. The building seats 600, and is in the Romanesque style. Rev. John E. Gunn, who succeeded Father Gibbons in 1898, remained until 1911, when Rev. George S. Rapier took charge. Father Rapier was born at New Orleans and educated at Jefferson College, La., and at Washington, D.C. Before assuming charge of the Sacred Heart parish he taught in Marist College, of which he is president. His assistants are: Revs. John Guinan and Leo L. DuBois.

The missions attached to the parish include all towns along the Southern Railway to Birmingham, also to Chattanooga along the Southern Railway and W. & A. R. R., and by the L. & N., through Canton and Cartersville to the state line; also the stations of: Altoona, Budapest, Cartersville, Calhoun, Canton, Dalton, Ellijay, Emmerson, Marble Hill, Marietta, Rome, Tate and Tallapoosa. St. Joseph's Infirmary, within the parish, is also attended. This hospital is in charge of the Sisters of Mercy, and accommodates 200 patients. The congregation of 2000 shows a big increase, and has given about 6 priests and 15 nuns to the Church. Prominent among the church benefactors was Dr. R. D. Spalding.

In 1913 Father Rapier built a new brick rectory costing $40,000. The parochial school has 260 pupils in charge of 8 Sisters of St. Joseph; the boys' college, a military college open to non-Catholics, is in charge of the Fathers, and has 140 boys and 12 teachers, including 4 lay teachers.



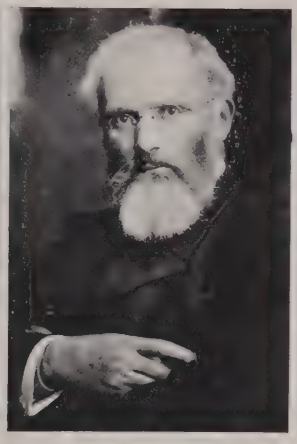
SACRED HEART CHURCH AND MARIST COLLEGE, ATLANTA, GA.

Both of these buildings were built by Father Gunn.

The following sodalities are in a flourishing condition: Holy Name, Ladies' Altar, Blessed Virgin, and League of the Sacred Heart, as well as the local branches of the K. of C. and A.O.H.



VERY REV. L. X. BAZIN, V.G.
PURIFICATION, SHARON, GA.



VERY REV. I. LISSNER L.A.M.
SUPERIOR OF THE AFRICAN
MISSIONS OF GEORGIA



VERY REV. BERNARD HAAS, O.S.B.
SACRED HEART, SAVANNAH, GA.



REV. GUSTAVUS OBRECHT, L.A.M.
ST. BENEDICT, SAVANNAH, GA.

Our Lady of Lourdes, Atlanta, Ga. — In April, 1913, Rev. Ignatius Lissner, Provincial of the African Missions in Georgia, established this parish for colored people and appointed Rev. Michael Scherrer its pastor. The church was then erected. A school had been opened in October, 1912, and placed in charge of three Sisters of the Blessed Sacrament from Cornwells, Pa. The attendance is 125, and that of the Sunday school from 50 to 60. The congregation numbers 65.

St. Patrick, Augusta, Ga. — This parish dates from the beginning of the nineteenth century, and its records are intact from 1807. Abbé Carrnele celebrated the first Mass celebrated in Augusta, coming from Savannah to attend the few Catholics residing in Augusta in 1798. It was not until two years later that regular services were held. Although it is known that the property now in possession of the church was acquired in 1811, when the trustees of St. Patrick's were incorporated, there is no record of the date of building the first church on this site. At that time Augusta was part of the Diocese of Charleston, and Bishops England and Reynolds of that see did much to build up Catholic communities in Georgia as well as in the Carolinas. In 1854 the pastor of Augusta, Right Rev. John Barry, D.D., became Bishop of Savannah, the third in the succession. The present handsome and dignified church edifice was begun in 1857, the cornerstone having been laid by Bishop Barry on July 19, 1857. In 1864 the church was finished, enjoying the distinction of being free from debt and thus ready for consecration as soon as it was completed. Bishop Vérot, of Savannah, assisted by Bishops McGill, of Richmond, Quinlan of Mobile, and Lynch of Charleston, consecrated the church. The convent and schools of the Sisters of Mercy were erected some time afterwards, the Sisters having been brought to Augusta in 1854 by Bishop Barry. The Brothers of the Sacred Heart, in 1873, founded St. Patrick's School, for boys, now conducted by the Christian Brothers. The two schools combined have an enrolment of about 300 boys and girls. The school was built in 1876, when Rev. Charles Prendergast was pastor. Great improvements to the church were made during the pastorate of Rev. James O'Brien and the Rev. P. H. McMahon.

The venerable pastor, Father Duggan, who labored for nearly thirty years in behalf of this congregation, left $11,000 for the benefit of Catholics in need of an education and without means; other generous benefactors of the church have been the late Mrs. D. Naughton, Mrs. Catherine Dunn and John Miller. The bell was a gift from the Dorr family, in memory of their father.

The parish numbers about 950 souls. The church property, comprising the church rectory, schools and convent, is estimated to be worth $125,000. It is all situated on the block bounded by Telfair, McIntosh, Walker and Jackson Streets, the original grant made to the Catholics of Augusta by the trustees of the Richmond Academy in 1811. The societies are: K. of C.; A.O.H.; Catholic Knights of America; Altar Society; Children of Mary and other sodalities.

The following have been pastors: Revs. Abbé Carrnele (1805); Edward Swiney (1824–27); Andrew Byrne (1828); Michael D. O'Reilly (1828); U. McEncroe (1828); J. F. O'Neil (1829–30); Joseph Stokes (1830); John Barry (1831–57); Timothy Bermingham (1832); John Barry (1833); P. D. Hackett (1835); Dominick Byrne (1837); T. J. Cronin (1839); John Gifford (1840); Gregory Duggan (1841); John Kirby (1844); John Patrick Dunn (1848); John W. Gifford (1849); James H. O'Neil (1854); Peter Whelan (1854); James Hasson (1856); J. F. Kirby (1858); B. O'Hara (1867); L. X. Bazin (1867); Abram J. Ryan; Gregory

Duggan (December 5, 1870); William Hamilton, V.G. (1870–73); Charles Prendergast (1873); William Quinlan (1879–80); H. J. McNally (1880–87); James O'Brien (1888–94); P. H. McMahon (1894–1905); L. X. Bazin (July 1, 1907); and Rev. James A. Kane (1909). Father Kane is assisted by Rev. T. J. Morrow.



REV. H. F. CLARK,
ST. JOSEPH, ATHENS, GA.



REV. O. N. JACKSON,
ST. ANTHONY, ATLANTA, GA.



REV. G. X. SCHADEWELL,
CATHEDRAL, SAVANNAH, GA.



REV. J. A. DAHLENT, L.A.M.
ST. PETER CLAVER, VINEVILLE, (MACON) GA.

Sacred Heart, Augusta, Ga. — In 1873 the Sacred Heart parish was founded to relieve the overcrowded condition of St. Patrick's. The parish was officially established and its limits defined on March 19, 1874. Rev. Theobald Butler, S.J., was appointed to collect funds for the church, and on June 6, 1874, the cornerstone was laid. On October 6 of the same year Mass was said in the church for the first time. The increased congregation, however, soon necessitated a larger church, and on February 20, 1898, the cornerstone was laid. The building was dedicated on December 2, 1900, and, the last debt having been paid off, the consecration took place on November 17, 1912. The church contains three beautiful marble altars, a magnificent organ and stained-glass windows.

The pastors in charge of the old church were: Revs. T. W. Butler (April 3, 1874 – May 1, 1880); J. O'Shanahan (until September 1, 1883); H. Begley (until October 6, 1886); J. Lonergan (until August 1, 1888); D. McKinnery (until October 27, 1890); J. F. O'Connor (until July 1, 1891); T. O'Callaghan (until September 6, 1896). Those of the new parish are: J. Lonergan (until September 1, 1899); J. O'Shanahan (until August 19, 1902); W. Wilkinson (until September 8, 1907); J. J. Sherry (appointed September 8, 1907), and John M. Salter, the present incumbent, all Jesuits. The parochial school, which was started during 1912–13, is in charge of the Sisters of Mercy and has 160 children. The Sacred Heart College, in charge of the Jesuits, has 28 pupils in its high school and 40 in the preparatory department.

Immaculate Conception, Augusta, Ga. — This parish for colored Catholics is in charge of the Society of the African Missions, and was founded by Very Rev. I. Lissner on February 4, 1908. On his arrival in Augusta Father Lissner found only one Catholic family among the colored race. The mission has met with wonderful success; since 1908 there have been 141 baptisms, 97 being adults, and 50 applications have recently been made to join the Church. The first school, an old store, was replaced in this year by a splendid building containing six large classrooms, a hall, and having a seating capacity of 350. Father Lissner also replaced in 1913 the old church by a neat edifice, which seats 350. It was dedicated on December 21 by Bishop Keiley, when the name of the mission was changed from St. Francis Xavier to that of the Immaculate Conception.

During 1911–12 there were 22 baptisms (17 adults), and during 1912–13, 30 (25 adults). The school attendance is 260, with 4 Franciscan Sisters of the Immaculate Conception in charge, 85 of the pupils being Catholics. Rev. Alfred Laubé, L.A.M., the first and present rector, is assisted by Rev. Alph. Barthlen, L.A.M.

St. Francis Xavier, Brunswick, Ga. — Brunswick's first Catholic settlers were mostly Irish and French, the latter having come from San Domingo after the insurrection of the negroes about 1799–1800. These Catholics were without a regular priest, but were attended every fourth month by a missionary from Savannah, Mass being said here for the first time in the house of Mr. DuBignon. The parish was founded in 1868, when the first chapel was built, on Mansfield Street, and dedicated to St. Francis Xavier. The parish embraced the Counties of Glynn, Pierce, McIntosh, Wayne, Camden, Ware and Liberty. In 1879 the chapel was turned into a dwelling-house, and the present church on Howe and Newcastle Streets started by Father McCabe. The plan to erect a brick church was abandoned, and the church, a frame building, was completed in 1882. It seats 500, and cost about $15,000. The succession of

pastors is as follows: Fathers Scollin (1871–72); Quinlan (1872–77); Schlenke (1877–79); McCabe (1879–87); Hennessey (1887–96); Caisse, on whose departure after a few months, the parish was without a resident priest until May, 1897, when Bishop Becker entrusted it to the Marist Fathers from Washington. Father J. Luckie, the first of the Marists, built a frame rectory in 1899, at a cost of $2500, and in 1900 opened a Catholic school, which he entrusted to the Sisters of St. Joseph from Washington. The Sisters lived in a house rented near the church until 1902, when Father Luckie built the present handsome colonial building, in which 6 Sisters teach 75 pupils.

Succeeding Father Luckie were Revs. J. Dunne (1906–08), Cassagne (1908–12), J. Roman (September to December, 1912), and F. Ries, the present pastor, who is assisted by Rev. P. Rietsch. The parishioners, numbering 400, are nearly all descendants of the old settlers, there being very little immigration. The parish statistics for 1913–14 show 15 baptisms (including missions) and 15 marriages. Branches are established of the Sacred Heart League and Altar Society for ladies and Holy Name Society for men. Brunswick has no Catholic cemetery, a special section of the city cemetery is, therefore, reserved for Catholics; Father McCabe is buried in the basement of the church.

The priests of Brunswick attend missions in the counties above mentioned, the most important being (1) Waycross, in Ware County, 60 miles from Brunswick. Waycross is a city of 18,000 souls, 180 Catholic, but this number is steadily increasing, owing to immigration. Mass was first said in Waycross in 1871 by a priest from Savannah. In 1884 it became a mission of Brunswick, and four years later Father Hennessey built its first chapel, dedicating it to St. Joseph. It 1896 this chapel was destroyed by a cyclone, and Mass was then said in the house of Mrs. Cason, until Father Luckie erected, in 1899, the present frame church, which seats 120. Mass was said from 1897 to 1902 once a month on Sundays; from 1902 to 1912 oftener; and now Divine Services are held every Sunday.

(2) Darien and Sapello Islands are situated in McIntosh County, 42 miles from Brunswick. The first and present church, Nativity of the Blessed Virgin, was erected in 1872. Darien was then a very prosperous town, with 200 Catholics and a resident priest. At present Mass is said once a month, on a week-day, for the few Catholics residing there.

(3) St. Mary's, Camden County, possesses a brick chapel, Mary, Star of the Sea, which was originally a bank. The town was formerly very prosperous, and numbered 100 Catholics. At present only seven members are left; they have Mass every third month.

(4) Ludowici, Liberty County, contains five Catholic families of Irish descent. The new church in honor of the Sacred Heart was dedicated on April 26, 1913, by Bishop Keiley of Savannah. Divine Services are held in it once a month.

In addition to the missions the stations at Jekyl Island, Blackshear, Fairfield, Hoboken, Mt. Pleasant, Offerman, St. Simon's, Waresboro and Waynesville are attended.

Holy Family, Columbus, Ga. — This parish includes the mission of West Point, Troup County. Rev. H. Schlenke is the rector. St. Joseph's convent and academy are conducted by the Sisters of Mercy, with 130 pupils.

St. Joseph, Macon, Ga. — This parish is in charge of the Jesuits, Rev. Joseph B. Franckhauser, who succeeded Rev. Thomas J. Madden, being the rector. The school, conducted by the Sisters of Mercy, has 120 pupils.

Sacred Heart, Milledgeville, Ga. — Mass was first said in this territory in the early sixties at the home of the Treanor family, who were the earliest Catholics of which any record is found. The missionary at that time had practically the whole state to visit and hence his visits were rare. Savannah was his headquarters. He resided with one of the families up to 1889, when Father Robert F. Kennedy, who became the first resident pastor, built the rectory. Very Rev. L. X. Bazin had charge from 1866–70. The Sacred Heart Church is the central station of the Central Georgia Missions. These missions comprise all Middle Georgia except Macon. Sandersville, Wrightsville, Hawkinsville, Dansville, Dublin, Sparta, James, Powersville and Cordon are visited monthly by the priest in charge. Churches are built at Sandersville, Dublin, Gordon and Sparta. In this territory there are neither Catholic schools nor institutions of any kind.

The church at Milledgeville was erected in 1874, and was enlarged and improved by Father Kennedy, now pastor of the Immaculate Conception Church, Atlanta. It is a brick edifice, with a seating capacity of 250, and originally cost not more than $10,000. In 1911 over $1000 was spent in improvements. The pews are the gift of Mr. Julius A. Horne. There is no debt of any kind on the church property.

The priests connected with the church, whether as pastors or missionaries are: Fathers James M. O'Brien, J. B. Longlois, Thomas O'Hara, T. Kirsch, Charles C. Prendergast, Charles F. Wrightman, Thomas A. McConville, G. X. Schadewell, Robert F. Kennedy, H. A. Schonhardt, Richard M. Hamilton, and Daniel J. McCarthy, the present pastor. Among the prominent laymen and benefactors are Julius A. Horne, Peter J. Cline, T. Treanor, R. W. Hatcher, M. V. Mahoney, W. A. McCarty, Thomas J. Lafferty and Charles F. Ludwig.

The Catholics are for the most part natives and descendants of Irish parents. The societies in the parish are: The League of the Sacred Heart, Holy Name, Altar, and Holy Angels.

Purification, Sharon, Ga. — It is claimed that Locust Grove, three miles distant from Sharon, was the cradle of Catholicity in Georgia. It was

settled chiefly by emigrants from Maryland, who, in 1785, built a log chapel, which they replaced in 1820 by a frame building. The congregation at this time numbered from 300 to 400, and was attended from Charleston. The settlers retained their Faith under the hardest conditions, and were served by priests from Ireland and later by French emigrés. This colony, which included the Semmes, Shehans, Griffins, Hartys, Flynts, Hynes, Simms and Fords, has long since passed away, but its work has not been without influence in the history of American Catholicism. Bishops England and Reynolds visited Locust Grove on several occasions. During the Civil War the congregation scattered. In 1876, Rev. James O'Brien, who attended the missions, brought the Sisters of St. Joseph to Washington, Ga., and a few years later the Sisters opened a school for little boys at Sharon, a new station on the Georgia Railroad. Locust Grove was then abandoned; the frame building was moved in 1877 to Sharon and used as a church until November, 1882, when Father O'Brien erected the present church. The lot for the church was donated by Edward Croake; the lot on which the old church stands was donated by Dan O'Keeffe, and part of it was set aside for a cemetery.

The large congregation existing before the War and the smaller one that remained has dwindled to a few families. Rev. H. David, who died in 1909, is succeeded by Very Rev. L. X. Bazin, V.G.

Father Bazin was born in Lyons, France, November 15, 1843, and came to this country when sixteen years old, with Bishop Vérot. He was educated at St. Charles' College, Maryland, and St. Mary's, Baltimore, ordained on June 30, 1867, and sent to the mission of St. Augustine, Fla. Six months later he came to the Diocese of Savannah, and in 1874 founded Pio Nono College, now the property of the Jesuits. He took charge of St. Patrick's, Augusta, on July 1, 1907, remaining there until 1909.

The value of the church property is estimated at $4500. The League of the Sacred Heart is the only Catholic society established.

St. Peter Claver, Vineville (Macon), Ga. — This parish was established in July, 1913, by the Jesuits for the benefit of the colored Catholics. In August, 1913, the Fathers of the Society of African Missions took it over, and Rev. Joseph Dahlent, L.A.M., formerly an assistant at the Church of St. Benedict the Moor, was appointed pastor. The school, taught by colored teachers, has an attendance of 100 pupils.

St. Joseph, Washington, Ga. — This parish was originally part of St. Patrick's, Augusta. The first church was built in 1809 as a memorial by Thomas Semmes, one of the emigrants from Maryland who settled at Locust Grove (*see* Sharon), and was consecrated by Bishop England about 1832. A cemetery was also opened in 1809. The second church, a plain frame building situated about one mile from the first church, was built by Rev. J. M. O'Brien, with funds received from Catholics and non-Catholics alike. Father O'Brien also built the boys' orphanage, the girls' academy and a rectory. As far as is known the names of the pastors are: Fathers Whalen, Quigley, Kirby, Ryan, Quinlan, O'Hara, Reilly, J. M. O'Brien, Bazin, T. J. Morrow and P. H. McMahon.

St. Joseph's Academy was removed in 1912 to Augusta following the destruction by fire of the original building. The loss occasioned by the fire amounted to $200,000. The Catholic orphanage for boys has been transferred from Savannah to Washington, where it is in charge of the Sisters of St. Joseph. The congregation, which is decreasing yearly, numbers 65. About 4 of its members have become nuns and 10 conversions have been made. The societies in existence are: Holy Name, Altar and Boys' Temperance. The church property is free from debt, and the records for 1913 show 1 marriage and no baptisms.

THE DIOCESE OF WILMINGTON

ERECTED MARCH 3, 1868

THE Diocese of Wilmington includes the State of Delaware, the nine counties of Maryland east of Chesapeake Bay, known as the eastern shore, and the two counties of Virginia east of the same bay; all known as the Delaware-Maryland Peninsula. The diocese was erected March 3, 1868. Delaware had been a part of the Philadelphia Diocese, the Maryland counties of Baltimore, and the Virginia counties of Richmond.

Catholicity has never been strong in this section. The earliest settlers were English and Irish Protestants in the Maryland and Virginia portions, and Dutch and Swedes in the Delaware portion. The earliest Catholic foundation was made by the Jesuits in 1704, at Bohemia Manor, Cecil County, Md. (*See* ARCHDIOCESE OF BALTIMORE.) When or where the first Mass was said in Delaware is not known. Some say near Mt. Cuba before 1765, others at Appoquimimink about 1760. As there are no records before 1798 we cannot decide the question. The first church property in Delaware was purchased by the Rev. Matthias Manners, S.J., of Bohemia, in 1772. A few years later a little log chapel known as St. Mary's, Coffee Run, was erected. This later became a missionary center from which the surrounding country was attended. Here resided Father Patrick Kenny who built St. Peter's Church, Wilmington, in 1816, and labored on these missions from 1808 until 1842. By his zeal Catholicity was kept alive in upper Delaware for nearly forty years, so that in one sense he is the founder of the Church of Wilmington. St. Peter's was the only church in Wilmington until 1858, when the Rev. Patrick Reilly built St. Mary's. Another early foundation was made at St. Joseph's, Talbot County, in 1765, by Jesuits from Bohemia. Part of the church now standing was the first church then, and is one of the oldest church buildings in the United States. The early history of the diocese then centers around these points: St. Joseph's, Bohemia Manor, Talbot County, Md.; St. Mary's, Coffee Run, Del.; and St. Peter's, Wilmington.

When the diocese was established there were only seven small churches in Delaware, seven in Maryland and one in Virginia. These were attended by five secular and three regular priests. The state of the diocese at that time cannot be better described than by quoting the diary of Bishop Becker: "Of the two churches then existing in Wilmington, St. Peter's, an old and very clumsy building, was in some matters refurnished, at an absurd cost, and selected in lieu of a cathedral. St. Mary's had been built about nine years, was a very plain, even uncouth building, and the debt (about half of its real value) transferred to a large brick school, under the charge of the Sisters of St. Joseph. The church had been consecrated in this manner, but was not in a finished condition. These Sisters were taken away almost immediately; they were also withdrawn from St. Joseph's, Brandywine, before the arrival of the first bishop. A large building used for a college, which was in the name of the Rev. P. Reilly, but thatched with mortgages, had been disposed of to a number of men, who expected the new bishop would buy it at their figure. He did not for a moment entertain this notion."

Such was the cathedral city when its first bishop was enthroned. There were two priests in the city, one at each church. The total population of Wilmington was 50,000, the Catholic population about 3000. Bishop Becker thus describes the diocese outside the city: "In that part of the newly founded diocese lying outside of Wilmington, and in the State of Delaware, there were just five churches, viz.: St. Joseph's, Brandywine; St. Peter's, New Castle; St. Paul's, Delaware City; St. Mary's, Coffee Run; St. Patrick's, Newark." Save the first-mentioned (itself in a very poor condition) they were all small buildings, old and poverty-stricken. St. Mary's, Coffee Run, was the oldest, and the most dreary, if possible. St. Peter's, New Castle, formerly a sort of stable for the stage line running between Baltimore and Philadelphia, was nearly in decay, and presented a sad appearance of utter neglect. St. Patrick's, Newark, had been purchased from the Presbyterians, who had deemed it unworthy of any repair. St. Paul's, Delaware City, was small and inconvenient, and in need of a roof. Here also we may note that the people were few and poor.

Of the Maryland portion of the new diocese Bishop Becker says: "Here the actual prospect was of the same sort. There were seven buildings called churches, all old and wretched, served at times by the Jesuit Fathers from St. Joseph's, near Wye Mills, Talbot County, Md., and Bohemia Manor. These churches were: St. Joseph's, Wye Mills; St. Peter and St. Paul's, Easton; St. Peter's, Queenstown; St. Mary's, Meekins Neck; St. Elizabeth's, Denton; St. Francis Xavier, Bohemia; St. Mary's, near Galena. None of these were of any importance. The most were mere frame chapels, or very plain brick in a sorry state of decay. There was only occasional service in any of them, both from the paucity and old age of the Fathers attending."

As to Virginia the bishop continues: "It is hardly worth speaking of the eastern shore of Virginia. The little frame chapel at Eastville was destroyed by fire in the early days of the diocese."

Such was the Diocese of Wilmington in 1868 when the Right Rev. Thomas A. Becker became its first bishop.

Right Rev. Thomas A. Becker, First Bishop of Wilmington, 1868–1886. — Thomas Andrew Becker was born at Pittsburgh, Pa., December 20, 1832, of Protestant parents, but he became a convert in early manhood. His theological course was made at Rome, where he was ordained June 18, 1859. His first appointment was at Martinsburg, W. Va. He then taught at Mt. St. Mary's College, Emmitsburg, Md. Archbishop Spalding of Baltimore appointed him his secretary. After this he returned to Richmond, where he was stationed at St. Peter's Church when appointed to the See of Wilmington. Bishop Becker was a man of much learning. He could speak and write fluently several languages. He was especially well versed in educational matters. Even in the midst of his many cares as bishop, he found time for much profound study and occasional magazine articles. The work he accomplished in the Diocese of Wilmington is the best proof of his zeal, energy and vigor of character.



RT. REV. ALFRED A. CURTIS, D.D.
SECOND BISHOP OF WILMINGTON

The new Bishop of Wilmington had, first of all, to provide both clergy and churches for his poor and scattered flock. His first recorded act was the laying of the cornerstone for a church at Salisbury, Md. This was followed by churches at St. Paul's, Wilmington, 1869; St. James', 1869; Holy Cross, Dover, 1870; St. Peter's, New Castle, 1871; St. Mary's, Star of the Sea, Meekins Neck, Md., 1872; St. Rose's, Chesapeake City, 1873; Sacred Heart, Wilmington, 1874; St. Mary's, Star of the Sea, Ocean City, Md., 1875; St. Peter's, Queenstown, Md., 1876; Sacred Heart, Chestertown; St. John's Chapel, Rock Hall, Md., 1878; Holy Family, Church Hill, Md., 1879; St. Patrick's, Ashland, 1880; St. Patrick's, Conewingo, Md.; St. Polycarp's, Smyrna, 1881; St. John Baptist's, Newark, Del., 1882; St. Patrick's, Cambridge, Md., 1883; St. John's, Hockessin, Del., 1884; St. Joseph's, Middletown, Del., 1885.

To build so many new churches, in places where Catholics were very few and poor, required great exertions on the part of the bishop and the priests in charge. Bishop Becker collected in several cities for this purpose, besides obtaining many private donations. To provide clergy was a still more difficult problem. Vocations in the diocese were very few, and the means of educating young men for the priesthood very narrow. At that time, too, every diocese in the country had need of more priests, and so could spare none for other places. This difficulty confronted Bishop Becker throughout his administration. Another serious obstacle to the progress of the new diocese was the lack of teaching Sisters. The new bishop found only one teaching community, the Sisters of Charity. The Sisters of St. Joseph had been withdrawn and their school closed. In 1870 the Sisters of St. Francis of Glen Riddle, Pa., came in answer to the bishop's appeal. The only charitable institution at that time was a small orphanage for girls, in charge of the Sisters of Charity. The orphan boys were unprovided for. It was only after eleven years that St. James' Protectory for orphan boys was founded, September 24, 1879, and placed in care of the Sisters of St. Francis, although the bishop had from the first planned and prayed for it.

After eighteen years of the most arduous labor, when the diocese had begun to show some results, and was promising even more in the future, Bishop Becker was transferred to the See of Savannah, Ga., vacant by the promotion of the Right Rev. Bishop Gross to the archiepiscopal See of Oregon City. Great was the disappointment of both priests and people, who had hoped to see the bishop enjoy the fruits of his work for many years. In an address made to him by the clergy in the pro-cathedral soon after the news of his transfer, the results of his labors are thus summed up: "When you came Wilmington had two churches; it has six today. Then one religious community existed here; today five religious orders are doing the work of God in teaching and caring for the little ones. Then the State of Delaware had only five priests; now the Catholics of Delaware are ministered to by four-

teen clergymen. On the eastern shore of Maryland three priests attended to the spiritual needs of the people, and today seven priests and seventeen churches are found there."

Bishop Becker in going to Savannah generously gave up all, and went to a still more widely scattered diocese, older, indeed, but quite as poverty-stricken. His devoted labors and their lasting results are his best eulogy.

Right Rev. Alfred A. Curtis, Second Bishop of Wilmington, 1886–1896. — To succeed Bishop Becker, the Rev. Alfred A. Curtis of the Baltimore Cathedral was chosen. Like his predecessor, he was a convert, having been an Episcopal minister. He was born July 4, 1831, in Somerset County, Md., and was, therefore, a native of the diocese. He was educated by his father, who died when he was only seventeen, leaving him to provide for his mother and four sisters. He taught school for a time, but continued his own studies, and was ordained by Bishop Whittingham, Protestant Episcopal Bishop of Maryland. After having several charges in Western Maryland, he went to Chestertown, Kent County, in his future diocese, where he remained a year. Thence, he went to Mt. Calvary, a High church in Baltimore. Here he became convinced, by his studies and observation, of the truth of the Catholic Church. He went to England to confer with some of the eminent Church of England clergymen, but, still more convinced of the Catholic truth, he was there received into the Church by Father (afterwards Cardinal) Newman, 1872. He returned to Baltimore and after two years at St. Mary's Seminary was ordained by Archbishop Bayley, December 19, 1874. Though the education of Bishop Curtis was private, it was profound. He was a master of Greek and Hebrew, and knew, as few have known, the Scriptures and the Greek and Latin Fathers, whom he read daily. His preaching was original in thought and manner, Cardinal Newman being his only peer in charm and idiomatic diction. Even the unconvinced were impressed by his erudition, earnest and forceful eloquence, and saintly charity. As a priest, Bishop Curtis had appeared but once officially in this diocese, on the dedication of the church at Chestertown, December 22, 1878, where he preached the dedicatory sermon.

Bishop Curtis was consecrated at the cathedral, Baltimore, November 14, 1886, by Cardinal Gibbons, and was installed in St. Peter's pro-Cathedral the following Sunday. He began at once a visitation of the diocese. There still remained much to be done in the erection of churches, though many of those already provided were still heavily in debt. The number of priests, too, was inadequate. To provide for the debts, and to build new churches in these poor places, Bishop Curtis went on a begging tour. With the means provided by Baltimore friends he paid off most of the debts, and built new churches at Cape Charles, Va., 1889; Rock Hall, 1890; Snow Hill, 1891; Secretary, 1891; Salisbury, 1892; Centreville, 1892; Cambridge, 1893; Rising Sun, 1894; Ridgely, 1896, in Maryland. In Wilmington, old St. James's was abandoned, and St. Anne's new church was erected on another site in the same parish. A large influx of Polish people made necessary a church for their use, which was built in 1892. Previous to this time they had been attended from the Sacred Heart Church, where a separate Mass had been said for them since 1887. The Benedictine Fathers of that church built the new one, and remained in charge until 1896, when a secular priest was secured for it.

In 1889 Bishop Curtis invited the Josephite Fathers to work for the colored people of the diocese. Father John de Ruyter came, and built St. Joseph's Church in 1890 for them, and in connection with it established an orphan asylum for colored boys (1893), not those of the diocese alone, but from any part of the country. Later, in 1895, he built St. Joseph's Industrial School, Clayton, Del., for the graduates of the asylum, or others. Here the boys are taught in school, in various shops, and on the large farm connected with the school.

The orphan asylum for boys at St. James's becoming too small, Bishop Curtis decided to remove it to the country. For this purpose he purchased, in 1888, the Clark Mansion near Reybold Station, on the Delaware City branch railroad. With this was a farm of about 90 acres. This is a great advantage to the institution, giving plenty of room for the boys, and freedom that could not be had in a small city institution. It was a great delight to the bishop often to visit this place and gather around him orphan and friendless children. Even after he left the diocese he would remember the orphans at stated intervals, sending a substantial token of his solicitude for them.

The diocese prospered under the ten years of Bishop Curtis's rule. He found 28 churches served by 21 priests; he left 39 served by 29 priests. The Catholic population had increased from 18,000 to 25,000. Besides the new churches, parochial residences had been built at Cambridge, Centreville, Cape Charles, Chestertown and Hockessin. The debts had all been canceled in the country, and greatly reduced in the city. By his personal efforts most of the means to do these works had been obtained.

The bishop was a great lover of the country, and deprecated very much the tendency to crowd into cities. The simpler the people and more primitive their habits of life, the more he was attracted to them. He spent much of his time going from place to place in the country, often on foot, meeting Catholics and non-Catholics and conversing familiarly with them. Some of the churches that he built had scarcely any congregations, but he said they would at least be silent preachers of the truth to these poor people. An invitation to preach in a country church, or to take the place of a country pastor for a Sunday or two, was far more

likely to be accepted by him, than an invitation to a great gathering of prelates.

In 1896, much to the regret of priests and people, the saintly bishop resigned. He felt the weight of years, and would not be satisfied to diminish his labors. He thought that a younger and more vigorous man was needed as bishop of the scattered missionary diocese. The Holy See relieved him, transferring him to the titular See of Echinus. He returned to Baltimore, where he labored in assisting Cardinal Gibbons until his saintly death, July 11, 1908.



RT. REV. JOHN JAMES MONAGHAN, D.D.
THIRD BISHOP OF WILMINGTON

RIGHT REV. JOHN J. MONAGHAN, THIRD BISHOP OF WILMINGTON, consecrated 1897. — In succession to Bishop Curtis the Holy See appointed the Rev. John J. Monaghan of St. Patrick's Church, Charleston, S.C. He was born May 23, 1856, at Sumter, S.C. At an early age he was sent to St. Charles's College, Ellicott City, Md., where he graduated in 1876. He then went to St. Mary's Seminary, Baltimore, and was ordained by the Right Rev. P. N. Lynch, Bishop of Charleston, December 19, 1880. He was consecrated at St. Peter's pro-Cathedral, Wilmington, May 9, 1897.

Under his wise guidance the diocese has continued to prosper. The growth in members is found mostly in the city of Wilmington, as heretofore. There two new parishes have been formed, St. Thomas's, 1903, and St. Elizabeth's, 1908. In both new parishes schools were opened at the very beginning. The churches are but temporary, to be replaced by permanent buildings when possible. In 1904 the old St. Paul's Church at Delaware City was torn down, and a new one built on another and more convenient site. In the same year St. Hedwig's Polish Church, Wilmington, a fine Gothic building, was erected, the old church being used to enlarge the school. Besides the new church a fine residence for the priests was also provided. St. Ann's school, Wilmington, was built in 1898 and a handsome new convent for the Sisters in 1911. A church for summer visitors was opened at Rehoboth, Del., 1905. One of the largest church improvements completed during Bishop Monaghan's time was the remodeling of St. Peter's Cathedral. This was finished and the rededication held October 29, 1905. St. Patrick's, also, was remodeled in 1905 and St. Mary's in 1907. In 1904 Bishop Monaghan presented to the Sisters of St. Francis a large cottage at Rehoboth Beach, Del., in recognition of their faithful and self-sacrificing work in the diocese.

In 1907 St. Elizabeth's Church at Westover, Somerset County, Md., was completed. This is not far from the birthplace of Bishop Curtis. It was the first Catholic Church in this section. For these reasons Bishop Curtis was invited to dedicate it, which he did, July 10, of the same year. A new church and rectory were secured at Salisbury, Md., in 1910, and placed under the care of the Oblate Fathers of St. Francis de Sales, who now attend the mission of three of the Maryland counties. St. John's Church at Milford, Sussex County, Del., was erected in 1911, and a comfortable residence for the pastor was provided in 1912, making this the center of missionary work for that county. In 1913 a church building was purchased at Lewes, Del., which is attended from Milford. In 1912 the old Bohemia Manor Church, near Warwick, Cecil County, Md., was rebuilt, after having been destroyed by fire on the first day of that year. A new parish for the Polish people on the east side of the city (Wilmington) has been organized, and property acquired for a new church to be known as St. Stanislaus Kostka's. The Ruthenian Greeks have a church in Wilmington newly erected under the direction of Bishop Ortynsky, who has also undertaken to erect an extensive establishment for school purposes at Chesapeake City, Md., where a colony of these people has been founded.

Besides the churches built, or rebuilt, a new and beautiful chapel was reared at St. James's Protectory in 1902. In addition to these churches and chapels, school buildings and Sisters' residence

have been rebuilt at St. Paul's, and a new school and convent erected at the Sacred Heart Church, Wilmington. In 1910 a new residence for the Bishop was secured on Delaware Avenue, with ample ground, in the hopes that it might become in the future the site of a permanent cathedral.

Religious. — The first missionaries in this territory were the Jesuits. Their first foundation at Bohemia Manor, Cecil County, Md., 1704, and the second at St. Joseph's, Talbot County, Md., 1765, are still in existence. Until after the diocese was created, they were the only priests on the eastern shore. In 1874 they left St. Joseph's. In 1898 they gave up Bohemia and left the diocese, much to the regret and loss of all.

The Benedictines of St. Mary's Abbey, Newark, N.J., took charge of the Germans of Wilmington in 1874, and built the Sacred Heart Church, which was dedicated April 25, 1875. They are still in charge of the parish, having two priests there. They have one of the finest church properties in the city. They have also one Father as Chaplain at St. Gertrude's Convent, Ridgely, Md., with churches at Ridgely and Denton.

The Josephite Fathers for Colored Missions began work at St. Joseph's Church, Wilmington, 1889. To this they added the orphan asylum for boys in 1893. Afterward they built St. Joseph's Home at Clayton for the larger boys. This has been much enlarged and a farm of some 300 acres added. They still conduct both places, with two priests at each.

The Oblates of St. Francis de Sales were introduced into the diocese by Bishop Monaghan in 1903. They opened a day college for boys, beginning with three professors and twelve students. They now have nine professors and 50 students. Besides conducting the college, they act as chaplains for the Visitation Monastery and the county institutions, and assist the clergy of the diocese as occasion requires. In 1907 the Fathers opened a novitiate at Childs, Cecil County, Md., where they have two priests and about twelve scholastics and novices.

The oldest community of women in the diocese is the Sisters (Daughters) of Charity, of Emmitsburg, Md. They came to Wilmington in 1830, at the invitation of the Rev. Geo. A. Carrell. He wished them to care especially for the orphans, but as this would not be feasible by itself, they opened a boarding and day school. The school became the parochial school of St. Peter's Church. The orphan asylum is still in existence. The history of these Sisters in Wilmington will be written only in Heaven. The poverty of their early days there, and the seemingly small fruit from their work, were trials that could be borne only by saintly souls, such as they were. Very little detail of those days has come to us. The Sisters made no record of the heroic deeds, counting all as very little, if done for their Master. When Bishop Becker came, these were the only Sisters remaining in the diocese. They are still in charge of the same institutions. In addition to these, the Sisters have a summer-house for St. Rose's Industrial School, Washington, D.C., at Ocean City, Md.

The Visitation Sisters opened an academy in the old Father Reilly College building, Wilmington, in the first year of the diocese. A little more than a year later it became apparent that the place was not suited to their purposes. Several prominent Catholics having pledged their aid, the Hollingsworth brownstone mansion and property in Delaware Avenue, Wilmington, were purchased. Here the Sisters conducted an academy till 1893, when the new monastery, a magnificent pile modeled on that at Annecy, France, and costing $100,000, was erected and endowed, that the Sisters might observe the primitive rule, by which they are entirely contemplative. Bishop Curtis brought this about and, unlike many persons of our times, esteemed a contemplative community of great benefit to the diocese. He undertook the spiritual guidance of the community, which he retained even after his resignation and until his death. At his own request he was buried in their cemetery within the convent enclosure.

When Bishop Becker was without Sisters in the school, and without means as well, the Sisters of St. Francis, of Glen Riddle, Pa. (*See* in Vol. II, Third Order of St. Francis: *Philadelphia Foundation*), generously responded to his invitation to assist him. They opened St. Joseph's School, Brandywine, September 20, 1870. They afterwards took charge of other schools in the diocese, and of St. James's Protectory for boys. The Sisters cheerfully struggled for years with poverty, and want of necessary appliances before reaching the comparative comfort of today. The Sisters now (1914) conduct in the diocese nine schools, three homes, and have a summer-house at Rehoboth, a gift from the diocese in recognition of their faithful services. After years of labor without further remuneration than a scanty living in ill-suited houses, they are now, for the most part, well provided for. New convents have been erected, and stipends increased as the parishes become more prosperous.

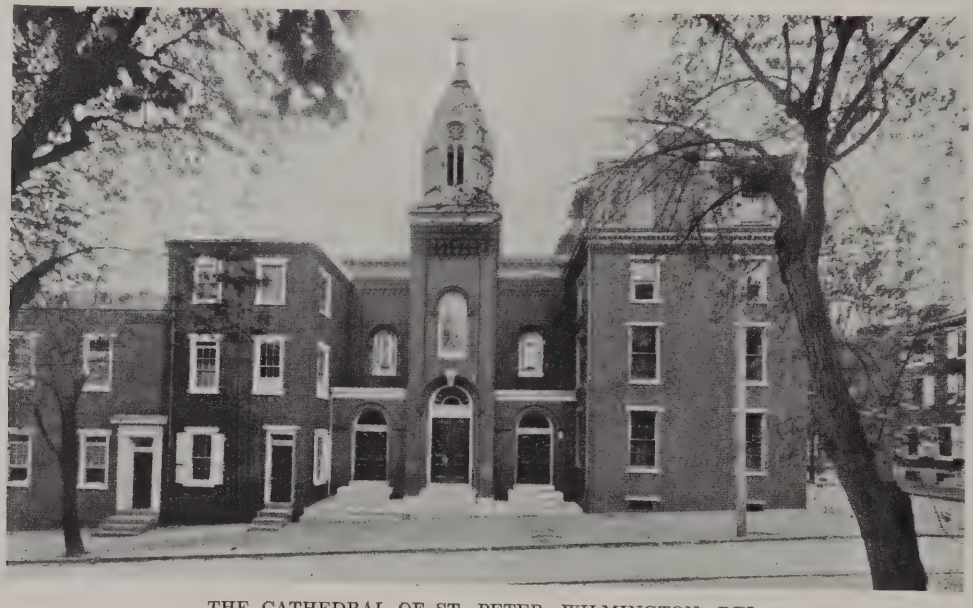
The Sisters of St. Benedict came to the diocese in 1880 to teach at the Sacred Heart School, Wilmington. This school was opened in 1874, the first year of the church, by Father Mayer, O.S.B., who, in addition to his duties as pastor of the new church, taught school himself, with the assistance of the older schoolgirls, until the arrival of the Sisters. Since that time the school has grown so that now it counts 160 children taught by seven Sisters. In 1888 the Sisters purchased a farm near Ridgely, Caroline County, Md., to which they transferred their novitiate and Mother-house. From this grew up St. Gertrude's Academy. When St. Elizabeth's School was opened in 1908 these Sisters took charge.

When the Visitation Sisters left their school to enter their new monastery in 1893, the school in

Wilmington was given over to the Ursuline Nuns of Bedford Park, New York City. The latter have conducted it as a boarding and day school for young girls, with their usual success. In 1908 this was made one of the independent houses affiliated to the Roman Union and has made great progress. It stands among the first institutions of learning in this section of the country, and has become the great educational center of the City of Wilmington.

The Felician (Franciscan) Sisters came in 1897, from Buffalo, N.Y. They conduct the schools at St. Hedwig's Polish Church and St. Stanislaus' Church, Wilmington.

It was the wish of Bishop Becker, and subsequently of Bishop Curtis, to bring to the diocese the Little Sisters of the Poor. Bishop Curtis made several personal appeals for them and instructed



THE CATHEDRAL OF ST. PETER, WILMINGTON, DEL.

his vicar-general to carry these appeals to the Mother-House in France. The demands upon them from places already founded, however, took every available Sister, and only in 1903, at the repeated invitation of Bishop Monaghan, could they open a house in Wilmington. An old mansion in West 4th Street and Grant Avenue was bought and given them by the diocese, and opened with five Sisters and two inmates. In 1905 they bought ground adjoining this, and erected a large and suitable building, opened in 1907. There are now 13 Sisters and 90 aged men and women under their care.

The Catholics of Wilmington are justly proud of their schools and devoted to them. There are very few Catholic children who do not attend them. In new parishes the school is opened at the very beginning, a part of the building or some temporary structure serving as a church. Few cities in this country have schools dating back as far as those of Wilmington. The first was St. Peter's, founded in 1830 as a boarding-school, but soon after becoming also parochial. Owing to financial difficulties this school was for a short time closed, but its existence is practically continuous from the beginning to the present time. In other parishes the schools are almost as old as the parishes, and when closed, as it happened in the first years of the diocese, for want of teachers, it was always a great matter of regret to the people. The schools are all now in a flourishing condition. There are in the city of Wilmington 11 parochial schools in as many parishes. Outside the city there are three, viz.: New Castle, Henry Clay and Cape Charles City. The attendance at all is 3500.

In 1913 the diocese had 57 priests, 38 secular, and 19 of religious congregations. There were 28 churches with resident priests, 19 mission churches, 42 regular stations, and 9 chapels. The Catholic population was 38,000. As the total population of the diocese was about 360,000, it will be seen that the Catholics were still a very small minority. On the other hand the increase of Catholics since the formation of the diocese is far in excess of the general increase of population. Most of this increase was, naturally, in the city of Wilmington, yet nearly all the country parishes showed much improvement. Some of those south of New Castle were still large missionary districts, rather than parishes.

In an article such as this it is, of course, impossible to enter into any details, much as the labors of the pioneers of the diocese would be both interesting and edifying, nor can we with justice single out any of them for special mention. The foundations of all the missions have been well laid and the work is progressing steadily. Much good is

being done by the frequent missions to Catholics and non-Catholics. Bishop Monaghan is a firm believer in this work and throughout his administration has encouraged it in every way possible and the results have justified his enthusiasm. If only those souls living in such scattered missions are preserved in the Faith, this alone would justify every labor, and privation, and expense undergone in their behalf. As it is, there is much more than this done, since in 40 years the number of Catholics in the country places of the diocese has at least doubled, and this without any immigration to speak of. The future of the diocese, both city and country, is bright.

THE PARISHES IN THE DIOCESE

Cathedral of St. Peter, Wilmington, Del. — The pioneers of the Catholic Faith were men who looked far into the future and beheld a great and growing church, but it cannot be supposed that Father Patrick Kenny, in his remotest dreams, ever imagined the cornerstone he laid in 1816, and the little brick block chapel, 30 by 40 feet, which he blessed in 1818, would a hundred years later be incorporated bodily in the cathedral of the Wilmington Diocese. Yet, St. Peter's Cathedral does actually include this tiny church within its walls, thereby following a tradition of Wilmington as well as a poetic and fitting plan, for this Delaware city is a conserver of old buildings and old histories to an extent which is true of very few great centers of population and trade.

Father Kenny was born in Dublin in 1763, and even at that early day several Irish Catholics were settled in the three lower counties of Pennsylvania, out of which the State of Delaware was formed. From one of these settlers the Jesuits of Bohemia in Cecil County purchased (1784) the ground on which they built, near Coffee Run, a little log church, the oldest Catholic church in the state. Even before this, as early as 1760, a Catholic cemetery existed. This, with other properties owned by the Jesuits, proves that a station existed here long before the building of the little Church of the Assumption, of which, on his arrival in 1804, Father Kenny became the pastor. Before his advent several French refugees from the San Domingo insurrection and the French Revolution had settled in Wilmington, as early as 1796, and must have brought their priests with them, as two or three of them sign themselves "Pasteur de L'Eglise Catholique de Wilmington". Their baptisms and marriages, however, amounted to only one or two a year. The real beginning of the Church in Wilmington was made by Father Kenny, who, besides the Coffee Run, attended five other missions in three counties and two states, among which were Wilmington and New Castle, usually attended monthly. The congregations were small, the members poor, and the distances so great as to involve much travel on horseback. Father Kenny's diary shows that he practised the most rigid economy, and that, in addition to the active duties of his office, he performed much manual labor connected with his farm and garden to supplement a scanty income. He was during the latter part of his life practically a vicar-general in Delaware, and was appointed to several important missions in Philadelphia to adjust troubles which had arisen between the bishop, priests and people.

St. Peter's was built in 1816 and Father Kenny was appointed to attend it twice a month. In 1829 Rev. George A. Carrell, the first resident pastor, was appointed. Father Carrell was born on June 13, 1803, and educated at Georgetown and Mount St. Mary's Colleges. His first care was to provide a refuge for the orphan children, of whom there were many owing to explosions in the powder mills, which were then still in the experimental stage and cost the lives of many workmen. The Sisters of Charity, who were brought into Wilmington by him in 1830, established an academy for girls at Third and West Streets, which soon developed into a parochial school and orphanage. In 1835 Father Carrell joined the Jesuits, and in 1853 he was made Bishop of Covington.

His successors at Wilmington were: Rev. P. Reilly, V.G. (1853 to his death in July, 1886), previously Father Kenny's assistant, a famous teacher, instructor, missionary and controversialist, who founded St. Mary's College, organized St. Mary's parish (*q.v.*), and, at the establishment of the diocese (1868), became first vicar-general; Jeremiah O'Donohoe (1851); Patrick Prendergast; P. R. O'Brien; Matthew McGrane; John A. Lyons; and Thomas A. Becker, the first Bishop of Wilmington. There was in Wilmington at this time one other Catholic church, a girls' orphanage, two parochial schools, a Catholic population of about 7000 souls and four priests.

Right Rev. Mgr. John A. Lyons, V.G., was born in New York City in 1843; educated at the Jesuits' College, Montreal, St. Joseph's Seminary, Troy, and Latrobe, Pa., and ordained in St. Peter's Cathedral, Wilmington, on July 31, 1870, being the first priest ordained for this diocese. He was immediately assigned to St. Peter's as assistant, with which he is connected for 38 years. He was pastor at Elkton (for six years) and Newark, Del. In 1887 Bishop Curtis appointed him vicar-general, and the appointment was continued by Bishop Monaghan. At the request of Cardinal Falconio and the Bishop, Father Lyons consented to receive the title of Domestic Prelate, an honor he had twice declined. Bishop Monaghan officiated at the investiture ceremonies on March 19, 1911. Father Lyons entirely renovated the cathedral, which had become a cathedral church in 1868. The frescoes and stained-glass windows are unsurpassed by any in the country. The new and unique marble baptistry (a duplicate of the one of Caen stone which Bishop Curtis placed in Mt. Calvary Church, Baltimore), the bronze memorial tablets, and the beautiful angel fonts of Carrara marble, which were made in Italy — loving tributes of the people to the memory of Bishops Becker and Curtis

— are especially noteworthy. The cathedral is distinguished for its freedom from bonds and mortgages, the high standard of its schools and sodalities, and its magnanimous and Christian consideration of the Italian people. Again and again has the Apostolic Delegate at Washington, Archbishop Falconio (later Cardinal), held up the cathedral's treatment of the Italian immigrant as ideal. The young people of the parish are special objects of care. The cathedral is given over to them at one Mass each Sunday, and sermons are preached to them in their own language.

The Catholic population of the parish numbers about 1500 Americans and 1000 Italians. The parish societies are: Cathedral Guards, Ladies of Charity, Apostleship of Prayer, B.V.M. (for boys and girls), Bona Mors (adults), and the Italian societies of St. Ann (married women) and St. Joseph (married men). The records for 1913 show:



VERY REV. JOHN A. LYONS, VICAR-GENERAL



REV. JAMES L. McSWEENY ST. JOHN HOCKESSIN, DEL.



REV. JOHN S. GULCZ, ST. HEDWIG, WILMINGTON, DEL.



REV. JAMES C. COMISKEY, HOLY CROSS CHURCH, DOVER, DEL.

107 baptisms; 73 marriages; 5 conversions; 38 deaths (19 adults); communions, 1500 weekly; and 100 first communions and confirmations.

St. Ann, Wilmington, Del. — This parish was founded in 1887. Previous to the erection (1888) of St. Ann's, a beautiful stone structure at Union Street and Gilpin Avenue, a small frame chapel was erected in 1869 by Bishop Becker and dedicated to St. James. In 1887 the chapel had to be abandoned, as the city required its site for park purposes. In 1898 Bishop Monaghan erected a commodious and handsome school. This is attended by 275 children, and is taught by 8 Sisters of St. Francis.

The pastors of St. James' were Revs. John P. Hagan, Gaetano A. Sorrentini and William Dallard. The succession at St. Ann's is Revs. William Dallard, P. Donaghy and Frank J. Connelly (1895–), the present rector, through whose efforts the church has been greatly improved and the large and comfortable residence for the Sisters has been erected.

St. Elizabeth, Wilmington, Del. — This parish was organized by Bishop Monaghan in the latter part of April, 1908, and placed in charge of Rev. William Temple, D.D. The territory was taken from St. Paul's parish, and includes the entire 11th ward of the city, with the towns of Richardson Park, Ashley, and Newport. Property on the corner of Broome and Oak Streets containing two large buildings, which had been used as a military academy was purchased, and one of the buildings, Wyckoff Hall, was converted into a church. It was dedicated on May 31, 1908, the first Mass being attended by about 500 persons, prominent among whom was the McGovern family. The other house, Gregg Mansion, was opened as a school in September with 225 children in charge of the Benedictine Sisters from St. Gertrude's Convent, Ridgely, Md.

The larger part of the congregation is composed of the descendants of Irish families, with a goodly number of Italian, German and Polish families From 1200 souls at its foundation, the congregation has increased to 1500 in 1914. The attendance at Sunday Masses has increased from 500 to 700. The school roll for 1914 showed 325 pupils in care of 8 Sisters. Flourishing branches exist of the Sodalities of the Holy Name, B.V.M. and Apostleship of Prayer, while a branch of the A.O.H. and the Sodality of Our Lady of Mt. Carmel keep alive the traditions of Ireland and Italy. The Feast of Corpus Christi is celebrated yearly by an open-air procession about the church grounds, and the Feast of Our Lady of Mt. Carmel draws the Italians of the city for a manifestation of piety and patriotism. The church property contains over two acres, and is valued at $30,000. The debt of $11,000 is being rapidly paid off. The trustees since the formation of the parish are John J. McGovern and John J. McCloskey, and Father Temple still remains in charge. The records for 1913 show: 141 confirmations; 15 marriages and 83 baptisms. The communions on Christmas Day numbered 498.

St. Hedwig, Wilmington, Del. — Polish settlers first appeared in Wilmington about 1880; on November 1, 1887, they organized St. Joseph's Society,

and in the same year the parish was founded and attended by the Benedictines from Newark, N.J. The pastors are: Revs. Richard Aust (1887–90); Leo Szezepanski (died in 1894); and Alexander Raymond Minichowski, who after a short time left for Poland. The parish remained without a pastor until 1896, when Rev. John S. Gulez, recommended by Archbishop Corrigan, came from New York to take charge of it. By his efforts a new church was built at a cost of $100,000. It is the largest Catholic church in Wilmington, and the present value of its property is estimated at $130,000.

The parochial school is in charge of 9 Felician Sisters, and has an attendance of 515 pupils. The Catholic population numbers about 3000, all Poles, and almost all from the Russian province. The parish societies are: St. Hedwig's Knights; St. Joseph's Beneficial Society (men); St. Stanislaus B.M. (450 members); St. Hedwig's Cadets; Polish Library Association (150); Gen. Pulaski (360); Sokol Association (200); Holy Rosary (200); Immaculate Conception Sodality (young women) and Mater Admirabilis Beneficial Association (children).

St. Mary of the Immaculate Conception, Wilmington, Del. — This church is situated at 6th and Pine Streets. The pastors in charge were: Very Rev. P. Reilly, V.G., Revs. M. X. Fallon, George J. Kelly and Edward L. Brady. The pastor, Rev. Edward J. Mealey is assisted by Rev. James J. McKenna.

The parochial school, in charge of 12 Sisters of St. Francis, has 540 pupils.

St. Patrick, Wilmington, Del. — In 1881 territory was separated from St. Peter's and St. Mary's parishes and formed into the new parish of St. Patrick with Rev. M. X. Fallon as pastor. Plans were drawn for a church to cost $16,771, and the cornerstone was laid by Bishop Becker on July 3, 1881. Mass was meantime said in a shed, and on Christmas Day the basement of the church was used. The building, which is of brick, 40 by 100 feet, with seats for 600, was dedicated on March 19, 1882. A rectory was added at a cost of $3222; an organ was purchased for $2000; a marble altar for $1202, so that the total cost of St. Patrick's (including $4000 for the site and $7706.13 for sundries) amounted to $34,901.13.

On September 9, 1885, Rev. George S. Bradford of Galena succeeded to the pastorate. The parish limits, as defined on October 12, 1887, are: east to Delaware River; south to Christiana and Brandywine Creek, 10th Street to Tatnall and then by Delaware Avenue to Van Buren Street; west to Van Buren Street; and north to the Pennsylvania line. On September 3, 1888, the parochial school was opened with 2 School Sisters of the III Order of St. Francis (from Glen Riddle, Pa.) in charge, and 50 children in attendance. When Father Bradford left (September 20, 1894) the church indebtedness was reduced to $14,692.75, $10,857.70 having been paid off during his ministry. Rev. D. J. Flynn (October 1, 1894–January 1, 1899) erected a new school in May, 1895, at a cost of $11,256.32; in 1897 made an addition costing $3989.61 to the rectory, and during his administration paid off $14,100 of the debt. Father Fallon was again in charge from February 5, 1899, until July, 1900. His successor, Rev. William J. Bermingham (August 5, 1900–December 12, 1907), burned the mortgage ($12,650) on March 13, 1905; remodeled the church in 1905 at a cost of $23,647.24, and paid off $9647.24 of this new debt. Rev. Jas. P. Quigley (appointed on January 1, 1908), the present pastor, paid off $12,000 of the debt, remodeled the convent at a cost of $3000, made additions costing $3000 to the church property and spent $9132 in remodeling the school (1910–13). The parish debt on January 1, 1914, amounted to $2000. Father Quigley is assisted by Rev. P. A. Brennan. The school roll for 1914 shows 210 girls and 190 boys in charge of 9 Sisters of the III Order of St. Francis. The congregation numbers 2050 souls. The sodalities established are: Children of Mary (96); Holy Angels (60); St. Aloysius (71); Infant Jesus (45); Blessed Virgin (100) and Holy Name (75). In 1913 there were 99 baptisms, 80 confirmations, 32 marriages and 150 communions.

St. Paul, Wilmington, Del. — This church, situated at the corner of 4th and Jackson Streets, is the first built in Wilmington after the formation of the diocese. The cornerstone was laid by Bishop Becker on June 6, 1869, who also dedicated it on December 20, 1869, and became its first pastor. The congregation consisted at this time of only 50 or 60 families. The second pastor, Rev. Martin X. Fallon, the first priest ordained for the Diocese of Wilmington, at Mount St. Mary's, Emmitsburg, Md., served until 1881, and again under Bishop Curtis until January, 1899, when Bishop Monaghan took charge. During Bishop Monaghan's twelve years' pastorate, he paid off the heavy debt, erected a convent for the Franciscan Sisters in charge of the school, rebuilt and enlarged the school building and resigned the parish to the present pastor, Rev. Thomas F. Waldron. Father Waldron has rebuilt the church of Port Deposit granite, and it is the pride of its people and of the diocese. He is assisted by Revs. E. C. Higgins and M. Cotter.

A fine parochial school, which has a high school and commercial department, adjoins the church. It is in charge of 19 Sisters of St. Francis and is attended by 750 pupils.

Sacred Heart, Wilmington, Del. — The parish of the Sacred Heart was founded in 1874 by the Benedictines, under Rev. Wendelin Mayer, for the benefit of the German Catholics of Wilmington, and is still in charge of that Order. The cornerstone of the church was laid by Bishop Becker on August 16, 1874, and the church was dedicated on September 2, 1883. It is a Romanesque building, 65 feet by 100 feet, with stained-glass windows, valued at $2000. A beautiful marble altar was presented by Messrs. Joseph Eising and Herbert and Herman Lange. The side altars, also of marble, were presented by Francis A. Drexel of Philadelphia.

Rev. Father Corbinian Gastheil, pastor for some years, did effective work in the organization of the parish. The present pastor Rev. Hugo Paff, O.S.B., is assisted by Revs. Albert Lang and Benedict Blum, Benedictines. The parochial school, in charge of 7 Sisters of St. Benedict, has 180 pupils.

ST. STANISLAUS KOSTKA, Wilmington, Del. — In 1913 Rev. Simon Nawrocki was appointed to organize a new parish for the Poles on the east side of the city. He at once had a brick church and school built. The school is in charge of 3 Felician Sisters, and has 200 children, and the congregation numbers 300 families.

ST. THOMAS, Wilmington, Del. — In the spring of 1903 Bishop Monaghan purchased property on 4th Street and Grant Avenue, and began to construct a combined church, school and hall for the new parish which he formed from St. Paul's. Rev. John J. Connelly, at that time chancellor, was appointed pastor on July 1, 1903, and said Mass on July 12 in a temporary shed, in the presence of about 100 persons, among whom were Patrick Daley and the Lilly and O'Neill families. The first floor of the combination building, 60 by 120 feet, serves as the church; the second, with five class-rooms, as a school; and the third as a hall. In 1912 a splendid stone rectory was built at a cost of $15,000, and the old one was remodeled as a convent for the Sisters. The congregation, a mere handful of people in 1903, has increased to 1500 souls in 1914, besides the large Italian population numbering 2500 souls, and has given one priest to the Church. A special Mass is said on Sundays for the Italians of the parish. About 100 Italian children attend the parochial school, and night school is held twice a week during the winter for the special benefit of Italians. The records for 1913 show: 126 baptisms; 42 marriages; 200 in Holy Name Society; 150 in B.V.M.; 100 in St. Aloysius; and 120 Children of Mary. The school roll for 1914 showed 300 pupils in charge of 6 Sisters of St. Francis.



ST. HEDWIG'S CHURCH, WILMINGTON, DEL.

Father Connelly was born in 1866, educated at St. Charles' College, Md., and ordained in Rome in 1895. He is assisted by Rev. John J. Lynch.

ST. MARY, Wilmington, Del. — This parish was organized for the benefit of the Ruthenian Catholics, and is attended from Chester, Pa.

ST. JOSEPH, Wilmington, Del. — This mission for the colored people of Wilmington is in charge of Rev. John A. Glancy, S.S.J., President of St. Joseph's League and Archconfraternity for the support of colored missions, assisted by Rev. Joseph J. Kelly, S.S.J. It was established by Rev. J. A. de Ruyter, and the corner-stone of the church was laid on July 6, 1890. The day-school, in charge of 2 Sisters of St. Francis, has 76 pupils.

ST. PAUL, Delaware City, Del. — This parish dates back to 1852, when Rev. L. Cosgrove visited this region and said Mass in the house of Mrs. Ellen O'Neill. In that year a brick church, 30 feet by 40 feet, was dedicated by Rev. E. J. Sourin, V.G., who was at that time administrator of the Diocese of Philadelphia, of which Delaware then formed a part. Father Cosgrove was succeeded within the year by Rev. Jeremiah O'Donohoe. He in turn was succeeded by Revs. Matthias Cobbin, Gaetano A. Sorrentini, M. A. Connolly, J. J. Dailey, George Bornemann, Benjamin J. Keiley (later Bishop of Savannah), E. L. Brady, John A. Daly, E. C. Higgins, James L. McSweeny John N. Dougherty and the present pastor, Rev. J. T. Heavey.

HOLY CROSS, Dover, Del. — This parish was founded in November, 1870, by Rev. Edward

Ignatius Taylor, who said Mass in a private house until the dedication of the church by Bishop Becker in 1871. Father Taylor joined the Benedictines in 1879, and was known thenceforward as Father Cuthbert. His successors were: Revs. John A. Lyons (1879–80), George Bradford (1880–84), William J. Birmingham (1884–87) Joseph Graf (1887–89), Francis J. Connelly (1889–90), James P. Quigley (1890–93), Myles J. McManus (1893–95), John J. Connelly (1895–97), Thomas F. Waldron (1897–1910), and James C. Comiskey (August 30, 1910), the present rector.

The original parish was the largest on the Delaware Peninsula, and the second largest in the diocese; it extended from Townsend to Lewes, a distance of 65 miles. In 1912 Milford was cut off and made a parish, and in 1914 St. Polycarp's Mission, Smyrna, was transferred to the charge of the Josephite Fathers at Clayton. The stations attended from the parish are: Felton, Hartly, Kenton, Marydel, Viola and Wyoming.

Holy Cross Church was built in 1870. It is one of the handsomest in the southern part of the state, being purely Gothic in style. When Father Comiskey took charge he at once set about remodeling and redecorating it, and on Thanksgiving Day, 1910, the rededication was performed by Bishop Monaghan, the sermon being preached by Rev. John B. Harney, professor at the Catholic University.

St. Joseph, Henry Clay Factory, Del. — This parish was founded by Father Kenny (*See* General Article on the diocese), and dates from 1841. The graveyard dates back to 1847. Among the first pastors was Rev. Gaetano A. Sorrentini, M.A., and among the later were Revs. William J. Bermingham, Fathers Walsh, Bradford, Carey and Kelly. The church, which was greatly damaged by fire, was enlarged and improved by Father Walsh. A school was originally conducted by the Sisters of St. Joseph, but in 1868, when the diocese was divided, the Sisters were recalled to Philadelphia. In 1870 Rev. George J. Kelly secured the Sisters of St. Francis. The school, in charge of 4 Sisters, has 114 pupils. Father Kelly was pastor from 1868 to 1886. Rev. William J. Scott is the present pastor.

The congregation numbers about 800, and the church property is valued at $100,000.

St. John, Hockessin, Del. — This parish was founded by Rev. Peter Donaghy in 1880. It has as a mission St. Patrick's at Ashland, which was built about 1880. This neighborhood is the scene of the oldest Catholic settlement in Delaware, the Jesuits from Bohemia Manor having attended the people as far back as 1772. The pastor also attends the Hope Farm Sanitarium at Marshalltown.

St. Joseph, Middletown, Del. — This parish was originally under the care of the Jesuits, who gave up their missions in Delaware and on the eastern shore of Maryland in 1898. St Joseph's was founded in 1883; the cornerstone of the church was laid on November 18, 1883, by Rev. John J. Murphy, S.J., of Georgetown, D.C., and the church dedicated on October 15, 1884, by Bishop Becker. Prior to the erection of the church Mass was celebrated in private houses and in the townhall. The church, a Gothic frame structure, 62 feet by 32 feet, is valued at $3500. Among the Jesuit pastors were: Rev. John D. Gaffney and Rev. John M. Giraud. The present pastor is Rev. Charles A. Crowley.

St. Francis Xavier's at Bohemia Manor, Md., and St. Rose's at Chesapeake City, Md., are attended from St. Joseph's.

St. John, Milford, Del. — This mission embraces all of Sussex County and part of Kent. This territory formerly belonged to Holy Cross parish, Dover. Mass was said in a private house and in a hall until the church was built by Rev. Thomas F. Waldron in June, 1910. It is a frame building with seats for 400, cost $2600, and is free from debt. The priests who have attended the parish were Fathers Waldron, Comisky and Fournier. Rev. Michael J. Dougherty, the present incumbent, is the first resident pastor. He was born at Henry Clay, Del., educated at St. Joseph's parochial school there, and at St. Mary's College, Emmitsburg, which he entered in September, 1901, and ordained on December 23, 1911. Since coming to Milford, he built a rectory, which was completed on January 1, 1914, at a cost of $3200.

The Church of St. Agnes, Rehoboth, which was built in 1905 by Rev. Felix Hintermeyer, O.S.B., at the request of Bishop Monaghan, is attended by Father Dougherty. The Bishop also had a summer home for the Franciscan Sisters. The mission of St. Michael at Lewes, and the stations of Georgetown, Harrington, Bridgeville and Greenwood are also attached to the parish. The congregation of St. John's numbers 150 souls, and shows an increase due to natural growth. The Sanctuary Society has 30 members.

St. John the Baptist, Newark, Del. — Newark was formerly included in the parish of Elkton, Md. The original church, which was known as St. Patrick's, was purchased from the Presbyterians and dedicated for Catholic worship in 1866 by Rev. William O'Hara, D.D., V.G., of Philadelphia (subsequently Bishop of Scranton). It was replaced in 1882 by St. John's, which Rev. John A. Lyons, V.G., built in 1883, and which has the credit of being the first church consecrated in the diocese; it is 40 feet by 80 feet, and is valued at about $20,000. During recent years it was renovated and beautified. Among the pastors in charge were: Revs. F. J. Blake (who died at Riverhead, L.I.), William Dallard, John A. Lyons, J. D. Carey, George L. Ott and John N. Dougherty, the present incumbent. Father Dougherty is a graduate of Wilmington High School and St. Charles' College, Ellicott City, Maryland. He was ordained at Baltimore, then spent a year in the Catholic University and the Apostolic Mission

House, Washington. He was stationed at Cambridge, Md., and at Delaware City, and came to Newark in 1909.

The parish is in a fine condition, spiritually and financially, and has a fund of $2000 on hand for the erection of a new parochial residence. The parish property is valued at about $35,000. The congregation numbers 400 souls; there is also a floating membership of about 40 mostly foreigners, about 12 or 15 being Italians. A branch of the A.O.H. has been established, and has proved very helpful in promoting the welfare of the parish.

St. Peter, New Castle, Del. — Mass was said in New Castle as early as 1804 by priests from Wilmington. In 1807 a log chapel was built by Rev. Patrick Kenny, which was attended occasionally by Revs. George A. Carrell (afterwards Bishop of Covington) and Patrick Reilly. The present church was enlarged in 1870 by Rev. John Daily, and was dedicated on May 27, 1876. Father Daily built a rectory in 1877. The first resident pastor was Rev. Matthias Cobbin, who remained from 1854 to 1864. The succession of pastors is: Revs. G. A. Sorrentini (1864–66); Bernard A. Baumeister (1867); George Bornemann (1867); E. A. Connelly; John Daily (1870 until his death, September 5, 1874); Benjamin Keiley, later Bishop of Savannah (1874–80); Francis J. Rebmann, (1880–84); Edward L. Brady and the present pastor, Frederick V. Campbell.

The parochial school, in charge of 6 Sisters of St. Francis, has 200 pupils.

Maryland

St. Mary, Refuge of Sinners, Cambridge, Md. — Cambridge was originally a Jesuit mission attended from the Jesuit foundations in St. Mary's County or from Warwick, Cecil County. Then it was attended from Easton by Revs. E. L. Brady, F. J. Connelly, George L. Ott, Thomas F. Waldron and Wm. Temple, D.D. Since it was made a parish the pastors in charge were Fathers John N. Dougherty and Patrick A. Brennan. Rev. James J. Mooney, who took charge in 1911, also attends the missions of St. Mary's, Meekin's Neck, and Our Lady of Good Counsel, Secretary Creek.

Our Mother of Sorrows, Centreville, Md. — Rev. Charles P. McGoldrick, pastor of this church, also attends the missions at Church Hill and Queenstown and the stations at Love Point, Stevensville and Sudlersville.

Sacred Heart, Chestertown, Md. — Rev. James F. Earner, successor to Rev. Joseph T. Heavey, has charge of this parish, which includes the mission at Rock Hall and the stations at Betterton and Tolchester.

SS. Peter and Paul, Easton, Md. — This parish is in charge of Rev. Eugene R. Murphy and his assistant, Rev. John M. Walsh. The parish includes the mission at Wye Mills and stations at Oxford and St. Michael's, and was itself formerly included in the Jesuit mission of Old St. Joseph's, Cordova.

Immaculate Conception, Elkton, Md. — Before a church was built at Elkton, the Catholics there were attended by the Jesuits from Bohemia Manor. One of them, Father King, a converted Episcopal minister, reputed to be the first priest to say Mass in Elkton, built the church. The cornerstone was laid by Archbishop Eccleston of Baltimore in 1849. The lot on which it stands was donated by Mrs. Butler Lyons, at whose house Father King said Mass before the erection of the church.

Fathers Saunders and Villiger of the Jesuits attended Elkton until its care was assumed by the diocesan priests of Baltimore. Of the latter, Father Malloy of Havre de Grace was the first; his successors, Fathers Steinhauser and Riordan, continued the ministration. Rev. Joseph Barry, who became pastor of Havre de Grace in 1867, then had charge of Elkton until it was made a separate parish, in October, 1868, with Rev. Francis J. Blake as first resident pastor. His successors were: Revs. William Dallard (October, 1872 to 1878), who built the rectory and added the steeple to the church; Peter Donaghy (1878–80); John Lyons, (1880 to December, 1886), who replaced the old altars of the church with the present ones, which had been the altars of St. Peter's pro-Cathedral, Wilmington; John Carey (1886–89); J. A. Murphy (1889–90); John Carey (1891–92), who made great improvements on the church property; James Quigley (December, 1892, to August, 1893). Revs. William J. Bermingham, George Bradford and Francis Farley then succeeded each other in the pastorate in quick succession. Rev. Frederick V. Campbell remained from the fall of 1895 until the fall of 1901. His successor, Rev. P. P. Arnd (*q.v.* Port Deposit), within a few years paid off a long-standing debt. The church is one of the landmarks of Elkton and the property is the largest and most valuable of the town. The congregation numbers 100 Catholic families, or more than 600 souls.

St. Denis, Galena, Md. — This parish is in charge of Rev. John A. Daly, and is one of the most prosperous in the country districts of the diocese. A new church building will soon be erected in keeping with the fine brick rectory.

St. Teresa, Port Deposit, Md. — The sole surviving monument marking the initial stand of Catholicism in Cecil County is St. Patrick's Chapel, at Pilot Town, ten miles distant from Port Deposit, erected about a century ago and attended by Jesuits from Conewago, Pa. This was during the period of the construction of the old canal, which in later years rafted the industrial products of the North and West branches of the Susquehanna to the Chesapeake and its estuaries. Upon the completion of the canal a few Catholics remained at Pilot Town. About 1854 Father Constance took up his residence at Port Deposit, but did not remain long, and was succeeded by Father Stan-

hauser, from Kent County. Rev. Henry Riordan, of Havre de Grace, built the church at Port Deposit in 1865. In the fall of this year it was dedicated by Bishop Elder a few days after his consecration. Until 1890 it was attended from Havre de Grace. Rev. John D. Carey, a native of Jersey City, the first resident rector, was succeeded in 1893 by Rev. P. P. Arnd, a native of Baltimore and a newly-ordained priest. Father Arnd may be considered the first resident pastor of Port Deposit. He had the church frescoed, modern pews installed, and many other improvements made. Before the first year had passed the priest owned the house adjoining the church, and all was done to make it possible for a priest to reside at Port Deposit. In the winter of 1901 he was transferred to Elkton, Md. His successor, Rev. James McKenna, remained eleven months, and was followed by the present rector, Rev. Miles McManus, a native of Wilkesbarre, Pa. In addition to Pilot Town, Father McManus attends the mission of Rising Sun (ten miles distant) and the station at Perryville.

St. Gertrude's Convent, Ridgely, Md. — Before the little chapel of St. Benedict in Ridgely was built in 1896, the Catholics of Ridgely went to St. Elizabeth's Church at Denton, which was attended by the Jesuits living at St. Joseph's, near Cordova. In 1887 the Benedictine Nuns (Cassinese Congregation) came from Newark, N. J., and established a house near Ridgely (*See* Vol. II, p. 16). The present chaplain is Rev. Ferdinand Wolf, O.S.B., who attends St. Elizabeth's, Denton, and St. Benedict's, Ridgely, the missions attached to St. Gertrude's. The Ridgely congregation numbers 19 families, and the Denton congregation, 18. St. Gertrude's Boarding Academy, which is attached to the Convent, has 40 pupils.

St. Francis de Sales, Salisbury, Md. — The first settlers of this district were Protestants, and the first Catholics were Mr. and Mrs. John Tracy, an Irish couple who opened a hotel. They were visited at long intervals by the pastor of Dover, the nearest parish, which was 50 miles north. Fathers Bradford, Birmingham, and Connelly were the pioneer priests. A church was built in 1868 on a lot given by Mr. Tracy, but was destroyed by lightning. The second church was burnt in the great fire of 1883, and after this disaster almost all the Catholics left Salisbury. In 1890 Bishop Curtis attached the mission to Cape Charles, built a little church which he attended one Sunday a month for seven years, without any congregation and with no apparent success. Father Mickle of Cape Charles then took charge, and, in spite of the great distance, came every month for nearly twenty years. The congregation slowly increased until Bishop Monaghan found it necessary to found a parish in April, 1910. The Methodist church near the courthouse was purchased together with the adjoining residence, and the parish, which embraces the counties of Wicomico, Worcester, Somerset and part of Sussex, Del., entrusted to the Oblates of St. Francis de Sales from Wilmington, Del. The church was remodeled and now seats 150; a spacious hall was added to it, and a chapel in which Mass is said in winter. The cost ($5000) was assumed by the diocese; the cost of the rectory ($4000) was paid by a benefactor.

Besides the church at Salisbury, Father L. Jacquier and his assistant, Father Walter Knight, both Oblates, attend the missions at Ocean City (a summer mission only), Westover (twice a month), Snow Hill (every other month), and Crisfield, on the Chesapeake Bay (an industrial center with 400 souls).

The Catholics of Salisbury, including those within a radius of three miles, number 120, and are Americans excepting 5 Italian families. The last census shows about 260 Catholics in the three counties. Since April, 1910, the records show: 54 baptisms (9 converts and 2 under instruction); 12 marriages (mostly mixed — a condition difficult to avoid where Catholics are so few and scattered over 1200 sq. miles); 28 first communicants; and 33 candidates for confirmation. The Apostleship of Prayer is established, and Westover has a Sanctuary Society. Both Salisbury and Westover have Catholic cemeteries.

Virginia

St. Charles Borromeo, Cape Charles, Northampton Co., Va. — The first Catholic to come to Cape Charles was a poor wandering Bavarian, named Etz, who arrived in 1883. His wife followed in 1884 with five children, and at the present time 35 of their children and grandchildren are members of the parish. Bishop Curtis visited the place in 1886, and said Mass in the house of Mr. Flynn, who was staying there for a while. The Bishop built the church in 1889, dedicating it on November 24. It is a handsome brick structure, seating 350 people, and contains a beautiful marble altar. The cost, $13,000, was defrayed by a lady in Baltimore a friend of the Bishop's, and the church consecrated in 1890. In 1890 Rev. E. Mickle was appointed pastor of the new parish, whose limits were from the Delaware line to Cape Charles, 110 miles, and east to west from the ocean to the Wycomico River, and Chesapeake Bay, comprising Wycomico, Worcester and Somerset counties in Maryland, and Accomac and Northampton counties in Virginia. The census of July, 1890, shows the total of Catholics to number 160, as follows: Wycomico Co., 24; Somerset Co., 39; Worcester Co., 16; Accomac Co., 11; and Northampton Co., 70. In 1894 Father Mickle built a brick rectory at a cost of $3500, and in 1898 opened a school with 4 Franciscan Sisters, and 12 pupils, one-half of whom were Protestants. The brick combination school and Sisters' house cost $13,000, and were also paid for by friends of the Bishop. In 1911 Father Mickle enlarged and improved the school at a cost of $3500, which was also paid for with outside money. There are now four schoolrooms, 25 by 20 feet, and the attendance has increased to

100 children, about one-half of whom are Protestants. The school is maintained by tuition fees, and a little outside help. There is no debt on any of the parish property.

Father Mickle was born at Baltimore on June 2, 1857, and was ordained in Rome on April 20, 1889.

In 1910 Bishop Monaghan divided the district, placing the Maryland Counties in charge of the Oblates of St. Francis. In the meantime a church had been built in each of these counties, and their combined Catholic population had increased to 300 souls.

The Catholics of Cape Charles now (1914) number 234, 204 being in Northampton County. A German tinge of nationality prevails, although the young people are intermarried with Virginians, and there are a few Irish Americans and Spaniards. Four from the parish have entered various convents. The Catholics are buried in the town cemetery, there being no Catholic one.

The statistics of Cape Charles for the whole district from 1890 to 1914 show: 431 baptisms (including 75 adults); 56 marriages, and 151 confirmations. On Easter Sunday, 1891, there were 26 communions; in 1913 the Sunday communions averaged 35 or 40, and the weekly 15 or 20. The gross receipts of the parish for 1912 were $1500, exclusive of the school. The parish flourishes and proves the only practical way the Bishop could reach this thoroughly Protestant district.

THE DIOCESE OF ST. AUGUSTINE

ERECTED, MARCH, 1870

THE Diocese of St. Augustine, which comprises the Floridian Peninsula and adjacent islands, claims the distinction of being the cradle-land of the Catholic Church in the United States. The words of Leo XIII, in his Encyclical Letter, "Longinqua Oceani Spatia," addressed to the Church in the United States, apply with peculiar aptness to the history of Catholicity in Florida. "When America," says the Holy Father, "was but yet a newborn babe, uttering in the cradle its first feeble cries, the Church took it to its bosom and motherly embrace. Columbus sought as the primary fruit of his voyage and labors to open a pathway for the Christian faith into new lands and new seas. . . . Rapidly did the light of the Gospel shine upon the savage tribes. It is well known how many of the children of Francis as well as of Dominic and Loyola were accustomed, during the two following centuries, to voyage thither for this purpose; how they cared for the colonies brought over from Europe; but, primarily and chiefly, how they converted the natives from superstition to Christianity, sealing their labors in many instances with the testimony of their blood. The very names newly given to so many of your towns, territories, lakes and rivers clearly show how deeply your beginnings were marked with the footprints of the Catholic Church."

Passing by the legendary and conjectural accounts of early Irish and Norse voyages of discovery, and appealing to the testimony of indisputable history, the credit for first planting the Faith in the New World is due to the enterprise and zeal of the intrepid Spanish explorers and missionaries to whom Columbus opened the western gates of empire in 1492. The earliest advent of Christianity to our shores, as far as authentic history attests, dates from the landing of Ponce de Leon on the shores of Florida in 1513. The permanent establishment of the Christian religion in our country dates from the founding of St. Augustine in 1565. The interval of the intervening fifty years exhibits a record of heroic though fruitless attempts to plant the Cross in the soil of Florida. The solicitude manifested by successive Spanish monarchs for the conversion of the Indians was sincere and lasting, nor was there any deficiency of zealous Spanish missionaries who brought to the spiritual subjugation of the western world the same qualities of courage and steadfastness which enabled the soldiers of Spain to win within so short a time their mighty conquests. Instances, no doubt, of ruthless cruelty marked the path of Spanish world-conquest, yet it is the peculiar glory of old Spain, that while her warriors were subjugating nations to her imperial sway, her matchless soldiers of the Cross were more than keeping pace in winning victories of peace by subduing barbarous nations to the mild influence of the Christian Faith. Priests and missionaries accompanied all the early explorers to Florida — De Leon in 1521, De Ayllon in 1526, De Soto in 1538 and De Luna in 1559.

The first historically authenticated instance of the presence of Europeans on the mainland of the United States is the landing of Ponce de Leon's expedition on the shores of Florida probably on Low Sunday, April 3, 1513. De Leon was a Spanish noble who twenty years previously had accompanied Columbus on his second voyage to the West Indies, had become governor of Porto Rico in 1509, and when superseded in office by Diego Columbus, son of the admiral, resolved to devote himself to exploration in the hope of acquiring fame while replenishing a diminished fortune. Like his more illustrious successor, Menendez, he has been the victim of popularized history. Romanticist historians, greatly to the disparagement of his true solidity of character and real merit of achievement, attach exaggerated importance to the contemporary Indian legend of the celebrated "Fountain of Youth," assigning De Leon's childish credulity as the most prominent, and even the exclusive, motive of the expedition which resulted in the discovery of the southeastern littoral of North America. Most probably the fanciful report current among the Lucayan Indians of the Bahamas was familiar to De Leon, but, while it may have appealed to his imagination, its influence could have been but slight indeed in determining the sober judgment of the experienced navigator and practical explorer. It was not belief in fabled fountains of marvelous rejuvenating power that formed the chief incentive to undertake the famous voyage, but rather the alluring prospect of wealth and fame — the hope to rival those fellow-countrymen of his who had won riches and renown through opportunities not greater, and a Western experience far less, than his own. Nor was there wanting a nobler motive — one to be expected in a fellow-navigator of the great Columbus. It was, if Ponce's own asseveration be accepted — and there is no reason to doubt its sincerity — the unselfish and laudable desire of bearing the name of Christ to nations hitherto unknown. Indian tradition located this legendary fountain on an island to the northward, named Bimini. Ponce applied for and obtained from Charles V a capitulation, or patent, to discover and settle the reported island. It is significant that this patent and subsequent ones, though embracing the minutest details, contain no mention of a "Fountain of Youth." This document, countersigned by the Bishop of Palencia, bears the date of February 23, 1512, which may be justly regarded as the starting point of the history

of Catholicity as well as of Christian civilization in the United States. As the existence of the reputed island was not as yet definitely ascertained, there appears naturally enough no provision in the royal capitulation for the establishment of religion or for the transportation of missionaries.

On Thursday, the 3d of March, 1513, Ponce with three ships set sail from San German in Porto Rico. Cruising for eleven days amongst the Bahamas and thence steering northwest, on Easter Sunday, the Spanish *Pascua de Flores*, he passed by an island. On Saturday, April 2, land was sighted — the coast of Florida — and on some day between the 2d and 8th of April Ponce went ashore in the vicinity of the present St. Augustine, and named the land in honor of the Easter Festival. A second landing was made near Cape Canaveral, when the symbol of man's redemption, a stone cross with an inscription, was erected. After six months' exploration Ponce, impressed with the hostile character of the natives, returned to Porto Rico to report his discovery. Not until nine years later did he attempt the establishment of a permanent colony, when missionaries for the conversion of the Indians accompanied the settlers. On the 10th of February, 1521, he wrote to the Emperor Charles V, "I return to that island if it pleases God's will to settle it: being enabled to carry a number of people with whom I shall be able to do so, that the name of Christ may be there praised." Charlotte Harbor is the conjectured site of this projected settlement, and consequently of the first altar of Catholic worship on the soil of the United States. The settlement was, however, soon abandoned owing to the persistent hostility of the Indians.

The disastrous outcome of the expeditions of Panfilo de Narvaez, 1527, of Fernando de Soto, 1538, and of Tristan de Luna, 1559, are well-known episodes in our early history. Narvaez attempted to establish a settlement at Rio de las Palmas on the Gulf coast of Florida in 1527. Accompanied by six hundred prospective settlers he landed at Apalachee Bay, but losing his ships and suffering from cold, hunger and fatigue, while exposed to repeated Indian attacks, his attempt proved a dismal failure. Only four survivors of the party reached Mexico in 1536, to one of whom, the famous Cabeza de Vaca, we are indebted for details of the expedition. Father Juares, a Franciscan friar who had been nominated Bishop of Las Palmas (and who therefore has some claim to be regarded as the first Bishop of the United States) as well as several priests perished in this luckless expedition.

De Soto's journey of exploration, so brilliant in inception, so tragic in the end, accomplished little from a religious or missionary point of view. One of the conditions expressed in the *cedula*, or royal warrant, of the expedition required the explorer to provide for "the passage and maintenance of the religious and priests who shall be appointed by us for the instruction of the natives in the Catholic Faith." Of the twenty-four priests and religious who accompanied De Soto only four survived the fatigues and privations of that long and straggling march from Tampa Bay to Pensacola, thence to Savannah, thence to the Mississippi, where death finally ended the trials and hopes of the intrepid Spanish *caballero*.

Four years after De Soto's death, a memorable and heroic attempt was made to christianize the native tribes of Florida. Father Louis Cancer de Barbastro, of the Order of St. Dominic, one of the most renowned and successful missionaries of the New World, after winning over to the Gospel the fierce tribes of Central America, conceived the design of a similar Christian conquest of Florida. At the request of Charles V, he was appointed to preach Christianity to the Floridian Indians. In 1549, accompanied by several other missionaries, he sailed from Vera Cruz and landed on the western coast of Florida, near Tampa Bay. Friendly intercourse was at once established with the natives of a nearby populous settlement, and the new-comers were directed to an inlet at a distance of one day's journey, where they had previously intended to cast anchor. Two of the missionaries remained on shore, the others proceeded to the port by sea. A few days after the discovery of the inlet, a Spaniard, who proved to be a survivor of De Soto's expedition held captive by the Indians, brought the disconcerting news of the murder of the missionaries. Some thereupon counseled abandonment of the project, but Cancer, relying on his former success and experience, trusted to win by conciliatory measures the good will of the Indians. He went ashore unaccompanied, and soon those on board were horror-stricken witnesses of his death. On realizing from the hostile demeanor of the savages that the end had come, he knelt in prayer on the beach, and the heavy blow of a club laid him lifeless on the sand. "Thus perished in the unflinching fulfillment of his duty a noble, brave, and highly gifted man, who was unusually well-equipped for the task he had undertaken. Had he found in the captain of his vessel an intelligent coadjutor, one could hardly doubt of his eventual success and the bloodless conquest of another province for Castile and Leon" (Lowery, "Spanish Settlements"). His dejected companions, repulsed by showers of arrows, immediately hoisted sail for Vera Cruz.

An expedition doomed to disaster like the preceding one was that of Don Tristan de Luna, who landed at Pensacola from Vera Cruz in 1559, with 1200 men. These repeated failures eventually caused Florida to be regarded as so utterly unsuited to colonization, and so devoid of wealth to be obtained from either mines or soil, that further attempts were disapproved of and discouraged. Fifty years of effort had proved absolutely barren of result. Handicapped by the discord of parties, by the private ambitions of leaders and their arbitrary actions, and by the opposition engendered through the necessity of reproving acts of violence



From painting by Rev. L. M. Lambert

FIRST MASS IN ST. AUGUSTINE, FLORIDA, SEPTEMBER 8, 1565, AT THE LANDING OF THE SPANIARDS UNDER PEDRO MENENDEZ

and oppression, the missionaries were unable to accomplish any results, though many gave life and blood in sacrifice.

Having passed in brief review the more remarkable of those early ineffectual but brave attempts to colonize the country and christianize the natives, we now come to the year 1565, a remarkable epoch in American history. This year witnessed the establishment of the first permanent colony, and marks the beginning in Florida of a Catholic history practically uninterrupted to the present day.

The history of the Diocese of St. Augustine, which, adequately considered, is coextensive with the history of the Catholic Church in Florida, may be divided into three distinct periods: (1) The early missionary period, extending from 1565 to 1763, contemporary with the first Spanish occupation of two hundred years; (2) the intermediate period, beginning with the establishment of Turnbull's Catholic colony at New Smyrna in 1767, and ending in 1857, when preliminary steps were taken towards the erection of a diocese by the establishment of the Vicariate-Apostolic of East Florida; (3) the modern period of organization, from 1857 to the present day.

I. EARLY MISSIONS

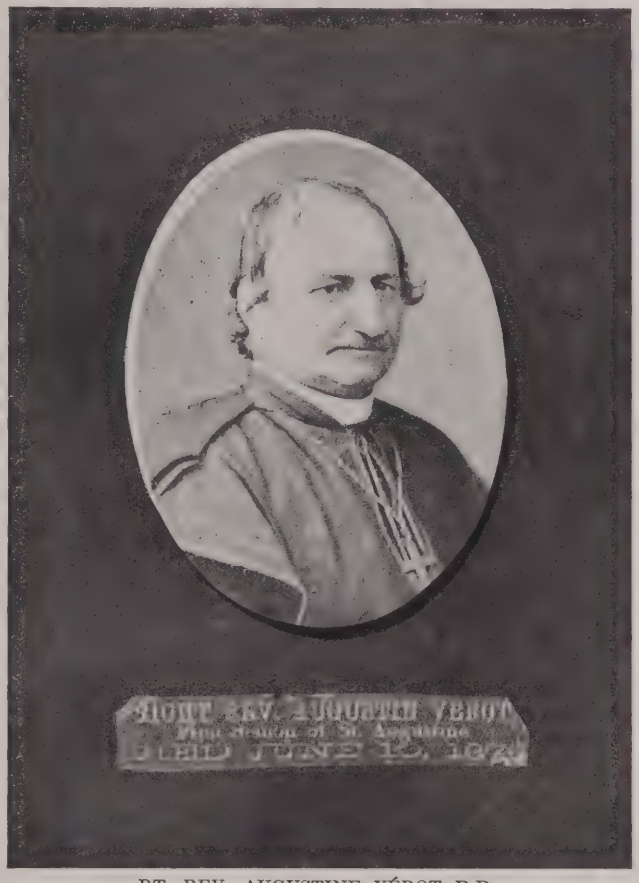
Early Missions. — The conquest of Florida seemed to be a problem that called for the endeavors of no ordinary man. Leaders of surpassing merit had failed. There was, however, at hand a man of extraordinary genius to undertake this seemingly impossible task and succeed. Pedro Menendez de Aviles, a naval commander in the service of the Spanish King, Philip II, who was later selected to lead the Armada against England, and who undoubtedly, had his life been spared, would have conducted the enterprise to a different issue, was the man destined to effect the first permanent colonization on the North American mainland. At this period rivalry between France and Spain, long smoldering covertly, was ready on any pretext to flare into open hostility. While Spain had experienced repeated failures in endeavoring to colonize Florida, the startling news was announced that her hated rival had actually succeeded in establishing a settlement and fort on the St. John's river, and was prepared for defense. Menendez, whose son had been shipwrecked on the coast of Florida, and who had been already engaged for some time in organizing an expedition thither, was ordered to set out from Spain without further delay. Learning that the French captain, Ribaut, had left France with reinforcements and supplies for the new colony, he resolved to intercept him, to establish a strong Spanish colony on the soil of Florida and forever banish French Huguenots from the land that belonged by right of discovery to Catholic Spain. Menendez never undertook a task and failed. To strike a decisive blow at French influence in the western world, he organized a fleet of ten sail, carrying 1500 persons — soldiers, sailors and colonists. This fleet sailed from Cadiz, July 28, 1565. Porto Rico was appointed as the place of rendezvous, but a violent storm delayed the reassembling of the fleet, and Menendez, having tarried a week in the West Indies, set out for Florida with only five vessels. He had with him on the final stage of the voyage eight hundred souls, of whom five hundred were soldiers, two hundred sailors, "the other hundred being of useless people," as he described them, "married men, women, children, and officials." He reached the harbor of St. Augustine, August 28, 1565, naming it for the Saint of the day, St. Augustine of Hippo, and immediately selected a site for a fort and town. By a singular coincidence Ribaut anchored off the mouth of the St. John's on the same day.

The founding of the oldest city in the United States merits a brief description. After a week devoted to reconnoitering Menendez entered the harbor on September 6. Three companies of troops, under Captains Patino and San Vincente, were sent ashore to mark off the sites and begin the preliminary work of construction. Two days were occupied in disembarking the troops and colonists and unloading the freight. On September 8, 1565, Menendez formally landed, and amid the booming of artillery and the blast of trumpets the standard of Castile and Leon was unfurled. The chaplain, Father Francisco Lopez de Mendoza Grajales, carrying a cross, and followed by the troops chanting the Te Deum, proceeded to meet the General, who advanced to the cross, which he kissed on bended knee, every member of his staff performing a like act of reverence. The solemn Mass of Our Lady's Nativity (the festival of the day) was then offered on a spot which was in after times venerated under the name of Nombre de Dios. After Mass the oaths of office were administered to the various officials. Thus was founded the city of St. Augustine, and thus inaugurated the permanent service of the Catholic Church in the first-founded city of the United States.

Menendez' next care was to expel the French from Fort Caroline. In this he was successful, taking advantage of the stormy weather which prevented the French fleet, hovering round St. Augustine, from coming to the aid of the garrison. His march from St. Augustine, through the almost impenetrable jungles and impassable swamps and marshes of Diego to the present village of Mayport, was an extraordinary feat of endurance and skill. On September 20 Fort Caroline was taken by surprise and put to the sword, only women and children being spared. The merciless massacre by Menendez, of Ribaut and his shipwrecked companions, near Matanzas Inlet a few days subsequently, is the one indelible stain on a singularly noble record. The picturesque incident, so much exploited by certain historians, of Aviles having hung some of his prisoners on trees, attaching the inscription: *No por Franceses sino por Luteranos* — "Not as Frenchmen but as Lutherans" — is a belated embellishment. (Lowery, "Spanish Settlements," II, 178.) Two years later the Frenchman,

De Gourgues, retaliated by the slaughter of the Spanish garrison, inflicting poetical retribution by hanging some Spaniards, as is alleged, from those identical trees, and making appropriate changes in the apocryphal inscription. De Gourgues, with prudent foresight, or singular good fortune, accomplished his work during the temporary absence of Menendez in Spain.

The history of Florida, religious no less than secular, during the first Spanish Administration (1565–1763) centers around St. Augustine: there the Spanish governor resided, and thence departed the missionaries to their various posts among the scattered tribes of the peninsula. Having secured Spanish supremacy by ruthlessly crushing out the French and provided for the permanency of his colony, Menendez with indomitable energy and zeal devoted himself to the evangelization of the Indians. Pending the arrival of missionaries, whenever opportunity offered he appointed as religious instructors amongst them those of his soldiers who possessed the necessary qualifications. Only four of the seven priests who embarked with him from Spain seem to have reached Florida: of these Father Martin Francisco Lopez de Mendoza Grajales, the General's chaplain, became first parish priest of St. Augustine — the first constituted parish in the United States. Las Alas' division of the fleet, which had left Spain subsequently to Menendez, and wintered in the West Indies, carried twenty-one priests, of whom eleven were Franciscans, one a Mercedarian, or member of the Order of Mercy, eight Jesuits, and one a secular priest. None of these, it seems, reached Florida. Towards the end of June, 1565, five priests arrived in St. Augustine with the large squadron of seventeen ships, which under the command of Sancho de Arciniega, had come with reinforcements and supplies for the destitute and disheartened colonists. About this time also is to be assigned the advent of four Dominican Friars whom Solis de Meras, the brother-in-law of Menendez, had recruited in New Spain for the Florida Mission. They were assigned, it would appear, as chaplains to the forts of San Mateo and San Felipe, but, being out of sympathy with the policy of the Adelantado, in a few months they left for Spain.



RT. REV. AUGUSTINE VÉROT, D.D.
FIRST BISHOP OF ST. AUGUSTINE

Jesuit Missions. — Anticipating the wishes of his General, the Spanish king, on May 3, 1566, addressed a letter to St. Francis Borgia, who was at that time General of the Jesuits, requesting him to appoint twenty-four members of the Society as missionaries to the Indies. Two Fathers, Pedro Martinez and Juan Rogel, with a lay-brother, Francisco de Villareal, were ordered to proceed to Florida. On July 28, 1566, they embarked at San Lucar, and on September 14 their ship was observed off St. Augustine, but, owing to the inexperience of the pilot, they missed making port. Two days later, Father Martinez with others having gone ashore, a sudden storm drove their ship out to sea. After waiting some days in vain, the party decided to try to reach St. Augustine by land. On September 28 Indians hostile to the Spaniards attacked the party on Cumberland Island, killing Father Martinez and three of his companions. Menendez was overcome with grief at the news of his death. "Blessed be our Lord for all things," he wrote, "and since the Divine Majesty allows and thus wills it, let us give Him infinite thanks for all things; insomuch as it has pleased our Lord to visit us here with this affliction, who have deserved so little, by removing from our company so great and good a man as Father Martinez, of whom we Spaniards as well as the natives of the country in which we live stand in such great need." Shortly afterwards Menendez wrote begging that the Society would send him more of its members, "whom I will treat and serve and regale as if they were the King himself."

Meanwhile a church had been erected at St. Augustine and chapels at San Mateo, at the mouth of the St. John's River, and at Charlotte Harbor, on the west coast. Father Lopez de Mendoza was named by Menendez, with the consent of the Bishop of Santiago de Cuba, parish priest of St.

Augustine and San Mateo, with four assistants. The field of his ministrations seems to have extended from the St. John's Bar to Cape Canaveral. He was an active and zealous pastor, ever conspicuous in interceding for unfortunate delinquents and prisoners of war, and ever ready to champion the cause of the oppressed. On the arrival of the Jesuits, missions to the natives were immediately begun; Father Rogel worked among the Carlos Indians at the southern extremity of the peninsula, and Brother Villareal was assigned to the Tegesta tribe on the shore of Biscayne Bay. Both missions were, however, soon abandoned, owing to the persistent opposition of the Indians. On the 29th of June, 1568, Father Segura, a native of Toledo, who had been appointed vice-provincial, arrived at St. Augustine with three priests and ten lay brothers. Though desiring ardently to renew the missions, the vice-provincial perceived from the depleted condition of the colony that it would be impossible to maintain all the missionaries. He accordingly sent Brothers Baez and Ruiz to Guale and retired to Havana with the others. During the winter Fathers Segura and Rogel organized at Havana a college for the education of sons of the colonists and of the Indian chiefs of Florida. Early in 1569 Father Gonzalo de Alamo was sent with Brother Villareal to San Antonio, and Father Sedeno to Guale. Brother Baez, who assisted Father Sedeno, drew up a grammar of the Indian language and a catechism for the instruction of the neophytes. The vice-provincial leaving Father Rogel and three brothers in Havana repaired to Tegesta. In 1570 the missions of San Antonio and Tegesta had to be abandoned owing to the utterly intractable character of the natives. The college in Havana also proved a failure from lack of support and Father Rogel was appointed to St. Helena in June. This was the end of the Jesuits in Florida. Finally, the martyrdom of Fathers Seguro and De Quiros with six lay brothers near Chesapeake Bay on February 8, 1571, ended the Jesuit missions on the eastern coast. Fathers Sedeno and Rogel with some surviving lay brothers were soon after recalled and sent to Mexico where a flourishing Province was founded. From 1566 to 1572 the Jesuit missionaries labored unremittingly but fruitlessly; the colonists were destitute and dejected, and on the death of Menendez, in 1574, it seemed that the colony as well as the missions must be abandoned.

Pedro Menendez de Aviles. — The Governor, Menendez, never relaxed his efforts for the conversion of the natives to Christianity; he procured a supply of missionaries sufficient for existing needs, and extended the field of missionary enterprise from the Straits of Florida to the distant Carolinas and the Chesapeake. Overwhelmed by a multitude of secular affairs and anxieties, he had ever at heart the amelioration of the spiritual condition of the natives. His signal merits in this respect drew from Pope St. Pius V, a special Brief, dated August 18, 1569, congratulating him on his appointment as Governor of Florida and recommending to him "the good sense and discretion to be observed in the treatment of the Indians in order to effect the increase of the Holy Catholic Faith and gain more souls to God. But nothing," the Holy Father wisely observes, "is more important in the conversion of these Indians and idolators than to endeavor by all means to prevent scandal being given by the vices and immoralities of such as go to these western parts. This is the key to this holy work in which is included the whole essence of your charge."

Amongst the renowned pioneers of civilization and faith in the United States but few outrank in greatness the illustrious Menendez. When doubt and discouragement deterred others, h s faith in the possibilities of the land he loved and labored for never wavered. Almost his last thoughts were for her. In the midst of the engrossing occupations which had summoned him in 1572 back to his native land, where he was appointed, on the 10th of February, Captain-General of the formidable Armada, his heart yearned for the white sands of his beloved Florida, her fragrant pine forests and groves of palms, her torrid waters sparkling beneath brilliant skies. On September 8, 1574, the anniversary of the founding of St. Augustine, the Captain-General wrote to his nephew, Don Pedro Menendez Marques, whom he had left in charge of his government in Florida: "Expressing to His Majesty my discontent at finding myself separated from Florida, he has graciously told me that as often as it is possible to allow me to return he will very gladly do so. And I hope to God he will do so in the spring, for I do not doubt that the affair of Flanders will be arranged this winter. And with that I shall be free to go at once to Florida, not to leave it for the rest of my life; for that is the sum of my longings and happiness. May Our Lord permit it if possible and if He sees fit." Menendez was destined neither to lead the Armada nor to see his beloved Florida again. Nine days after penning this letter he had breathed his last. One of the conditions expressed in his will was that his grandson, on coming of age, should reside with his wife and household in Florida for a period of ten years, "for my ultimate object and desire is to procure that Florida be settled in perpetuity, that the Holy Gospel be extended and planted in those provinces." He was buried first at Llanes, but in 1591 his body was transferred to the church of St. Nicholas in his native city of Aviles, where it reposes at present in a niche on the Gospel side of the High Altar. The following appreciation of the character of this remarkable man is from Lowery, "Spanish Settlements," II, 385: "Aviles was unquestionably a man of unusual talent, enterprise and courage, of indomitable energy and will, of remarkable self-control and tact. Every emergency was anticipated, every obstacle surmounted with promptness and dexterity. Fatigue and weariness, hesitation, doubt, perplexity were alike unknown to him. However strange the circumstances in which he found himself, he was never at a loss for

one moment as to how they should be met. His experience in naval affairs, and particularly in the West Indies, exceeded that of any captain of the day. His loyalty to his King and to his religion were without question, 'for he considered nothing but the service of God and of His Majesty without looking to human interests,' said one of his soldiers. He could descend to the consideration of the smallest details and order them with practical common sense while indulging in dreams of the conquest of a continent. He shared with his soldiers their privations, and led them in person in their most dangerous undertakings. For their sakes he could receive an insult with a bow, and pawn his own clothes. As a result, 'he was much loved, feared, prized and respected.'

"There is but one blot on his fame, that of the Matanzas massacre, nor is the shame of it palliated when it is ascribed, not to fanaticism or bigotry, but to the reasons assigned by his master — the desire not to risk the lives of his own people. If this was, indeed, his motive, it was a worthy one. But when the genius and resourcefulness of Aviles are considered, it is reasonable to believe that, had he but sought it, some other expedient would have presented itself rather than the bloody one to which he resorted. But we must not allow our judgment to be so outraged by this cold-blooded murder as to blind us to his signal merits, and Pedro Menendez de Aviles surely deserves to take rank amongst the greatest and most gifted of the early discoverers and conquerors of the New World."



RT. REV. JOHN MOORE, D.D.
SECOND BISHOP OF ST. AUGUSTINE

Franciscan Missions. — The Indians, hostile in the beginning, kept aloof from the white strangers on their shores, but when the friendly disposition of the new-comers came to be understood, suspicion was allayed, and Indian settlements gradually sprang up around the Spanish forts and the towns. Such, for instance, were the Indian villages of Tolemato, the site of which is occupied by the old Catholic cemetery within the present city limits of St. Augustine, and Topoqui, one half mile beyond the old city, situated on a creek which became known as Cano de la Leche from the chapel of Our Lady of the Milk erected there by Father Blas de Montes in 1595 with offerings collected from the civil and military officials. In all probability the first Indian converts, few in number, antedated the arrival of the Franciscans. The parish clergy had been engaged for twelve years in performing the services of religion, though their ministrations were almost entirely confined to the settlers and soldiers. From 1577 the missionary field was occupied exclusively by the Franciscans. That year they began their labors in the neighborhood of St. Augustine. In 1586 their monastery, as well as the parish church, was laid in ashes, when the English buccaneer, Drake, sacked the town. Missionary work, however, was not abated, and in 1592, five Fathers — Francis Marro, guardian, Peter de Corpa, Anthony Badajoz, Diego Perdomo and Blas Rodriguez — were attending the Timuquanan villages from San Sebastian to Cumberland Island off the Georgian Coast. The following year their number was augmented by the arrival of twelve members of the order from Spain, under Father John de Silva, and vigorous and successful efforts were made. Many Indians became Christians. Father Lopez baptized eighty in 1595, while some of the missionaries penetrated 150 miles inland.

Over this reign of peaceful progress there broke without warning a furious storm which menaced the very existence of the missions. In 1597 the son of the chief of Guale, on being reprimanded for his excesses, induced some congenial spirits to throw off the restraints of a Christian life and to take revenge for the reproof. Father Corpa was slain before dawn in his cabin at Tolemato by the pervert and his accomplices, who, imbuing their hands in the martyr's blood, swore the extermination of all the missionaries. Father Rodriguez' chapel at Topoqui was next invaded. The priest was vesting for Mass; he failed to dissuade the murderers from their mad project, but his request to be allowed to proceed with the Holy Sacrifice was granted.

Having finished his last Mass he knelt before the altar and signified that he was ready; he immediately received his death-blow and made his thanksgiving in Heaven. Fathers Michael de Auñon, Anthony Badajoz, Francis de Velascola and Francis de Avila were also victims of this massacre. The bloodthirsty band was attacked and broken up by the chief of St. Peter's Island. To augment their misfortunes the Mother-House at St. Augustine was again destroyed by fire in 1599. Disaster seemed but to strengthen the resolution of the brave missionaries. They at once began the task of repairing their convents and restoring the devastated missions, and with such good success that Governor Canco in 1602 estimated the Christian Indians at about 1200, distributed among eight or nine missions, while Florida was erected into a Franciscan Province under the name of St. Helena, from its principal convent. In 1606 the missions were re-established at Guale, or Amelia Island, and within a year, more than one thousand adults were baptized, while various Indian chiefs formerly hostile requested missionaries for their people.

In 1606, the Bishop of Santiago de Cuba, Juan Cabezas de Altamirano, made an episcopal visitation of the Floridian part of his diocese. On March 25 and the following days he confirmed many Spaniards and Indians at St. Augustine. He visited remote parts of Florida not without great hardships and peril, the condition of the natives exciting his compassion and zeal.

Conversion of the Timuquanan Nation. — The Timuquanan tribes occupied the central and northeastern portion of the peninsula, forming numerous settlements along the banks of the St. John's and on the Atlantic seaboard. They furnished the first converts to Christianity. In the Lent of 1609 the great Cacique of Timuqua, with his son and ten subordinate chiefs, came to St. Augustine seeking baptism. They were baptized with great pomp on Palm Sunday, Governor Ybarra and the Spanish officers acting as sponsors. This paved the way to the conversion of the whole nation to the Christian faith. Father Francis Pareja, who was stationed about that time at San Juan de Puerte (St. John's Bar), and who became subsequently Guardian of the Convent of St. Helena, drew up a catechism in the Timuquanan language, which was printed at Mexico in 1612, also a grammar printed in 1614 (reprinted at Paris, 1886). These were the first works printed in any of our Indian tongues. Father Pareja died in Mexico in 1628. In 1616 Father de Ore, delegate of the Bishop of Santiago, reported the church as being adequately furnished and the missionaries' records properly kept.

Conversion of the Apalachee Nation. — The populous tribes of the Apalachees inhabited the fertile country watered by the Suwannee and Apalachicola Rivers in the northwestern part of the peninsula. As early as 1595 Pedro de Chozas penetrated to Ocute (Pensacola), and his labors proved so fruitful that in 1607 more missionaries were called for. Again, in 1633, the Apalachees earnestly requested a supply of priests. The superior of St. Helena's set out in person with one assistant and before the close of the following year administered 5000 baptisms. By 1640 the whole tribe was Catholic, with flourishing towns of civilized Indians having resident priests. Such were San Marco, San Lorenzo, San Pedro and other missions in the Apalachee country. Civilized life in permanent village communities, with the peaceful pursuit of agriculture and simple industries, superseded the former wild nomadic existence which depended on the chances of war and of the chase.

This was the palmy period of the Florida missions, which inaugurated about 1600, culminated about 1680, when evidence of decline began to appear. In 1634, besides the secular clergy, whose duties were confined to the colonists, there were in Florida thirty-five Franciscan Fathers, maintaining forty-four missions, in which were reckoned 30,000 converted Indians. There exists abundant evidence to show that the Floridian Church had realized the perfection of the flower and fruit of Christian training. To this period belongs the famous Father Francis de Florencia, who, after receiving his early education at St. Augustine, where he was born in 1620, entered the Jesuit Order at the age of twenty-three and completed his studies at Madrid and Rome. Numerous works in theology, philosophy and history gained him an international reputation. He died in Mexico in 1695.

Evidences and Causes of Decline. — The first evidences of disintegration appear in the interference of the civil authorities. The arbitrary exactions of successive governors provoked resentment and rebellion amongst the Catholic Indians. In 1638 the Apalachee Indians took arms against Spanish oppression, and numbers of them were brought to St. Augustine in 1644 and succeeding years, and forced to labor on the public works, and it was not until fifty years later that the religious obtained remission of this penal servitude. Meanwhile, in the midst of prosperity, the germ of internal decay and dissolution became discernible in domestic discord and grievances The Friars, demanding the appointment for one of their own order, refused to acknowledge the delegate sent by Bishop Gabriel Diaz Vara Calderon to arrange preliminaries for an episcopal visitation in 1674. On August 23 the Bishop in person arrived, and on the following day pontifical Mass was celebrated in the ancient city which had already celebrated its first centenary; minor orders were conferred on seven candidates, and the church, convent, suburban mission chapels, hospital and nine confraternities in the city were canonically visited. During an itinerary of eight months, extending to the confines of the Carolinas, Bishop Calderon confirmed 13,152 persons, founded many mission churches, and liberally supplied others. He was compelled to complain, however, of the universal ignorance of Christian doctrine, and to provide remedies against neglect and indifference.

In a Diocesan Synod held at Santiago in 1684 special regulations were drafted concerning the Indian missions of Florida. Again, in 1688, the Franciscans contested the right of the delegate sent by the newly appointed Bishop of Santiago, Diego Evelino de Compostella.

Meanwhile, the English foe on the northern border was a constant menace to the very existence of the missions. From the first settlement of Carolina by the English under charter of Charles II, dated 1663, until the acquisition of Florida by England in 1763, jealousy and hostility usually prevailed between the Spanish and English colonies. The record of these one hundred years exhibits a continued series of raids, reprisals and recriminations between the rival nationalities. The Spaniards regarded the English as intruders on Spanish territory; the sacking and burning of St. Augustine by the English freebooter, Davis, in 1665, was not forgotten, and the harboring of pirates in Carolinian waters was rightly resented. Religious animosity increased mutual distrust. In 1676 and again in 1686 the Spaniards feebly endeavored to check the southern trend of English colonization by ineffectual attacks on border settlements.



RT. REV. WILLIAM JOHN KENNY, D.D.
THIRD BISHOP OF ST. AUGUSTINE

Destruction of the Missions. — In 1687 Governor Juan Marqués Cabrera provoked defection amongst the Yamassee Indians by forcing them to abandon their settlements and move southward. Whether through Spanish provocation or through English instigation, these Indians sacked the mission of St. Catharine, burned the church and convent, killed some of the faithful Indians, and carried off others as slaves to Carolina. During the incumbencies of Governor Archdale, of Carolina (1695–96), and his successor, Governor Blake (1696–1700), peaceable and friendly relations were maintained with the Spanish authorities at St. Augustine. Catholic Indian prisoners were restored to Florida, and each power issued orders forbidding the molestation of those Indians who were under the jurisdiction of the other. These amicable relations came to an end as soon as James Moore, "a needy, forward and ambitious man, by activity and art" secured the governorship of Carolina in 1701. "The great object with Governor Moore was to improve his time, not knowing how long his precarious power might last for bettering his own indigent circumstances. It appeared to him that a traffic in Indians was the shortest way to riches" (Carroll's Historical Collections of South Carolina). The war of the Spanish Succession, which began in 1701, afforded Moore a pretext for invading Florida. An expedition was fitted out against St. Augustine in 1702. Governor Moore with fifteen vessels approached by sea, sacking the coast towns and burning churches and convents. Three Franciscans were taken prisoners, and the Indian converts fled from their savage foe to St. Augustine. In conjunction with the land forces of Colonel Daniel, who had already devastated the surrounding country with fire and sword, Moore laid siege to the fort on October 22. The Governor, Joseph de Zuñiga, with a small garrison bravely resisted; after fifty days, Moore was compelled to raise the siege, his retreat being accelerated by the appearance of Spanish ships in the offing. Before retiring, he burned his own fleet, the town, all the churches and shrines, the Convent of St. Helena, and the valuable library of the Franciscan Fathers. Santa Fe, one of the chief towns of the Christian Apalachees, was also destroyed, and their church burned by the Apalachicola Indians, incited by their English allies.

In 1704, Moore led a mixed force of colonists and Indians against the civilized Apalachees and laid waste their country with bloodthirsty rapacity. Lieutenant Mexia, with thirty Spaniards and 400 Indians, made a firm stand against the raiders, until ammunition gave out, when he was taken prisoner with Fathers Parga and Miranda. The victorious Indians were permitted to practise all their savage atrocities. Father Parga was burned at the stake, and his head and legs were hacked off. Father Delgado, in an effort to save him, was also slain. Father Miranda, Mexia and some of

his soldiers were barbarously burned when the ransom demanded for their delivery was not forthcoming. Several Catholic Indians under torture showed by prayer and patience the heroism of the early martyrs. Only one town out of eleven escaped destruction, and Moore returned with more than 1000 Christian Apalachees to sell as slaves, leaving behind a scene of unparalleled horror — thousands of victims without distinction of sex or condition being scalped, mutilated, burned and impaled.

The missions on the Atlantic coast were now broken up, and the Apalachee country which could formerly number thirteen flourishing towns, each with a very good church and residence for the missionary, was reduced to a desert, while out of seven thousand Catholic Indians only four hundred survived.

Bishops-Auxiliary Appointed. — In the midst of these disasters the long cherished hope of the Church in Florida was realized — the appointment of a resident bishop. In 1709 Dionisio Rezino was consecrated in Merida, Yucatan, as titular Bishop of Adramitum, and appointed Auxiliary of Santiago de Cuba, with residence at St. Augustine. On June 29, 1709, he gave confirmation in the parish church. He died in Havana, September 14, 1711. A vacancy of twenty-five years followed during which two canonical visitations by delegates were made. The Franciscans labored to revive the missions, but the visitor's report in 1727 shows only one thousand Christian Indians.

The Second Auxiliary Bishop, Martinez de Tejada, came to St. Augustine in 1735. The population was 1509. There was a temporary parish church of mean appearance and dimensions, the revenues of vacant Spanish bishoprics, which the Spanish king ordered to be devoted to its restoration, having been diverted seemingly to other purposes.

Bishop Tejada during a residence of ten years made three visits of the entire province, confirming over one thousand persons. He opened a classical academy at St. Augustine, and improved the appearance of the church which was served at that time by a parish priest and two assistants. In 1745, Bishop Tejada, having been elected to the See of Yucatan, departed from Florida, and his departure marks a further decline in the missions. About this time two Jesuits from Havana attempted the conversion of the Indians inhabiting the Keys and the southern mainland of Florida; discouraging as the attempt proved in the beginning, their labor and perseverance were at length rewarded by the formation of a community of Christian Indians. Hostile incursions completed the ruin of the missions. In 1725, Colonel Palmer, with a band of Georgians, ravaged the country to the very gates of St. Augustine and destroyed the historic chapel of Our Lady of the Milk. In 1740, during Bishop Tejada's sojourn, General Oglethorpe, commanding a formidable armament, besieged St. Augustine for thirty-seven days. The presence of the devoted bishop contributed not a little to the resolution of the brave defenders. During the siege, Palmer with a company of Highlanders, was cut to pieces in a midnight sortie, on the precise spot, it is said, where fifteen years before he had ordered or permitted the desecration of the venerable image of Our Lady of the Milk. Monteano's attempt to invade Carolina two years later proved as much a failure as Oglethorpe's assault on St. Augustine.

From 1751 to 1755, Bishop Y. Caracos resided at St. Augustine. At his time there were but four Indian missions in the neighborhood, the whole numbering only 136 souls. The grasp of Spain on her ancient province became daily more and more precarious and seemed paralyzed when the city of Havana was captured by the English in 1762. Bishop Morel, of Santiago, an exile from his See during the British occupation of Havana, remained four months at St. Augustine, confirming 639 persons. To recover Havana, Spain ceded Florida to England on the 10th of February, 1763. At the time of the cession most of the Spanish inhabitants resolved to remain, as freedom of worship was guaranteed in the articles of agreement, but the illiberal interpretations of officials and the arbitrary and rapacious conduct of the first English administrators led to a general emigration. The result was not merely the extinction of the missions, but the complete obliteration of Florida's ancient Catholicity. The unfinished walls of the new church, the Franciscan Convent and Tolemato chapel, now defaced and converted to secular uses, were the solitary, silent witnesses of two and a half centuries of Catholic occupation.

II. INTERMEDIATE PERIOD (1767–1857)

In a consecutive account of the religious history of the territory comprising the present Diocese of St. Augustine it will be convenient to consider the span of the ninety odd years from the advent of the English until the organization of the Vicariate-Apostolic, in 1857, as a distinct period. During this period Florida experienced many political vicissitudes. The English occupation lasted twenty years; the second Spanish domination succeeded and endured from 1783 to 1821, when Florida became United States territory. More numerous still were the changes of ecclesiastical jurisdiction. The Church in Florida was subject to the See of Santiago de Cuba until 1787, when it passed under the jurisdiction of the newly erected See of St. Christopher of Havana. In 1793 it became incorporated in the Diocese of Louisiana and the Floridas, in 1806 became subject to the Bishop of Baltimore, in 1825 was comprised within the Vicariate of Alabama and Florida, subsequently coming under the jurisdiction of the Bishop of Charleston. In 1850 it was included in the newly created Diocese of Savannah, and finally, in 1857, was constituted the Vicariate Apostolic of the Floridas, a separate jurisdiction.

Throughout these various changes, however, and partly as a consequence of them, the condition of

the church presents the uniform record of a desperate struggle for her very existence; the first three years of English occupation witnessing the practical extinction of Catholicity in the land.

Contrast between Spanish and English Policies. — Missionary enterprise was the special feature of the first Spanish occupation. No attempt was made at industrial advancement. The secular administration of the province subordinated plans of colonization and commercial development to motives of military expediency. The white population never exceeded a few thousand persons, principally soldiers and officials, and remained confined for two hundred years to a few stations of strategic importance on the coast. At the cession to England there were but two small towns: St. Augustine, on the Atlantic, and Pensacola, on the Gulf Coast. When Pensacola was founded, in 1696, a church was built there, which gradually grew to be the center of Catholicity in West Florida. As soon as the English assumed control a new order of things was inaugurated. Emigration was encouraged, land grants made to prospective settlers, virgin forests and teeming waters with practically exhaustless supplies gave ample scope for the establishment of various industries; agriculture was enthusiastically promoted, and an extensive commerce with the mother country founded and fostered.

But while material prosperity was giving promise of large results, religion was practically neglected and suffered irreparably. By the articles of cession freedom of worship was granted, and property rights recognized. Article 20 provides for "the liberty of the Catholic religion, and that his Britannic Majestic will, in consequence, give the most exact and the most effectual orders, that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish Church, so far as the laws of Great Britain permit. His Britannic Majesty further agrees that the Spanish inhabitants or others who had been subjects of the Catholic King in the said countries may retire with all safety and freedom whenever they think proper, and may sell their estates, provided it be to his Britannic Majesty's subjects."

The church property was accordingly conveyed in trust to John Gordon and Jesse Fish, British subjects of South Carolina; but, in defiance of the provisions of the treaty, the English officials entirely disregarded these conveyances, and occupied the property. The English surveyor-general, De Brahm, describes St. Augustine (1770): "The town is three quarters of a mile in length but not a quarter wide; had four churches ornamentally built with stone in the Spanish taste, of which one within and one without the town exist. One is pulled down; that is the German church, but the steeple is preserved as an ornament to the town; and the other, viz., the convent-church and convent in town is taken in the body of the barracks." The high-handed and oppressive measures of Major Ogilvie, the British representative, in addition to the usurpation, destruction, and wanton desecration of church property, soon convinced the Spanish inhabitants, who had originally intended to remain, that the guarantee of religious toleration and liberty was a hopeless fraud.

Of the whole Spanish population, variously estimated at from five to seven thousand, but five persons neglected to avail themselves of the permission to depart from the province. The church-furniture, vestments, and plate were, by order of Bishop Morel of Santiago, carried to Havana in 1764. The few Catholic Indians who survived, remnants of the ancient Floridian tribes, were either exterminated or absorbed by the non-Christian Seminoles, who, dividing off from the Creek nation, entered Florida from the north about the time the English acquired possession.

It became evident that in spite of the specious concessions to religious liberty embodied in the treaty, the English administration, in regard to Catholic worship and the conversion of the Indians, was resolved to pursue its traditional policy. This policy is illustrated in the English colonies of the Carolinas and Georgia, which granted to Jew and Gentile alike religious freedom: there was only one exception, Catholic worship was proscribed. The charter of Georgia (1732) "established and ordained that there shall be liberty of conscience allowed in the worship of God and that all persons resident within the Province, except Papists, shall have a free exercise of religion." The Protestant historian Stephens (History of Georgia) weakly attempts to palliate this exception by declaring it "not the result so much of England's Protestantism as England's politics." Carroll, an author permeated with bitter anti-Catholic bias, is forced to contrast Spanish energy and zeal with English apathy and indifference towards the spiritual welfare of the natives. "It is remarkable, that the proprietors of Carolina at the time they obtained their charter (1664), as is expressly mentioned in it, were excited to form that settlement by their zeal for the propagation of the Christian faith among the Indians of America: yet to their shame it must be confessed, that they have either never used any endeavors for this laudable purpose, or they have been utterly fruitless and ineffectual. At this time indeed (i.e., 1705), the society incorporated for propagating the Gospel maintained several missionaries in Carolina as well as in the northern provinces; yet we have not been able to learn that these heathens ever reaped the smallest advantage from them. The Spaniards, though they have often made use of the more severe and rough means of conversion and erected the standard of the cross in a field of blood, yet have also been exceedingly diligent and assiduous in teaching the heathens the principles of the Catholic religion" (Historical Collections of South Carolina, I, 203). This writer, though a minister of the Gospel, strangely enough sees no other benefit in Christianizing the natives than the advantage which might

thereby accrue to the English, and a possible offset to the "strict obedience to the Spanish government at St. Augustine" rendered by the Catholic Timuquanans and Apalachees. "The society," the author naïvely states, "considered the British subjects as the primary objects of their charity.



OLD CATHEDRAL OF ST. AUGUSTINE, ST. AUGUSTINE, FLA.

To prevent the influence of Roman Catholic missionaries among the heathens was a secondary end in view with this charitable corporation, who were also to improve every favorable opportunity for the instruction and conversion of the negroes and Indians" (ibid., 166). About the middle of 1695, John Archdale, "a man of considerable knowledge and discretion, a Quaker and a proprietor, in whom great trust was reposed and from whom much was expected," arrived from England to assume the governorship of Carolina. Of this "pious man" Carroll (ibid., 119) says: "No man could entertain more benevolent sentiments with respect to the ignorant heathen savages than Governor Archdale: his compassion for them was probably one of the weighty motives which induced him to undertake the voyage to this country." This model governor, in a "Description of Carolina" written by him in 1707, discloses (page 2) the nature of his benevolent sentiments: "And courteous Readers, I shall give you some farther Eminent Remark hereupon and especially in the first settlement of Carolina, where the Hand of God was eminently seen in thinning the Indians, to make room for the English. As for example, in Carolina, in which were seated two potent nations, called the Westoes and Sarannahs, which contained many thousands who broke out into an unusual Civil War, and thereby reduced themselves to a small Number, and the Westoes the more Cruel of the two, were at the last forced quite out of that Province, and the Sarannahs continued good Friends and useful Neighbors to the English. But again, it at other times pleased Almighty God to send unusual Sicknesses among them, as the Smallpox, etc., to lessen their Numbers; so that the English in Comparison to the Spaniards have but little Indian Blood to answer for. Now the English at first settling in small numbers, there seemed a necessity of thinning the barbarous Indian Nations; and therefore since our Cruelty is not the instrument thereof, it pleased God to send as I may say an Assyrian Angel to do it himself. Yet I will not totally excuse the English as being wholly clear of the Blood of the Indians in some Respects, which I at present pass over. . . . I shall further add one late more immediate Example of God's more immediate Hand in making a Consumption upon some Indian Nations in North Carolina, and that was at one time at the River Pemlico, and some Nations adjoyning: This is a late Settlement, began about eight years since. When I was in the North about eleven years since, I was told then of a great Mortality that fell upon the Pemlico Indians; as also that a Nation of Indians called Coranine, a bloody and barbarous People, were most of them cut off by a Neighboring Nation: Upon which I said, that it seemed to me as if God had an intention speedily to plant an English settlement thereabouts, which accordingly fell out in two or three years, although at that time not one family was there."

The author of "Historical Collections of South Carolina," after referring to the inhuman treatment of their negro slaves by the English colonists, in regard to their spiritual condition observes: "One thing is very certain that the negroes of that country, a few only excepted, are to this day as great strangers to Christianity, and as much under the influence of Pagan darkness, idolatry, and superstition, as they were at their first arrival from Africa. . . . Masters of slaves under the French and Spanish jurisdictions are obliged by law to allow them time for instruction, and to bring them up in the knowledge and practice of the Catholic religion. . . . Even the Catholics of Spain pitied the miserable condition of negroes living among the Protestant colonies, and, to induce them to revolt, proffered them the advantages of liberty and religion at St. Augustine" (ibid. I, 347–358).

Prejudiced writers like Fairbanks (History of St. Augustine, 1881, page 74; History of Florida, 1901, page 134) misinterpret motive and fact in referring to the harboring of fugitive slaves at St. Augustine, ascribing the practise to Spanish intrigue and duplicity rather than to motives of religion and humanity, carefully abstaining from giving credit for the pecuniary recompense allowed the slave-owners, and quoting with approval the partizan "Report on the Failure of General Oglethorpe's expedition against St. Augustine" made to the Commons House of Assembly of South Carolina, July 18, 1740, which breaks into such intemperate and disappointed rhapsody as: "With indignation we looked at St. Augustine (like another

Sallee!). That Den of Thieves and Ruffians! Receptacle of Debtors, Servants and Slaves! Bane of Industry and Society!"

Such long-standing rivalry and hostility, rooted in difference of race and religion, could not be expected to be dispelled by merely formal and perfunctory pledges provided by treaty, and hence the speedy and complete disappearance of Catholicity from Florida was a natural result of the English occupation. How speedy and complete this disappearance was, is signified by the reply of the Archbishop of Lepanto, Nuncio at Madrid, April 24, 1764, to the Cardinal Prefect of the Propaganda, who had inquired about the condition of the Church in Florida under British rule, that the Catholic Church in Florida had ceased to exist.

The Minorcan Colony. — The land which had witnessed so many victories of faith, which had been baptized in martyrs' blood, which had been so long the home of Catholic worship, was not to be deprived of the service of the Catholic Church for a protracted period. The very means adopted to promote its mere material welfare were those decreed by Divine Providence to effect the restoration and preservation of the Catholic Religion in the Province.

Among the grantees of land were Dr. Andrew Turnbull and Sir William Duncan. These Scotchmen obtained 60,000 acres on Mosquito Inlet. In 1767, Turnbull established thereon the Colony of New Smyrna. It consisted of 1500 persons, Catholics, natives of the Mediterranean seaboard and islands, who were deluded away from their native country, where they lived in peace and prosperity, by the deceitful promises of prospectors and agents, transplanted to a dreary, barren, and pestilential spot, and subjected to the greatest cruelty and oppression. Within a decade of years, when their numbers should have naturally increased to 2000, there remained — so harshly and inhumanly were they treated — but 600 survivors. Romans, a contemporary historian, pictures (History of Florida, 1775) with indignation details of cruelty almost incredible — a husband obliged to whip his own wife for stealing a little bread for her starving family, a negro punished for giving a piece of meat through pity, a man tortured for sharing his own scanty allowance with a hungrier companion. Williams (Territory of Florida, 1837), on the authority of living witnesses, makes mention of victims having "the skin scourged from their backs for trifling offences and left naked tied to a tree all night for the mosquitoes to suck their blood." He narrates that women, many of gentle blood, were compelled to go half naked and without shoes. The food of a laborer was limited to a quart of corn per day and two ounces of pork per week, and in case he fell sick his allowance was diminished to half a quart. This disgraceful episode in Florida's history is generally glossed over by historians who delight in dilating on Spanish cruelty. Another instance, in which the resulting cruelty is perhaps to be attributed to mistaken philanthropy, was that of the Colony of Charlotia: "Lord Rolle obtained a grant of land on the St. John's which he named Charlotia. To this place he transported nearly three hundred miserable females, who were picked up about the purlieus of London. His object was to reform them and make them good members of society. They all died in a few years" (Williams).

In 1769 some of the New Smyrna colonists who protested against the intolerable barbarities inflicted upon them were brought to St. Augustine. "Many," says Romans, "were the victims destined to punishment; as I was one of the grand jury which sat for fifteen days on this business, I had an opportunity of canvassing it well. . . . The distress of sufferers touched us so that we almost unanimously wished for some happy circumstance that might justify our rejecting all the bills, except that against the chief, who was a villain." This latter was "an Italian of very bad principles, but of so much note that he had formerly been admitted to the overseer's table." "Governor Grant pardoned two, and a third was obliged to be the executioner of the remaining two. On this occasion I saw one of the most moving scenes I ever experienced; long and obstinate was the struggle of this man's mind, who repeatedly called out that he chose to die rather than be the executioner of his friends in distress; this not a little perplexed Mr. Woolridge, the sheriff, till at length the entreaties of the victims themselves put an end to the conflict in his breast by encouraging him to act. Now we behold a man thus compelled to mount the ladder, take leave of his friends in the most moving manner, kissing them the moment before he committed them to an ignominious death."

At length, after ten years of patient endurance, the colonists, in 1777, effected their liberation. A deputation secretly sent to St. Augustine laid a statement of their case before Mr. Younge, the attorney-general of the Province, a just and humane man. He advised the party to return to New Smyrna and bring to St. Augustine all who wished to leave the service of Turnbull. The colonists accordingly met in secret and chose for their leader Mr. Pellicier, the head carpenter. With the women, children and old men placed in the center, and the able-bodied, armed with sharp stakes, in front and rear, they set out from a more than Egyptian bondage and after three days reached St Augustine. By suit entered in the Civil Courts they obtained their freedom, the agreements with the proprietors being declared canceled. The remnant of the colony were assigned some plots of land near St. Augustine.

The colonists were accompanied from Europe by the Rev. Dr. Peter Camps and Father Bartholomew Casas Novas, who became respectively parish priest and assistant of San Pedro de Mosquito. Father Casas Novas, for his Evangelical boldness in denouncing injustice, was seized and returned to Europe, while Dr. Camps labored on patiently in silence, not wishing to have the poor people deprived of the consolations of religion. The parish

of St. Pedro de Mosquito was transferred to St. Augustine, and Dr. Camps continued his ministrations practically under a régime of penal laws until his death, in 1790, after a ministry of truly Apostolic zeal. Dr. Camps was a native of Mercadel in the Island of Minorca. His first care at New Smyrna was to build a church and provide for the religious wants of the colonists. The records of the church of San Pedro show 269 baptisms performed by him at New Smyrna and 211 at St. Augustine from 1777 to 1784. These records corroborate the account of the frightful mortality of his people, particularly of the men, three-quarters of the original names no longer appearing on the records after 1777, while in the 72 marriages recorded from 1777 to 1784 the bride is invariably also a widow. In the Baptismal Register of San Pedro is the following item written in Spanish by the venerable priest, referring to the exodus from New Smyrna: "On the 9th day of November, 1777, the church of San Pedro was transferred from Mosquito to the city of St. Augustine, with the same colony of Mahonese who had settled in the said locality, and the same rector and missionary, Dr. Don Pedro Camps." Dr. Camps was sixty years of age at his death, which



THE CATHEDRAL OF ST. AUGUSTINE, ST. AUGUSTINE, FLA.

resulted from prolonged hardships rather than from old age, on May 19, 1790. The record of his death is signed by Father O'Reilly, who calls himself Dr. Camps' unworthy successor; he adds that it was amid the tears of his people that the body of the worthy priest was consigned to the earth. Governor Zespedes voiced the universal esteem in which he was held when, in his official report, he refers to the saintly pastor's Apostolic life and absolute devotedness to his flock.

The Catholic Church owes, after God, her existence today in the peninsula to the New Smyrna refugees. It is true that, when Spain resumed its sway, the Catholic religion was once more restored with honor, but forty years later, when Florida became part of the United States, it was the descendants of the Mahonese alone who elected to remain, ensuring the continuation of Catholic worship in its time-honored home at St. Augustine, and forming the nucleus of future Catholic congregations in the newly founded towns of the territory.

The exemplary conduct and virtuous lives of these Catholic refugees, who were well-behaved, temperate, affable and industrious, was an object lesson to the somewhat thriftless and dissolute townspeople of whom Romans, a contemporary, writes: (1775) "Dr. Stork says that there were 900 houses at the time of the Spanish evacuation and 3200 inhabitants. In my time there were not three hundred houses, and at most a thousand inhabitants; these I found to be a kind of outcast and scum of the earth; to keep them such, their ill-form of government does not a little contribute. A letter dated from St. Augustine, May 27, 1774, says: 'This town is now truly become a heap of ruins — a fit receptacle for the wretches of inhabitants.'" This description, written a few years before the advent of the Minorcan people, though perhaps somewhat exaggerated, appears not so very surprising when it is remembered that at this period Florida became the asylum of many worthless persons whose want of courage or principle counseled safety in flight from the colonies, then on the eve of the War of Revolution.

Of the Greek and Minorcan settlers and their Catholic descendants Forbes writes in his Sketches, in 1821: "They settled in St. Augustine, where their descendants form a numerous, industrious, and virtuous body of people, distinct alike from the indolent character of the Spaniards and the rapacious habits of some of the strangers who have visited the city since the exchange of flags. In their duties as farmers, hunters, fishermen and other laborious and useful occupations, they contribute more to the real stability of society than any other class of people; generally temperate in their mode of life and strict in their moral integrity. Crime is practically unknown among them; speaking their native tongue, they move about distinguished by a primitive simplicity and purity as remarkable as their speech." Their soft and musical language has unfortunately been allowed to die out amongst their present-day descendants, but their virtuous character shines undimmed. Two descendants of their patriotic leader, Pellicier, have been adorned with the episcopal mitre in the church of the United States — the Right Rev. Anthony Dominic Pellicier, born at St. Augustine, 1825, died 1880, first Bishop of San Antonio, and his cousin, the Right Rev. Dominic Manucy, born at St. Augustine, 1823, died 1885, third Bishop of Mobile and Vicar-Apostolic of Brownsville. These were the first natives of Florida since the missionary period to receive the episcopal order of the priesthood.

Second Spanish Occupation (1783–1821). — In 1783 Florida was retroceded to Spain, and the majority of the English inhabitants departed. As early as 1778 the Spanish King, Charles III, learning that Dr. Camps had become incapacitated through overwork and ill health, requested Fathers Thomas Hassett and Michael O'Reilly, Irish priests educated in Spain, to whom he allowed expenses and salaries, to proceed to St. Augustine and report to the Bishop of Santiago de Cuba. Dr. Camps, however, continued his ministrations, using as chapel a room in Mr. Carrera's house near the city gate. Fathers Hassett and O'Reilly came to St. Augustine in 1784. On the Registers, opened on the 1st of August, Father Hassett is styled "Beneficed Curate Vicar and Ecclesiastical Judge"; Father O'Reilly acted as assistant and military chaplain.

All signs of its ancient Catholicity had vanished from the city. The Convent of St. Helena, that venerable monument of Christian history, had been occupied by the British garrison and continued to be used as barracks by the Spaniards. The unfinished walls of the parish church were in a dilapidated condition, a shaky structure which had been in use for Anglican services replaced the residence of the bishops-auxiliar, the chapel in the fort was defaced and desecrated, and of the mission churches only the ruins remained. Father Hassett selected as temporary parish church the upper floor of the building occupying the site of the bishop's house. He appealed to the King for means to finish the parish church, and requested the church plate and vestments formerly removed to Havana to be ordered returned. It was not, however, until February, 1786, that orders were sent from Spain to the Bishop of Santiago de Cuba to supply immediately the church of St. Augustine with articles of absolute necessity.

Meanwhile Spanish settlers gradually came in, though it was not till the completion of the new church that the various elements of the population seem to have completely merged into one congregation. Towards the end of 1784 a hospital was established under the patronage of Our Lady of Guadalupe, and Father Francis Troconis, a Franciscan, installed as chaplain. Two additional parishes were projected on the St. John's and St. Mary's rivers, and clergymen nominated for each. The Franciscans considered the advisability of

returning and resuming their labors amongst the Indian population, but the Governor of St. Augustine threw obstacles in the way, while the Bishop of Santiago counseled the awaiting events. In 1787 Havana was constituted a new diocese and Florida included as part. Bishop Cyril, auxiliary bishop of Havana, visited St. Augustine in September of the following year. His official report testifies that satisfactory progress was being made, and the services of religion conducted with edifying regularity. In 1791, the Franciscans, who had attended the missions on the St. John's and St. Mary's since 1789, were recalled, and three Irish priests, Fathers Barry, Crosby, and Wallis, came to St. Augustine. About the same time the Rev. Narcissus Font, a Franciscan from Catalonia, arrived to succeed Dr. Camps. Father Font died, January 13, 1793, and was buried in Tolomato cemetery with Father Camps. In 1800 their remains were reinterred within the new church. The vault containing them was found when excavations were being made after the partial destruction of the cathedral by fire in 1887.



RT. REV. MICHAEL J. CURLEY, D.D.
FOURTH BISHOP OF ST. AUGUSTINE

When Don Bernardo de Galvez captured Pensacola from the British in 1781, the Catholic religion was restored, the first parish priest being the Capuchin father, Peter de Valez, an Andalusian. He was succeeded in 1785 by Father Stephen de Valoria, of the same order, who was still in charge when Bishop Cyril made a visitation there in 1791. In May, 1798, Bishop Penalver made an episcopal visitation at Pensacola, no details of which remain. The Rev. James Colman was parish priest of St. Michael's Church at Pensacola from 1794 to February, 1822, when he retired with the Spanish officials.

The Diocese of Louisiana and the Floridas. — In April, 1793, Pope Pius VI established the new diocese of Louisiana and the Floridas, appointing the Right Rev. Louis Penalver y Cardenas, a native of Havana, first Bishop with residence at New Orleans. He took possession of his See in July, 1795, nominated Father Hassett head of his cathedral chapter and Father O'Reilly parish priest of St. Augustine. After Bishop Penalver's promotion to the Archbishopric of Guatemala in 1801, Father Hassett became administrator of the diocese; in December, 1803, anticipating the occupation of the province by the United States, he submitted to Bishop Carroll of Baltimore, an account of the actual condition of the diocese. He died in the month of April, 1804. The succeeding administrator, the Rev. Patrick Walsh, died in 1806, and the metropolitan see, Santo Domingo, being vacant, the Bishop of Havana reassumed authority over the Floridian portion of the diocese, while Louisiana, which was annexed to the United States in 1803, came under the jurisdiction of Bishop Carroll by virtue of a decree of Propaganda in 1806, confirmed by a papal rescript dated April 5, 1808.

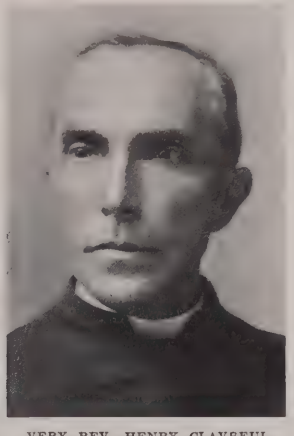
The Ancient Parish Church of St. Augustine. — In 1795 Father O'Reilly entered upon an energetic pastorate at St. Augustine. The new church, which had been under construction since 1792, was completed in 1797 and dedicated to divine worship on the feast of the Immaculate Conception. Its walls, the identical walls of the nave of the present cathedral, were constructed of material taken from the ruined shrines of Tolomato and Nuestra Señora de la Leche and of coquina blocks quarried on Anastasia Island, opposite the town. Father O'Reilly also erected a substantial dwelling, which exists today. He entered emphatic protest against the proposal of the Spanish authorities to dispose of the bishop's house, asserting it to be a gift to the Church from a former parish priest, the Rev. Alonzo Leturando, in 1690, and therefore private property. (See Rep. of Sec. of Treas.) The church was erected under the supervision of the civil engineer, Don Mariana de la Roque, at a cost of $16,600. This amount was realized exclusively from donations of the faithful, the sale of church plate, and mainly from the proceeds of ecclesiastical revenues. The church, a quadrilateral building 140 feet by 42, and 30 feet high at the eaves, perfectly orientated to the meridian, was of massive construction and of severe though pleasing architecture. The side walls, running north and south, were perforated by small rounded windows sixteen feet above the ground not unlike loopholes in a medieval castle; these were afterwards enlarged to form the graceless square windows which the questionable taste of the remodelers of 1888 left unchanged. The only part preserving the original features unaltered is the Spanish façade fronting on the north side of the plaza. The wall is carried above the roof, presenting the section of a bell-shaped cone of graceful proportion and curvature, and is pierced by four apertures forming a cross, the lowest aperture fashioned into a niche, which contains a statue of St. Augustine, while in each of the others hangs a bell, that in the west aperture with date 1682 cast on its exterior

surface, being probably the oldest bell on the continent.

Father O'Reilly died in 1812, and his tomb may be seen in a good state of preservation in the old Tolomato cemetery. It bears a Latin inscription composed by the late Bishop Moore, commemorating the works and worth of the faithful priest.



REV. P. BRESNAHAN,
ALL SOULS, SANFORD, FLA.



VERY REV. HENRY CLAVREUL
VICAR-GENERAL OF ST. AUGUSTINE

Florida becomes United States Territory. — In 1811 a great deal of political unrest was caused in Florida by the extraordinary order of President Monroe appointing commissioners to prepare to occupy the Floridas by force, "should there be room to entertain a suspicion that a design existed in any other power to occupy the provinces." The Spanish Governor refused the proposition to surrender the provinces to the United States. A disturbed condition of affairs prevailed during the following years, and in 1814 and 1818 General Andrew Jackson conducted some military operations of minor importance in Florida. Finally, in 1819, a treaty was concluded whereby, for a consideration of five million dollars, Spain ceded East and West Florida to the United States, and the exchange of flags took place at St. Augustine, July 10, 1821.

The population of St. Augustine at this period seems to have been of mixed character. The Spanish regiment stationed there was largely composed of troops who had served originally in the famous Irish Brigade under the flag of France. The refugees from New Smyrna and Spanish settlers formed the bulk of the civilian population, while a few English settlers remained, with numbers of loyalists from the revolted colonies. During the Spanish occupancy (1784 to 1821) 2666 baptisms of whites are recorded, a yearly average of 74; from 1822 to 1832 the average is only 30, owing to the frequent absence of a resident priest. From 1832 to 1838 the books are badly kept, but from 1838 to 1864 the yearly average is over 150 baptisms of whites, showing a steady increase of the Catholic population. As early as 1785, the records show 16 baptisms of colored children, and from that period to the breaking out of the Civil War the baptisms of the colored people show a steady annual increase, the general average being about 36.

In May, 1821, occurred the death of Father Michael Crosby, who had succeeded Father O'Reilly as parish priest in 1812. He was assisted, after 1807, by Father John Nepomucene Gomez, who remained till February, 1823, when he was called to Havana. For the next five years St. Augustine was to remain without a pastor, and Florida without a resident priest.

Transfers of Jurisdiction (1815–1825). — Under the powers imparted to him by the Holy See, Archbishop Carroll on the 18th of August, 1812, appointed the Very Rev. William DuBourg, Administrator-Apostolic of the Diocese of Louisiana and the Two Floridas. He was appointed Bishop of the Diocese on the 18th of September, 1815, and on the 24th was consecrated by Cardinal Pamfili in the church of San Luigi dei Francesi in Rome; but it was not until Christmas, 1820, that he took formal possession of his See of New Orleans. "Although Florida was really part of his diocese, Spain at the cession of Louisiana (1803) directed the Bishop of Havana to resume authority in that Province, and this was done without any express sanction of the Pope" (Shea, Catholic Church in the United States, III, 356). "It continued to be governed, therefore, by the Bishop of Havana, and though Bishop DuBourg endeavored to make the administration canonical by imparting powers, the Spanish prelate declined to recognize any acts emanating from Rome, which were not communicated through his own government and the Patriarch of the Indies. Even when he recalled his priests and withdrew his jurisdiction, he would not recognize Bishop DuBourg, but wrote to Bishop England of Charleston asking him to take charge of the Church of St. Augustine" (ibid., 373). Bishop England refers to this letter in his "Diurnal" under date July 10, 1822. He also states that, in consequence of a letter received from the Attorney of the District, claiming the church, etc., at St. Augustine to be United States property, he obtained an order from the President for its presentation to the Roman Catholics there. Bishop England also acceded to the request of the Very Rev. Simon Felix Gallagher to be appointed pastor



MATER DOLOROSA, TALLAHASSEE, FLA.

of St. Augustine, "which I did with the restriction that there should be no pews in the church, and no lay-trustees, and that all the church property should be vested in me in trust for the use of the clergy and the benefit of the congregation." This appointment was of course canonically invalid, as Bishop England should have received jurisdiction not from Havana, but from New Orleans; however, Father Gallagher resigned the appointment on November 20 and left the Diocese of Charleston in January following. In March Bishop England acquired canonical jurisdiction over East Florida, the exercise of which, however, remained in abeyance, as the following extract shows: "March 10, ... I received a letter from the Right Rev. Dr. DuBourg stating that the Floridas were in his jurisdiction, giving me vicarial powers for East Florida and requesting me to have care of it. I also received a letter stating that the Rev. Father Gomez, who had been at St. Augustine, was obliged to leave it on account of ill-health, and requesting a pastor, but I had no one to send."

Vicariate-Apostolic of Alabama and the Floridas. — Pope Leo XII, on the 26th of August, 1825, established the Vicariate-Apostolic of Alabama and The Floridas, and assigned to it the Rev. Michael Portier, a native of Lyons, who had accompanied Bishop DuBourg to this country in 1817. He was consecrated titular Bishop of Oleno by Bishop Rosati in the Cathedral of St. Louis on the 5th of November, 1826. There were but two priests in the extensive vicariate, Father Ganihl, at Mobile, and Father Constantine Maenhaut, pastor at Pensacola, since October 1823. After a mission given at Pensacola, Bishop Portier set out for St. Augustine on June 12, 1827, and after twelve days' journey on horseback, without a guide, in the torrid Floridian summer heats, reached Tallahassee, where he said Mass, preached and baptized. A generous Irishman offered him a site for a church in the newly established capital. On arriving at St. Augustine he met with a courteous reception, but found religious conditions such as might be expected in a congregation five years bereft of a pastor's care. The zealous bishop gave instruction to old and young, but his strength being overtaxed he fell ill of a fever which nearly proved fatal. On recovering he preached a two weeks' mission in English and Spanish, at the conclusion of which 120 received Holy Communion, 50 for the first time; 95 persons were confirmed, and 60 children baptized. The population of St. Augustine at this time was 3000, three-quarters of whom claimed to be Catholics. The Bishop left St. Augustine on the 22d of September and on arriving at Mobile found himself alone in his vicariate, the priests at Mobile and Pensacola having been recalled to New Orleans. To add to his trials, the church at Mobile was destroyed by fire before the end of October. He wrote to a friend: "I need two or three priests and dare not ask for them, as I am afraid I cannot now support them; I have neither pectoral cross, chapel, crozier, nor mitre." A spirit of unbounded energy and zeal united to a gentle, genial, and amiable disposition, prevented the good bishop from yielding to despondency or discouragement, although his cathedral for the time being was but a small frame building, thirty feet by twenty, and his episcopal palace a rude two-roomed structure, fifteen by twenty. The bishop sought help in Europe, and early in 1830 returned with Father Loras — who became his vicar-general, and subsequently first Bishop of Dubuque — and six clerics. Meanwhile, at his earnest appeal, the Bishop of Charleston, whom he wished to retain vicar-general's powers over East Florida, sent to St. Augustine, in 1828, the Rev. Edward Francis Mayne, who had been trained at Mount St. Mary's Seminary and ordained at Philadelphia the year preceding by Bishop Conwell.

Father Mayne's pastorate was beset with trials and difficulties, owing to the growth of the spirit of resistance to ecclesiastical authority. The church at St. Augustine was incorporated by an act of the Territorial Legislature in 1823–24, and judgment affirmed in the local courts that the trustees inherited all the former powers of the Spanish monarchs. Having acquired control of the temporalities of the church, the trustees, many of whom cared little for religion, attempted to encroach upon spiritual authority. In consequence of his determined stand for the rights of the church, Father Mayne, in May, 1830, was ousted, and compelled to hold religious services in a small room which he hired. Meanwhile the vicariate-Apostolic was raised to diocesan rank, Dr. Portier being appointed Bishop of Mobile, May 15, 1829. In February, 1832, the Bishop visited St. Augustine to endeavor to allay the schism (Shea, III, 699). Father Mayne died the following year, and although various priests remained at St. Augustine for short periods during the next few years, the church remained without a regular pastor until the appointment of Father Claude Rampon in 1836. Father Rampon, as well as the other priests who took charge at St. Augustine till the organization of East Florida as a separate jurisdiction, in 1857, belonged to the Society of Mercy; he had been the first president of Springhill College, founded a few years before by Bishop Portier, and was accompanied to St. Augustine by the Rev. Patrick Hackett, as his assistant.

Bishop Portier by his apostolic zeal, his patience in facing the greatest difficulties and discouragements, and his prudent and able administration, became the real apostle of present-day Catholicity in Alabama and Florida. He lived to see the church, which he had practically re-established in these States, if not in prosperous condition, at least beginning to flourish, and with its future secure. The South owes him a debt of gratitude as a pioneer of Catholic education. The foundation of the famous Springhill College has been alluded to. Communities of teaching Brothers and Sisters, also, were introduced whenever possible. An academy for boys under the direction of

the Rev. Father Hackett and a seminary for young ladies conducted by the Ladies of the Retreat were in operation at St. Augustine by 1840. Schools for boys and girls were also established at Mobile and Pensacola. Bishop Portier died, May 14, 1859, having held for some years seniority in the American Hierarchy, not only by age but by priority of consecration.

Fathers Rampon and Hackett were succeeded, in 1843, by Fathers Benedict Madeore and Edmund Aubril. These devoted missionaries visited all the distant stations of the Peninsula, often undergoing incredible hardships, having to make long and fatiguing journeys on foot, through the pathless woods, dangerous swamps, and burning, sandy tracts of Florida. "Among the truly apostolic men," writes the venerable Vicar-General of St. Augustine, the Very Rev. Henry Clavreul, in reporting the actual conditions of the diocese in 1872, "who devoted themselves to the work of regeneration, there is one whose name is on the lips of everyone in Florida — the Rev. Father Aubril of the Society of the Fathers of Mercy of France. After passing twenty-five years in Florida, he was called in 1865 to New York, where he discharged the duties of his sacred office with the devotion which had won for him amongst us the title of Apostle of Florida" (Annals, Prop. Fid., 1872).

At this period, although there were but two or three priests residing in Florida, not only at St. Augustine was the church maintained in a flourishing condition, but all the missions far and near were visited at regular intervals. So the church records mention time and again the presence of Father Aubril in Jacksonville, Fernandina, Tampa, Tallahassee, Key West, and oftener still in Mandarin, Mayport and the various mission stations in the neighborhood of St. Augustine.

Florida Included in the Diocese of Savannah (1850–1857). — When Savannah was created a diocese in 1850, it included Florida east of the Apalachicola river. This portion of Florida remained under the jurisdiction of Savannah seven years, until its organization as a separate vicariate in 1857. During these years priests from Savannah occasionally visited Florida — the Reverend Fathers O'Neil, Quigley, Kirby, Prendergast and Barry; the last became Bishop of Savannah in succession to Bishop Gartland in 1857. Bishop Barron, a native of Waterford in Ireland, who through ill-health was obliged to retire from his bishopric of both the Guineas on the East African Coast, performed some missionary work in Florida during this period. He died in Savannah a victim of yellow fever and a martyr of heroic charity, in September, 1854. Bishop Gartland died only a few days subsequently. Another distinguished man who frequently visited St. Augustine, and gave the Florida mission the benefit of his devoted services was the Very Rev. Felix Varela, the Cuban patriot-priest, who died at St. Augustine in 1853, and whose remains repose there in the historic cemetery of Tolomato.



ST. PETER'S CHURCH AND RECTORY, DELAND, FLA.

III. PERIOD OF ORGANIZATION (1857–1914)

Right Rev. Augustine Vérot, Vicar Apostolic of Florida, 1858–1861; First Bishop of St. Augustine, 1870–1876. — Florida east of the Apalachicola River, or that portion of the State of Florida which

since 1850 had formed part of the Diocese of Savannah, was erected by Pope Pius IX, in 1857, into a vicariate-Apostolic. To direct the new vicariate the Pope selected the Rev. Augustine Vérot, who was consecrated bishop in the Cathedral of Baltimore on the 25th of April, 1858, by Archbishop Kenrick. He arrived in St. Augustine on June 1, accompanied by Bishop Barry, of Savannah, the Rev. Benedict Madeore, who had been in charge of the parish of St. Augustine for twelve years previously, and Mr. Barth, an ecclesiastical student. They were joyfully welcomed by the people, and the vicar-Apostolic was installed by Bishop Barry.

When the vicariate was established, besides Father Madeore, who left the following year, the Rev. E. Aubril and the Rev. S. Sheridan, also a priest of the Society of Mercy, were resident at St. Augustine. Father Hamilton was stationed at Jacksonville, where there was a small chapel built during the preceding year. There were little mission chapels also at Key West (consecrated in 1852 by Bishop Gartland), Middleburg, Mayport, Mandarin, Fernandina, and Palatka. There was no school, convent, or educational institution of any kind. Bishop Vérot entered on his difficult pastorate with extraordinary zeal and activity; he went to Europe in 1859, returning with six priests, four Brothers of the Christian Schools, and several Sisters. A religious revival was actively inaugurated, new churches were erected, and old ones repaired — amongst them the Cathedral of St. Augustine. At Tampa and Fernandina churches were erected, the Ancient Shrine of Our Lady of the Milk restored, and mission stations established at various points throughout the State while under the Bishop's fostering care schools and academies were opened, and religious societies organized. The Christian Brothers and Sisters of Mercy opened their schools in St. Augustine in 1858, but the outbreak of the Civil War frustrated all hopes of success. In 1866 the Sisters of St. Joseph were introduced from France, and despite the most adverse conditions they had several flourishing schools and academies in operation before many years. In 1861 Bishop Vérot was translated to the See of Savannah where he remained till 1870.

Establishment of the Diocese. — The Diocese of St. Augustine, embracing all that part of Florida which lies east of the Apalachicola River, was erected by Pope Pius IX in 1870, with Bishop Vérot as first occupant of the see. St. Augustine's first bishop took a leading part in the development of the State. He was among the first since the Civil War to publish the material resources of Florida to the world, to invite immigration, and to introduce some of those industries that have since added to the prosperity of the State. He found the Church of Florida in a truly deplorable condition, insignificant in membership, without resources, involved in the common suffering resulting from the Civil War; yet by his wise administration, his great learning, his unbounded charity and tireless zeal, he brought it in a comparatively short space of time to a remarkably flourishing condition, not indeed without a great deal yet to be accomplished, but at all events with solid foundations laid.

In the merited eulogy delivered on the occasion of the Bishop's funeral in the Cathedral of St. Augustine, the Very Rev. Father Clavreul, after touching eloquently on the saintly prelate's patient endurance of his mortal illness, the knowledge, learning and rare abilities with which nature dowered him, and the higher qualities of virtue, faith, and grace which adorned his life, referred to his work in the material upbuilding of the Church as follows: "The zeal of the Bishop in that direction is known from the fact that, whilst the resources at his disposal were barely sufficient to meet his personal wants and those of his clergy and defray the heavy expenses of far-away and almost inaccessible missions, he found yet the means of spending, within but a few years, from thirty to forty thousand dollars in erecting and repairing churches, school buildings, and convents, buying church furniture, etc. The new and spacious church of Jacksonville, built on the ruins of the one that was burned in the late war, with its flourishing convent; the church of Fernandina, with the Sisters' house and lot; that of Tampa, Tallahassee, with church, extensive grounds, and stately parochial residence; the church of Key West, so materially improved as to appear today a different church, and its splendid convent; the several buildings erected in this very place for religious and educational purposes, the considerable repairs and improvements on the old cathedral, are so many lasting monuments of the Bishop's indomitable energy as well as rigid economy.

"The temporal advancement of his diocese was, however, but secondary in the bishop's mind; the great, paramount object of his solicitude was the sanctification of souls. He wished to see God better known and more faithfully served; to rear to the Almighty in the hearts of all a spiritual structure, far more splendid and beautiful than mere material churches of stone and wood, the kingdom of his grace — it was after that his truly apostolic soul constantly sighed, and for that, to speak with St. Paul, 'he spent and overspent himself'; for that he undertook with cheerfulness and alacrity the most arduous duties, allowed no difficulties to daunt his courage. The same burning zeal which made him, as a priest, undergo the greatest hardships and privations caused him, when bishop, to submit to sacrifices not less severe and painful.

"Aware of the importance of the visits of the missionary amongst the Catholics that lived away from priest and church, and of the great good they can effect, he deemed no fatigue, no privation, ever too great. The indifference, apathy, and at times the bad dispositions of some luke-warm Catholics could not cool his ardor; and more than once did God reward the intrepid and holy bishop

by sudden conversions, so that the very ones that felt least disposed to receive his visits were those most deeply affected when the moment had come for the bishop to leave.

"Such was Bishop Vérot; the simple recital of his truly apostolic life constitutes his eulogy."

The Metropolitan Catholic Almanac for 1859 — the year following Bishop Vérot's appointment — gives the following statistics for the vicariate: "Churches and chapels 6, priests 3, stations 10, students 3, charitable societies 3." The Catholic Directory for 1875 — the year preceding the Bishop's death — summarizes: "Church and chapels 20, priests 10, stations 70, convents 6, Catholic population about 10,000." These figures illustrate the great work accomplished by Bishop Vérot despite every obstacle.

The disastrous Civil War (1861–65) almost devastated the diocese. In places occupied by the Union Army churches were ransacked and destroyed. During the Federal occupation of Jacksonville, in 1864, the church there was burned down, and its contents and records lost. The churches at Mayport and Palatka were looted, and the chapel at Mandarin converted into a blockhouse. Nearly all the male population able to bear arms was drafted into the Confederate ranks. The congregations were thinned. Destitution, distress and want prevailed; it was only under the greatest difficulties that the services of religion could be performed. Following the war, the long years of the dismal and disgraceful Reconstruction period, which lasted throughout Bishop Vérot's administration, retarded all progress, religious and educational, as well as social and industrial. The bishop, however, worked on, overcoming every difficulty by his indomitable energy and perseverance. By voice and pen he labored to extend the Faith. His frequent pastoral letters are model allocutions of a faithful shepherd of souls, while his many contributions to contemporary publications are deserving of comparison with those of the great Bishop England for elegant diction. lucid exposition and profound learning.

At length the rigors of his apostolic ministry, traveling to almost inaccessible missions, his self-sacrifice and abnegation, with his advanced age, all tended to undermine his health, and after his return from the fatiguing trip through his diocese, early in June, 1876, he was compelled to take to his bed. After a brief illness, he breathed his last on June 10, about two o'clock in the afternoon. His death filled the city with sorrow, every one regarding it as a personal loss. He was laid to rest in the old Spanish Tolomato cemetery in Cordova street.



SOME PIONEER MEMBERS OF THE SISTERS OF ST. JOSEPH IN FLORIDA

Left to right — MOTHER THERESA, MOTHER CLAVERIE (Jacksonville), MOTHER EUSEBIA (Mandarin), SISTER CONSTANCE (St. Augustine), MOTHER JOSEPHINE (Palatka), MOTHER EULALIE (St. Augustine), MOTHER LAZARUS (St. Augustine), MOTHER ANTONIA (Fernandina)

The Right Rev. John Moore, Second Bishop of St. Augustine, 1877–1901. — In the Consistory held by Pope Pius IX, on February 16, 1877, the Rev. John Moore, D.D., rector of St. Patrick's Church, Charleston, was appointed to succeed Bishop Vérot, and was consecrated as second Bishop of St. Augustine on May 13 of the same year, in the Pro-Cathedral of Charleston.

Bishop Moore was a native of Rossmead, Westmeath, Ireland, where his family, of ancient and honored lineage, resided. He was born on June 24, 1834, when fourteen years of age came to this country, and soon after entered the seminary established by Bishop England at Charleston. His classical studies were completed at the College of Cambrai in France and his theological course at the College of Propaganda in Rome, where he was ordained priest in the year of 1860.

Immediately after his consecration, Bishop Moore came to his diocese, which he was destined to rule for the next quarter of a century. The second Bishop of St. Augustine was a prelate whose zeal, learning, and sterling character rendered him a meet successor to the devoted Bishop Vérot. He was a man of vast and varied learning, pre-eminent even in the Hierarchy of the Church for his solid erudition and variety of attainments. In acknowledgment of his signal merit he was delegated, in 1884, by the Third Plenary Council of Baltimore to carry to Rome and present to the Holy Father the Decrees of the Council.

During Bishop Moore's charge of the diocese great strides were made in the work of the Church. On his arrival there were but a dozen priests officiating within his jurisdiction; this number had increased to thirty-two before his death. The attend-

ance in the Catholic schools more than doubled. New churches were erected in various parts of the State, and nearly all the old ones rebuilt. During his administration the Sisters of the Holy Names of Jesus and Mary, who had been introduced into Key West and Tallahassee by Bishop Vérot, established a flourishing school and academy at Tampa. The Sisters of St. Joseph opened new houses and schools at St. Ambrose, Palatka, Orlando and Ybor City. The Benedictine Sisters were received into the diocese and established schools at San Antonio and Quincy; the latter, however, was of short duration owing to insufficient patronage and non-support.

In September, 1890, the Benedictines opened St. Leo's College, which is at present one of the principal institutions of learning in the State. The Benedictine foundation includes the independent Abbey of St. Leo, St. Leo's Seminary and Scholasticate and St. Leo's College.

In 1887, that heretofore dreaded scourge of the South, the yellow fever, broke out at Tampa. While ministering to his afflicted flock, the devoted pastor, Father Peterman, fell a victim and died a martyr of charity and zeal. Fathers Swemberg and O'Sullivan were stricken down the following day, and died at the post of duty. The Bishop, having no more priests to send, wrote for assistance to Father O'Shanahan, Superior of the Jesuit missions in the South; as a consequence, Father de Carrière arrived in Tampa on October 17, 1888, The following year Father John Quinlan, S.J., assumed charge in Tampa, and was succeeded by Father Wm. Tyrrell, S.J., in 1892. During Father Tyrrell's pastorate many churches were built. including those of Ybor City, Miami and West Palm Beach; and since that period the missions of the southern portion of the Peninsula and of the Keys have been entrusted to the Jesuit Fathers.

When the yellow fever epidemic broke out in Jacksonville, in 1888, the Very Rev. William J. Kenny, pastor of the church of the Immaculate Conception, was amongst the number prostrated by the fell destroyer. Bishop Moore hastened on the first train to the stricken city and remained there during the prevalence of the plague. He was immune, having survived an attack during a previous epidemic. He displayed the same untiring energy and zeal there as when pastor in Charleston during the War. Every one who passed through the experience of those days is familiar with Bishop Moore's self-sacrifice and merciful work while the scourge was raging. Father Kenny, who was destined to become the third Bishop of St. Augustine, was won back to health and strength, though his life had long been despaired of.

The year 1887 was a disastrous one for the diocese. Besides suffering from the ravages of the yellow fever, it underwent the ordeal of fire. The Cathedral of St. Augustine was destroyed in the great conflagration of that year. The grand old monument had stood for a century, a connecting link with the olden days, with a wealth of historic traditions clustering about it. Everything was destroyed except the indestructible coquina walls, and in rebuilding these were strengthened and utilized. The restored cathedral is a cruciform building of massive proportions somewhat larger than the oblong structure it replaced. The façade escaped almost intact, and was but very slightly modified by the builders. The stately tower that lends such an imposing appearance to the cathedral was added. The cost of restoration was $80,000, five times the amount expended on the original church.

On August 15, 1888, St. Mary's Home for Orphan Girls was opened in Jacksonville, in a modest wooden structure, which was replaced, in 1899, by a commodious and well-equipped three-story brick building. The Home, under the care of the Sisters of St. Joseph, provides for thirty orphans. Supported almost exclusively by the pecuniary aid of the charitably disposed people of Jacksonville, it benefited by the zealous exertions of the venerable Sister Mary Ann, whose devoted services to the poor and distressed of the city for over fifty years won for her to an extraordinary degree the esteem and affection of its citizens, irrespective of class or creed. This was the only Catholic charitable institution in the diocese. In the great fire which devastated Jacksonville on May 3, 1901, reducing to ashes in the space of a few hours one hundred and forty-six city blocks, the Home, as well as the magnificent Convent of St. Joseph just completed, together with the church, rectory, and other buildings, became a prey to the flames. The loss sustained was more than $150,000, and in the straitened financial conditions of a poor and struggling diocese seemed well-nigh irreparable.

This calamity no doubt hastened the end of Bishop Moore. The venerable prelate had long been ailing, as a result of a paralytic stroke sustained some years previously when on a collecting tour in the North, which permanently undermined his robust constitution. When the news of the Jacksonville disaster reached him, he was in bed, severely, and indeed mortally, ill. He died, July 30, 1901, lamented by his priests and people, to whom he had ever proved a considerate, high-minded, unselfish, and self-sacrificing pastor and prelate. He was esteemed and loved by the people of Florida regardless of denomination, amongst whom his memory will long survive. His remains were buried in the new Catholic Cemetery of St. Augustine and await final interment in the costly mausoleum the erection of which was undertaken by his worthy successor.

During the administration of Bishop Moore, in addition to those already mentioned, churches were erected at St. Ambrose, San Antonio, Titusville, DeLand, Orlando, Ocala, and Gainesville, and placed in charge of resident pastors. Many mission chapels also were constructed, educational institutions founded and fostered, and schools for colored children opened at various places under the charge of the Sisters of St. Joseph. The value

of church property increased by more than three hundred per cent.

Right Rev. William John Kenny, Third Bishop of St. Augustine, 1902–1913. — Bishop Kenny was born in Delhi, New York State, October 14, 1853. His youth was spent in Scranton, Pa., in newspaper work, and, when he had saved sufficient money to defray the expenses of his seminary education, he entered St. Bonaventure's College, Allegany, N.Y., of which institute he is one of the first and most distinguished graduates. He was ordained priest by Bishop Moore in the Cathedral of St. Augustine, January 15, 1879, and after a short residence in Jacksonville took charge of the Palatka Mission, where he spent three years. In June, 1884, he was appointed pastor of the Church of the Immaculate Conception at Jacksonville, and in 1889 became vicar-general of the diocese. A zealous pastorate of eighteen years at Jacksonville, and particularly his charitable work during the yellow fever epidemics and the fire of 1901, endeared him to all classes of his fellow citizens, who testified their high regard and affection for him by presenting him with a purse of twenty-one hundred dollars on the occasion of his consecration. He was consecrated by Cardinal Gibbons, assisted by Bishop Keiley, of Savannah, and Bishop Haid, of North Carolina, May 18, 1902, in the historic Cathedral of St. Augustine. It was the most impressive religious ceremonial ever witnessed in Florida, all the bishops of the Baltimore Province and all the priests of the extensive diocese, as well as a vast concourse of the people, being assembled for the occasion. The sermon was delivered by the Rev. Dr. Pace of the Catholic University, a native of Florida.



RUINS OF THE CHURCH OF THE IMMACULATE CONCEPTION, JACKSONVILLE, FLA., DESTROYED IN THE GREAT CONFLAGRATION, MAY 3, 1901

Bishop Kenny's sterling character and rare abilities as an organizer and administrator well qualified him to occupy the chair of his gifted predecessors. His first care on assuming the government of the diocese was to consult about the rebuilding of the church, convent and orphanage at Jacksonville. He appointed the Rev. Dr. Maher pastor of the Jacksonville congregation, entrusting him with the task of rebuilding and the reorganization of parish work. The stately and spacious Gothic stone church, unsurpassed in classic grace and beauty in the South, as well as the magnificent new convent and orphanage, and the white and colored schools constitute eloquent and lasting testimonials to the wisdom of the bishop's choice.

Under the progressive work of the Jesuits in Tampa a magnificent church in Græco-Roman style has been reared in marble and granite; it is by far the finest building in that progressive city, as the new church of Jacksonville bears the palm in a city noted for its magnificent public buildings. The progressive results exhibited during the eleven years of Bishop Kenny's episcopate are notable. Missions to non-Catholics were instituted under his fostering care, and proved very beneficial in their results. New churches and schools were built, and many already existing institutions were enlarged and remodeled to meet ever-increasing demands. The convent and academy for young ladies at St. Augustine, and the academy for young boys at Loretto (formerly Mandarin), under the care of the Sisters of St. Joseph, were enlarged by new additions to double their former capacity. New churches have been built at North City, St. Augustine, Madison, Brooksville, St. Petersburg, Bakerville and Fort Pierce. A convent of the Sisters of St. Joseph has been established at Miami with schools. A church for colored Catholics exclusively, the first in the diocese, has been built in St. Augustine, and has a flourishing congregation.

The interior of the Cathedral was much beautified. To the majestic marble altars, the result of Bishop Moore's care during his latter years, was added the embellishment of stained glass windows, a fine set of which, depicting the life of St. Augustine, was specially designed and manufactured in Munich, and has just been installed.

At Key West a handsome new church, presenting unusual but attractive architectural features suitable to the requirements of a semi-tropical climate, has been erected on the site of the one destroyed by fire in 1901.

On his way to attend the American Missionary Congress at Boston in October, 1913, Bishop Kenny fell ill at Baltimore while visiting St. Mary's Seminary. He was removed to the hospital, and improved so far as to be able to say Mass and even go out driving. On October 22, however, his condition grew worse, and two days later he breathed his last. On October 24 his remains were brought to St. Paul's Church, where a Low Mass of Requiem

was celebrated by Bishop Monaghan of Wilmington. In the sanctuary were His Eminence Cardinal Gibbons, Bishop Corrigan of Baltimore, and Bishop Northrop of Charleston, besides a large number of monsignori and other priests. A short panegyric was delivered by Very Rev. Michael Foley, rector of St. Paul's, who had known the deceased Bishop intimately for twenty years.

The Solemn Pontifical Mass of Requiem in St. Augustine was sung by Bishop Northrop of Charleston, and a very impressive panegyric delivered by the Vicar-Apostolic of North Carolina, Bishop Haid, O.S.B. The Cathedral was filled to its utmost capacity. Besides the Catholics were present numerous non-Catholics who, by their presence, wished to testify their high regard for the distinguished prelate; many were personal friends of the Bishop from Jacksonville, where they had known him during his pastorate of over 18 years. In the sanctuary were with the members of the diocesan clergy: Rt. Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore; Rt. Rev. Abbot Charles Mohr, of St. Leo Abbey, Fla.; Very Rev. E. A. Pace, D.D., of the Catholic University of Washington, D.C.; Rev. M. F. Foley of St. Paul's, Baltimore, who attended Bishop Kenny at his last moments, and accompanied his remains to St. Augustine. The Bishop's remains lie in the Catholic cemetery, San Lorenzo. Nearby is the mausoleum, begun by the late Bishop, yet unfinished, whither it is intended to have them later removed. The administrator, *sede vacante*, was the Very Rev. John O'Brien, who was rector of the Cathedral at the time Bishop Kenny died. In April, 1914, Rev. Michael J. Curley was appointed Fourth Bishop. (*See* St. Peter, Deland.)

Catholic primary education has always received the most careful attention and warm encouragement from the Bishops of St. Augustine. From the time of his appointment to the See of St. Augustine (1877), Bishop Moore realized that his duty was to continue the work inaugurated by his predecessor and provide religious education for the 300 Catholic children under his charge. For twenty years they had been taught by the Sisters in school buildings erected and kept in care by great cost without any support from the city. In a letter dated 1884 the Bishop asked the newly appointed school superintendent to have the schools, where 300 city children were taught, recognized as public schools. The Bishop's offer having been accepted, the Sisters, thus officially recognized, assumed their work at once. For thirty years this work was carried on to the satisfaction of all, until in January, 1914, when the cry was raised that to have the Sisters paid out of the school fund was sectarian and against both the letter and the spirit of the law. The complainants gained their point, and the meagre allowance of the Sisters was stopped. Thus the measure intended to redress a grievance recognized by all fair-minded people, was defeated. The children had found in the Sisters not only devoted teachers but competent ones, as examinations before county officials had proved. Why deprive them of the money earned by their service? The answer of the Catholics of St. Augustine was to subscribe immediately the amount denied the Sisters by the school board.

To recapitulate, Bishop Portier, in the episcopal visitation of 1827, found the territory comprising the present Diocese of St. Augustine without a single priest, and succeeded in obtaining only one in the following year. Bishop Vérot, in 1858, had four priests on coming into his jurisdiction. At the coming of Bishop Moore, there were ten in 1887. The statistics of the diocese today (1914) are: 1 bishop, 1 mitred abbot, 42 priests, with 43 churches and 55 mission stations, 170 Sisters of religious orders, 1 seminary, 3 colleges for boys and 1 seminary, 12 academies for young ladies, 1 orphan asylum. The Catholic population, consisting of Cubans, Spaniards, Italians, and persons of other nationalities, amounts to a total of about 38,000.

THE PARISHES IN THE DIOCESE

Cathedral of St. Augustine, St. Augustine, Fla. — (For the history of this parish and the cathedral, *see* General Article.) It is the unique privilege of the Church of St. Augustine to have a full set of baptismal, marriage and other records dating from 1594, nearly a generation before the landing of the Plymouth Pilgrims. The present clergy of the cathedral are Very Rev. Henry P. Clavreul, V.G., and Rev. John O'Brien, rector.

The population of the parish comprises 1700 white people and 400 colored. The Sisters of St. Joseph conduct the Academy of St. Joseph, a boarding-school for young girls, and also day-schools for both white and colored children. The existing societies are: K. of C., D. of I., Children of Mary, Purgatorian Society, Ladies of the Sacred Heart, Knights of St. John, St. Cecilia's Sodality, and St. Frances' and St. Monica's Sodalities. Attached to the parish is the mission to Moultrie.

St. Agnes, St. Augustine, Fla. — This parish has no resident pastor, and is attended weekly from the cathedral. The parochial school is in charge of the Sisters of St. Joseph.

St. Benedict the Moor, St. Augustine, Fla. — This parish is exclusively for the colored race and, having no resident pastor, is attended from the cathedral.

St. Paul, Daytona, Fla. — This parish was organized in 1884, and the church was built in 1900. To minister to the needs of the growing congregation, Rev. J. Kleinsorg was appointed (1913) to assist the rector, Rev. J. F. O'Boyle. The original Catholic population numbered about 35; it is now (1914) 500 in winter, and in summer about 150. The church property is valued at $12,000, and has no debt. A new rectory is in course of construction.

The existing societies are: Altar Society (20 members), Holy Rosary (28), Sacred Heart (28), and Purgatorial Society (25).

St. Peter, Deland, Fla. — In 1883 Rev. W. J. Kenny (later Bishop) of Palatka visited the small

Catholic congregation at Deland at stated intervals. In 1884 a neat frame church was erected. Father Foley of Baltimore spent the greater part of from 1885 to 1893 in Deland, and after his departure the mission was attended once a month from Palatka by Father O'Brien, and subsequently by Father Barry. In November, 1904, the Bishop appointed Rev. Michael J. Curley, B.A., S.T.L., to the rectorate of this large mission. Father Curley set about its organization, but was called to the Cathedral of St. Augustine in February, 1905. Rev. William Dolan succeeded him, but joined the Benedictines in August of the same year, so that Deland was again without a rector until, in January, 1906, Father Curley was sent back to the mission, of which he is still in charge.

Father Curley was born in October, 1879, at Athlone, Ireland; educated at Mungret College, the Royal University, Ireland, and the College of the Propaganda, Rome; and ordained in Rome in March, 1904. He came to Florida in this year. He has charge of a territory 180 by 40 miles, and attends the outmissions of New Smyrna and Titusville, each of which has a church. He also attends stations at Cocoa, Enterprise and Rockledge. During his pastorate a beautiful cottage rectory was erected and furnished, and in 1913 an addition was made to the church which doubles the seating capacity and makes the church look like an entirely new structure.



ST. JOSEPH'S ACADEMY AND CHURCH, LORETTO, FLA.

There are very few resident Catholics at Deland. Father Curley makes this place his headquarters, and spends most of his time attending his scattered flock in the missions.

St. Michael, Fernandina, Fla. — The church at Fernandina is dedicated under the patronage of St. Michael, in remembrance of Father Michael de Auñon, who suffered martyrdom in this place at the time of the Indian rebellion against the Catholic clergy in 1597. (For full account, *see* General Article.) Among the pastors were Revs. Foley (1896–1903), John J. O'Brien (1903), and James J. Nunan, D.D., the present incumbent, who was formerly an assistant at Jacksonville. The academy of St. Joseph is conducted by the Sisters of St. Joseph, and has 95 pupils. The colored school has an attendance of 27 (11 boys, 16 girls).

St. Anastasia, Fort Pierce, Fla. — This territory's first Catholics were Irish, who went there in 1888. These were attended from surrounding parishes, and in 1903 Mass was first said in Fort Pierce at the home of T. J. O'Brien. In 1910 the mission was made a parish, which extends from Jupiter Inlet, Palm Beach Co., to Cocoa, Brevard Co., and entrusted to Rev. Gabriel Ruppert, O.S.B., former rector of St. Joseph's Seminary, St. Benedict, La. In this year Senator James P. McNichol of Philadelphia erected a frame church in memory of his wife, Anastasia. It is in Roman style, seats 125, and cost $5000. In 1911 Senator McNichol built a rectory costing $6000, on a lot 400 by 400 feet; a fireproof school is under construction, at his expense, as well as a convent for the Sisters to whom the school will be entrusted. All of this property is free from debt.

The congregation is of Irish, French Canadians and Belgians, numbers 125, and is rapidly increasing; it is greatly augmented in winter by tourists from Philadelphia and West Virginia.

In addition to the parish Father Ruppert attends the missions of Rio, Vero, Fellsmere Malabar, Tillman, Eau Gallie, Rockledge and White City.

St. Patrick, Gainesville, Fla. — This parish includes the mission of St. Phillip, Hawthorne, and was in charge of Rev. P. J. Lynch until the end of December, 1913, when Father Lynch died.

Roman Catholic Church, Glen St. Mary, Fla. — This church was without a pastor during the summer of 1913, as Rev. J. D. Laplante did duty at Fernandina during the absence of Father Nunan.

Immaculate Conception, Jacksonville, Fla. — This church has a stormy history, having suffered much in the Civil War and also in the fire which devastated Jacksonville in 1901, besides repeated epidemics of yellow fever. The Sisters of St. Joseph conduct an academy and an orphanage, besides day schools. The present rector, Rev. Michael Maher, and his assistants, Revs. W. Barry, F. Dunworth and Stephen Duren, attend the missions of Green Cove (twice a month) and Mayport as well as the station at Pablo Beach.

St. Mary, Star of the Sea, Key West, Fla. — This parish, which is in charge of the Jesuits, has, like nearly every other in Florida, suffered heavily by fire. A beautiful church replaced the one burned in 1901. The present pastor, Rev. A. B. Friend, S.J., is assisted by Revs. Patrick Marnane and J. Pont. Twenty-eight Sisters of the Holy

Names of Jesus and Mary teach the 722 pupils in the academy and day school, and have also a school for colored children. The Tortugas, where the United States Government has a state prison, is a station of this church.

St. Joseph, Mandarin, Fla. — The mission of Mandarin is situated 27 miles northwest of St. Augustine, 13 miles south of Jacksonville, between the Atlantic Ocean, east, and the St. John's River, west. It extends far beyond the limits of the settlement, and includes Sampton, 10 miles south; Diego, 16 miles east, along the Atlantic Coast; and, until 1855, St. John's bar (now May Port) at the mouth of St. John's River; covering an area of 400 square miles with a population, widely scattered, of 1500 people. Nearing the coast, east and northeast, lies an immense tract of low, marshy land, with a thick growth of scrubby palmettoes. It is intersected by ponds; and, farther east, by vast swamps of palmetto-trees, bordering on the ocean. Of late years part of this large territory has been totally transformed, and is now the site of the more and more popular resorts of Pablo Beach and Atlantic City.

The first names connected with the Mandarin Mission are those of Hartley and Plummer, names familiar there even to this day. We find mention of them in the first visit which Rev. Thomas Hassett, parish priest of St. Augustine, made in 1790. A first visit was made by his assistant in 1787. Among the children Rev. Michael O'Reilly baptized then was a girl, seven years old, who had been scalped by the Indians. Father Hassett visited the mission for the second time in 1793. All these visits were made along the St. John's, St. Mary's and Nassau Rivers. Out of the 140 baptisms performed in those three visits, one single baptism of an adult is on record, the baptism of a dying woman; the baptisms of adults, which were frequent, were performed at St. Augustine, where the candidate was given preparatory instructions for the due reception of the Sacraments. The parents of the children baptized at the mission are always mentioned as having come from the north, Georgia, Carolina, Pennsylvania. Most of the names are English; none of the parents seem to have been Catholics. They were apparently from among those settlers who at the time of the English occupation (1764–1784) came to Florida, and who, when the English left, chose to remain in the country. The presence of so many English settlers along the St. John's River and vicinity is the reason why when the question came to send priests to Florida, at the time of the retrocession of 1784, so much insistence was made that the priests should be equally conversant with English and Spanish.

If we except the visits made by Rev. Benedict Madeore and his assistant, Rev. Edmond Aubril, from 1842 to 1860, no priest from St. Augustine visited the Mandarin Mission since the time of the second Spanish occupation. From 1784 to 1819, that is during the 35 years which the second Spanish occupation lasted, not only the children of non-Catholic parents, but the parents themselves and many other adults, were received into the Church. It was not long, however, that, after the change of the flag, these new converts forsook their allegiance to the Church. Father Chambon arrived at Mandarin in February, 1861. A church had just been built, a rough frame structure, 60 feet long by 26 feet, neither ceiled nor plastered. A partition across the building left two rooms behind the sanctuary; one the sacristy, the other the priest's private office and sleeping room. His meals he took at a neighbor's house. The great difficulty for Chambon was his imperfect knowledge of the English language, having been in the country less than two years. To this were added other obstacles. The change in the political situation of Florida, so long under Spanish rule, now part of the United States, had resulted in the apostasy of many from among the new converts in the country districts as well as in St. Augustine. On the other hand the rare visits of the priests to the settlement resulted in indifference on the part of a number of Catholics, who were Catholics only in name; while Methodist revivals and meetings were attended by the Catholics themselves. In spite of so many difficulties, Father Chambon did not yield to discouragement. He began his work with the children, visiting the parents' home; and, if his efforts did not bear immediate results, they succeeded in awaking the Faith which had remained dormant in the hearts of many. Many who knew him in their childhood, encouraged their children in the practice of religion, by attending Mass themselves, and approaching the Sacraments.

The mission of May Port shared with Mandarin the labors of Father Chambon. The same year, 1858, that the church at Mandarin was built, saw the construction of one at May Port, where Catholics, the majority of them from St. Augustine, continued to come. The May Port church, a replica of that at Mandarin in size and appearance, stood a short distance from the ocean; in course of time banks of sand accumulated until access to the church became impossible. In 1890 the old church was abandoned, and was replaced by a commodious, handsome edifice, half a mile further back, which is to-day the place of worship of the Catholics of May Port.

The Catholic population of May Port must have been about 100, consisting of fishermen chiefly. In the census taken by Father Chambon in the latter part of 1863, the number of the Catholics living at Mandarin is given as 120, children included. There were also a few colored people. Sampson had that year 4 Catholic familes, which before 1900 increased to 24. A small church, with a seating capacity of 60, was built there in 1889.

The extensive district of Diego, widely scattered and of difficult access, contained seven Catholic

families. A small church was built there in 1880, which could hold from 40 to 50 people.

At Plummer a substantial church was built in 1887, from which time, after an early Mass on Sunday at Mandarin, a late Mass at 9 o'clock was said there, once a month. Every Sunday at 4: 30, catechism was taught by the priest and two Sisters. In August, 1863, Father Chambon, whose headquarters had been up to that time at Mandarin, began to reside at Jacksonville, whence he visited the settlements of the mission. In the summer of 1867, he left Florida, owing to ill health, for the North, where he died at the age of 76, after 35 years of ministry in this field. Father Chambon may be called the founder of the mission. True, he left, in a material point of view, the church in the same destitution in which he had found it, but it is his saintly life, his constant labors, which not only checked the dangers which threatened the very existence of the mission, but made possible the work of his successors.

The crying need was a school, where Catholic children would be taught, with the ordinary branches of knowledge, their prayers and the catechism. Father de la Fosse of St. Augustine, who had care of the outlying missions, undertook this work. On February 4, 1868, Sisters Julia and Bernard from St. Augustine opened a school. The attendance of 30 pupils for the first two weeks increased during the 3 following months to 80, when, owing to Sister Julia's sickness, the school was discontinued, and the Sisters returned to St. Augustine. In 1873, however, Sisters Julia, Bernard, Gonzaga and Vincent, with two orphan girls (four and six years of age), a trusted colored man, Uncle Jack Mungeon, and Rev. Henry P. Clavreul (later Vicar-General), set out for Mandarin, and the school was reopened.

In 1872 Rev. Stephen Langlade, who was in charge of the mission, rendered habitable the huge shack 80 by 30 feet, which was built in 1868 for a convent. He built partitions, with schoolrooms on the lower floor, a flight of stairs leading to the second story, with a dormitory and private rooms for the Sisters. When Father Clavreul visited the settlement, December 7, 1877, except the presence of the Sisters and the school little change was apparent. The church was in the condition Father Chambon had found it. In 1884, Bishop Moore had a substantial frame convent built for the Sisters. Besides their boarding-school they also have charge of the public school. In 1893, when it was proposed to build a public school for the children who had thus far attended the Sisters' free school, a petition was presented to the School Board of Duval Co., asking that the Sisters be appointed teachers. The offer of a neighbor, Edward Bacorkie, to donate the site for the school, having been accepted, the school was immediately built.

From July, 1891, to February, 1912, a new church was built to replace the old one, which was dilapidated and no longer adequate to accommodate the increasing congregation. It is 80 by 26 feet, with two wings, which are occupied by the Sisters and children on one side, and by the colored people on the other. The proximity of the school to the new church gives opportunity to the Catholic children to have the catechism class



SACRED HEART, ST. JOSEPH, FLA.

taught in the church before school. In 1897, the convent was enlarged by the addition of a building, the lower floor of which contains schoolrooms, and the upper story the dormitory of the boys boarding at the convent. At the same time a new school, 40 by 78 feet wide, was built a few hundred feet from the convent, for the colored children.

Rev. James Veale, D.D., successor to Father Clavreul, erected a belfry and a rectory. To Father Veale is also due the post-office, which is known as Loretto post-office. More notable are his improvements to the convent and boarding-school; the latter, which before 1902 had from 20 to 25 boarders, now (1914) counts more than 50. The day pupils at the public school number 75, the greater number being Catholic children. Statistics of the mission show that the Catholic population of the mission was from 600 to 700 people, including 150 children, and 60 colored. The number of baptisms was from 34 to 40 a year. Most of the adults attended Mass on Sunday, many of whom approached the Sacraments regularly. Sick calls received immediate attention, and no one, except in the case of sudden death, died without the Sacraments.

The destruction of the orange trees by the frost of 1895, the dwindling of the cattle, the breaking up of the plantations into truck farms, crops from which to be profitable must find an early market (but seldom mature soon enough), the cost of fertilizers necessary on a light, sandy and poor soil, all this hinders the material growth of Mandarin. The long distance to the church, and the inefficiency of the country schools caused many families to move to town. The decreasing birth-rate, fewer marriages due to the poor prospects for making a living, — owing to the destruction of the forests — and the isolation of the settlement, — three miles from the East Coast Railway — have kept the population stationary. None of the money which has been so great a factor in the growth of the towns

farther south along the railroad down to Miami found its way to the settlement. The man who sold, cut and handled the cross-ties of the railroad track, or the fire-wood for the engine, never received in return more than a pittance, barely



SACRED HEART SCHOOL, ST. JOSEPH, FLA.

enough to provide for food and clothing and keep his family from want, a costly barter for the loss of the timber. The people never could drain their low and marshy land, the only effective way of checking malaria.

Holy Name of Jesus, Miami, Fla. — This church was built during the pastorate of Rev. William Tyrrell, S.J., at Tampa, and is since in charge of the Jesuits. Rev. P. J. Kennedy had charge until December, 1913, when Rev. J. O'Reilly, S.J., succeeded. Father O'Reilly and his assistant, Rev. James McLoughlin, S.J., also attend the station at Fort Lauderdale once a month. The parochial school is conducted by the Sisters of St. Joseph, and has 95 pupils.

St. Philip Neri, Ocala, Fla. — This parish was originally a mission of St. Monica's, Palatka, and its earlier records are preserved at the latter church. The church was opened on May 29, 1883, by Bishop Moore of St. Augustine, assisted by Rev. William J. Kenny (later Bishop). The Catholics, though few in number (125), are devotedly attached to the Church, and are doing all in their power to extend its usefulness and influence. A great many of the converts were compelled to move to the seaports to better their conditions, hence the small congregation. A fine corner lot with foundations for a new church and a rectory is paid for, but it will be some time before the church is built as the old one has ample accommodations for the decreased congregation.

The present pastor, Rev. D. A. G. Bottolaccio, is one of the oldest priests in the diocese. He reached Florida after the yellow fever epidemic of 1876, and is well known throughout the State, having in the course of his residence there laid nearly every mission in the diocese under weighty obligation by his faithful and zealous ministrations. He was chancellor for twelve years under Bishop Moore. With his assistant, Rev. W. B. Gordon, he attends the Summerfield Mission, where a new chapel was built and was blessed on May 15, 1913, under the title of Our Lady of the Rosary, as well as the missions of Weirsdale and Boardman. The parish records for 1913 show 6 baptisms, no confirmations, no marriages, and 35 monthly communicants. The Holy Name Society has 15 members and St. Philip's Altar Society 20 (ladies).

St. James, Orlando, Fla. — The church here was built during the administration of Bishop Moore. The present rector, Rev. Michael Fox, also has charge of the missions Kissimmee and St. Cloud and the stations at Killarney, Laughman and Taft. The parochial school is in charge of the Sisters of St. Joseph.

St. Monica, Palatka, Fla. — This parish was originally practically unlimited, the pastor making Palatka the headquarters from which he visited half a dozen entire counties, or more according to his time and strength. To-day it includes all of Putnam and part of the surrounding counties. Its history dates back to about 1850, when Palatka was attended from St. Augustine and Jacksonville. The first Catholic settlers were Irish and German immigrants and Spaniards from the original colony of St. Augustine. Mass was said in the houses of the congregation until December 8, 1858, when the first church was dedicated. It was attended until 1861 by Fathers Hamilton, Aubril, Chambon, Clavreul and others. During the Civil War the parish was seldom visited. From the close of the war to 1873, Fathers Clavreul, Spandonari and Hugon attended it as a mission.

Father Gaboury, the first resident pastor (February 23, 1873–July, 1874) was followed by: Revs. W. A. Margison (1874); Felix Ghione (1876); W. J. Kenny (1881–1884), later Bishop of St. Augustine; B. O'Reilly (1884–87); and W. Walsh (1887–91). In 1892 Rev. John O'Brien assumed charge, and during the terrible winter of 1894–95, which wiped out the orange industry, the congregation was much reduced in finances and numbers. Despite this he collected funds for a new church. The cornerstone was laid on October 31, 1897, by Bishop Moore, who, on May 4, 1899, blessed the finished edifice. It is of brick, seats 300, and cost $8000. In 1903 Father O'Brien was succeeded by the present pastor, Rev. Patrick Barry.

Father Barry was born in County Clare, Ireland; he received his classical education at Mungret Apostolic College, Limerick, completed the course of philosophy and theology at St. Patrick's College, Carlow, and was ordained in June, 1895. In the same year he went as assistant to Jacksonville, remaining there until 1903. In 1910 he built the rectory for $3000. It is of re-enforced cement, two stories high. Under his administration the parish debt was paid. The church property is valued at about $10,000.

The Sisters of St. Joseph conduct the Academy of St. Joseph and the day school, which has about

60 pupils, all but about 15 being Protestants. The Catholic population is about 130, with some 60 in the missions; these include Crescent City, East Palatka and stations all over Putnam County. The societies are the League of the Sacred Heart, and the Altar Society, each containing 30 members. The statistics for 1913 show: 16 baptisms (6 adult); 2 marriages (1 mixed); 5 deaths. In 1913 there were 34 confirmations (7 of adults).

St. Ambrose, St. Armstrong, Fla. (Settlement of Mocassin Branch.) — This mission includes a territory of 100 to 150 miles, extending from a line 10 miles about south of St. Augustine to the Palatka district; east to the Florida Coast Railway and west to the St. John's River. Rev. Stephen Langlade, the rector and also the first resident priest, was born in France on January 27, 1847, came to Florida in July, 1870, and was ordained a few months after his arrival in the Cathedral of St. Augustine by Bishop Vérot. He labored successfully at St. Augustine and Jacksonville and in the outside missions of Mocassin Branch, Mandarin and Mill Creek. While at St. Augustine he was entrusted (in 1879) with the erection of the episcopal residence. A few years later he was given charge of St. Ambrose. With Mocassin Branch as his headquarters, Father Langlade visited monthly the Church of St. Leopold at Mill Creek, a distance of 14 miles. This church was built as early as 1872 by Catholic German settlers with substantial aid from the Leopoldine Catholic Society of Vienna. Several of the first Catholics having left Mill Creek, and as the Catholic population of a neighboring settlement, Bakerville, kept increasing, a church was built at the latter place and since then has been attended monthly.

At Mocassin Branch Father Langlade built, besides the church built in 1880, a parochial house, convent and school, and, a few years ago, replaced the old church by another equally substantial but larger and more commodious. The new building was dedicated to Our Lady of Lourdes. The two churches of Mocassin Branch, the rectory and the church at Bakerville, were not only designed but were built by Father Langlade himself, who every day directed the work, doing his share of it besides defraying all expenses out of his scanty means.

The school had been attended since its opening in 1884 by all the school children of the settlement, an average attendance of from 35 to 50, and was from the start recognized as the public school. The blow struck at the school of St. Augustine was also felt here, the Sisters' salary being stopped. The same generosity which prompted the Catholics of St. Augustine to make up through private subscriptions for the loss entailed by the new mission, was witnessed on the part of the Catholics of Mocassin Settlement. They at once raised the amount previously paid by the school board to the Sisters.

The Catholic population of the mission numbers about 300 souls, and consists almost entirely of farmers, the descendants of families originally from St. Augustine. Not only have they kept the Faith but they are zealous members of the Church, noted for their industry, sobriety and steady habits. Within the territory of the mission to the south is Hastings Settlement. Formerly an old swampy land, this has been turned to a magnificent territory where Irish potatoes are raised every season by the tens of thousands of barrels and shipped to the markets. The settlement is steadily increasing but as yet counts few Catholics.

Sacred Heart, St. Joseph, Fla. — Andrew Barthle, the founder of St. Joseph, Pasco Co., Fla., arrived in March, 1883, and, after three months, returned to Minnesota to tell his friends the wonderful things of "The Land of Flowers". His brother, Bernard A. Barthle, settled in St. Joseph with his family in June, 1883, and Andrew and his family in January, 1885. Others soon followed, and the place became known as "Barthle Settlement" and later as "St. Joseph". At that period San Antonio, Fla., was the nearest post-office and place of worship. In 1888 the settlers were numerous enough to have a church, and on July 1, they requested Rev. Gerard M. Pilz, O.S.B., who came to San Antonio on May 12, 1886, to sanction their project. He did so, and the parishioners then acquired five acres of land on which to erect a German Catholic school or a church. The school was completed on September 30, 1888, and dedicated on October 1 by Father Pilz. It is a frame structure, one story high, with a bell tower in the rear, and served as a church until 1892. In it the first Mass in this settlement was celebrated by Father Pilz.

On Sunday, November 13, 1892, the church was dedicated by Bishop Moore of St. Augustine, assisted by the Benedictine Fathers Charles, Roman, Benedict, and James of St. Leo College, Saint Leo, Fla. The school and church were built and paid for by the parishioners, and never carried a debt; neither did the small rectory which the faithful erected themselves. All the buildings are of wood.

The parish societies were organized as follows: Sacred Heart Church Male Choir (1888); St. Joseph Acolythical Society (1888); Confraternity of the Scapular (1892); Trustees of the Sacred Heart Church (1892); San Pepi Arborists (1892); Christlicher Muetterverein (1893); Holy Childhood (1893); Sodality of the Blessed Virgin Mary (1893); Altar Sodality (1893); League of the Sacred Heart of Jesus (1893); Sacred Heart Church Library (1894).

Since its foundation the parish has been in charge of the Benedictines from St. Leo Abbey, the pastors succeeding Father Pilz being: Revs. Roman Kirchner (1889–90); Benedict Roth (1890; 1892–1901; and again in 1910); Basil Singer (1891); Leo Panoch (1891–92); Albert Schaller (1901); Alexander Fink (1902–05); Augustine Feller (1905–09); James Schabaker (1910); and Benedict Roth.

The church has all the advantages of a city parish. Not only are there services on Sundays

and holydays, but the devotions proper to the different months and feast days are celebrated with becoming ceremonies. Catechism classes are conducted by the pastor after the Sunday Mass. This is the only German congregation in the Diocese of St. Augustine; but twice a month there is an English sermon preached for the benefit of the several English-speaking members. All the members of the parish receive Communion frequently, and to this fact is attributed the piety and wholesomeness of their lives and the special blessings vouchsafed them.

In 1889 Father Pilz brought the Benedictine Sisters from Allegheny, Pa., to take charge of the San Antonio missions, and though the distance from San Antonio to St. Joseph is four miles, over bad roads, two Sisters conduct the school, which has 35 pupils. The Faribault-Stillwater plan is followed in the school.

Although some parishioners died as early as 1883, the deceased members of the parish are buried in the cemetery which was donated in 1891 by August Gerner. Of those who entered religious orders, Wenzeslaus Kindel (now Brother Killian, O.S.B., St. John's Abbey, Collegeville, Minn.) and Antoinette Buttweiler (now Sister Aria, O.S.F., Milwaukee, Wis.) were the first.

The population (100) has shown no increase since 1890, owing to emigration to Tampa or Jacksonville. The parish has never received benefactions from the outside world, the church furniture being made or bought by the parishioners, who also made the school benches. Recently the church and school had to be re-shingled. On such occasions the pastor has but to announce what is needed. Nor is his presence required to see that the work is properly done. Thus the church and school lot was fenced into a park with beautiful trees after the announcement was made that "A new fence is needed around the church property." The parish celebrated its silver jubilee in October, 1913.

St. Leo Abbey, Saint Leo, Fla. — (For account of this Abbey see Vol. I, pages 57–58.) Dr. J. F. Corrigan and his family from Paterson, N.J., had settled in this neighborhood some years previous to the foundation of St. Leo Priory. They attended the Priory and afterwards the Abbey Church. There is practically no parish at the Abbey itself, just a few neighbors attend Mass in the public chapel.

On March 25, 1906, the cornerstone of the new Abbey was laid, and in 1913 the building was completed. It is 129 feet by 53 feet, three stories and a basement, of cement blocks, and cost about $40,000. The buildings overlook beautiful Lake Jovita, Pasco County, in the central part of Florida. The old frame building is now used exclusively for a college, and has a capacity of about 75 students. The community numbers 13 priests, 5 clerics, and 15 brothers. There is practically no debt on the buildings. Only one of the college students has entered the priesthood, and another is now in his Theology. The college has a League of the Sacred Heart, Altar Society, and St. Gregory Acolythical Sodality.

From its foundation the monastery has attended the out-missions in the Counties of Pasco, Hernando and Citrus. Among these are: Brooksville, Centralia, Inverness, Holder, Dunnellon, Crystal River, St. George's Island, Dade City, Zephyr-Hills, Odessa, Ehren, and a number of others. A small church was built at Brooksville, of cement blocks, worth about $2000, and was dedicated by Bishop Kenny on March 25, 1909. Another has just been completed at Dade City. It is a frame building, and, including furnishings, cost about $1000. It was blessed on May 4, 1913, by Rev. Augustine Feller, O.S.B., the pastor, and was dedicated on January 4, 1914. Father Feller also blessed the new church at Dunnellon on May 18, 1913. It is frame and cost about $3000. At all the other missions Mass is said in private houses. In Brooksville there are about 50 Catholics; in Dunnellon about 35, and from 10 to 20 in each of the other places. The Catholic population shows an increase especially in those places where there are churches. Mass is said in Brooksville twice a month. Father Aloysius Delabar is the present pastor of that place and Centralia. In Centralia, Dunnellon, Dade City, Holder and Zephyr-Hills Mass is said once a month, and in the other places five or six times a year. Father Augustine Feller is the present pastor of all these missions, except Zephyr-Hills, of which Father Jerome Wisniewski has charge.

St. Anthony of Padua, San Antonio, Fla. — This church is in charge of the Benedictines. The present rector, Rev. Albert Schaller, O.S.B., resides at the Benedictine Abbey of St. Leo. The motherhouse of the Sisters of St. Benedict for the diocese is within the parish limits. Connected with this house, the Convent of the Holy Name, is the Holy Name Academy and boarding-school for girls, with 75 pupils, and the parochial school, with 30 pupils.

All Souls, Sanford, Fla. — This parish includes the mission at Eustis and the stations at Graveland, Minneola, Oviedo and Umatilla, and is in charge of Rev. P. J. Bresnahan. The parochial school is connected with the academy of the Sisters of Mercy.

Father Bresnahan was born at Castletown, Conyers, Limerick, on February 26, 1879. After a national school education and a course of five years at Mungret College, Limerick, he entered the American College, Rome, and after three years spent there and one year at St. Mary's Seminary, Baltimore, was ordained in St. Augustine by Bishop Kenny on June 5, 1903. He was sent to the Apostolic Mission House at Washington, D.C., to prepare for work among non-Catholics. Among the outlying missions he erected a church at Madison (56 miles from Tallahassee).

Mater Dolorosa, Tallahassee, Fla. — The town of Tallahassee was named after an Indian chief, and tradition has it that three Franciscans were martyred by Indians in this vicinity. In the early part of the nineteenth century a little frame church was built, and was visited occasionally by priests from St. Augustine and Savannah, but shortly after a prolonged visit from Bishop Barron, it was burned down, and many valuable records were destroyed. Yet the unfaltering faith of the little congregation, stimulated by the efforts of Mrs. Anderson and her daughter, Mrs. Beard, resulted in the erection of the small brick church of Mater Dolorosa, and the permanent establishment of the parish, which is still called by this name. Father Dufau, who came here in 1859, was the first resident pastor. His successors were Reverend Fathers Maillé, Clavreul, Renaud, Bazin, Gaboury, Landry, Allard and Beauchamp, all of whose terms were short. Then followed the pastorate of Father Hugon, which lasted until January, 1908.

The Sisters of the Holy Name occupied a three-story building as a convent; the church was pulled down, and the congregation worshiped in the convent chapel. Bishop Moore finally sold part of the property owned by the church, and from the proceeds erected the present church. When the public school was introduced the Sisters found their revenues greatly impaired.

Father Hugon was succeeded by Father Donovan, who remained but five months. Then Rev. Father Bresnahan, the diocesan missionary to non-Catholics, on June 24, 1908, made Tallahassee his headquarters. Starting almost penniless, he raised a fund from non-sectarian contributors, and by December 4, had built a rectory. He was joined by Father Buckley, who resigned the difficult work to Father Nolan, a younger man. Rev. George Harding is the present pastor, and attends also the missions of Lake City, Madison, Quincy, and the stations at Corrabelle, Live Oak, Monticello, St. Mark's, and the State Asylum for the Insane (four times a year). Tallahassee has about 60 Catholics, and there are about 60 more throughout the missions. The church property is valued at $10,000.

Besides the aforementioned benefactors of this parish, Mrs. J. S. Winthrop and Mrs. A. L. Randolph, natives of St. Louis, and the Misses Adèle and Eloise Girard, Dr. and Mrs. Bond, and Mrs. Johnson, have done much for the Catholic cause in Tallahassee.

Sacred Heart, Tampa, Fla. — This parish was begun as a mission when but two or three priests were resident in Florida, long before the Civil War, and was in that day visited by the saintly Father Aubril. It is at present in the charge of the Jesuits, who conduct the Sacred Heart College in Tampa. Rev. John Navin, S.J., is the present rector, and also president of the college, which has 40 pupils. The Sisters of the Holy Cross have two schools in Tampa, one for white and one for colored children, and also a school in West Tampa, with 618 pupils in all. The academy and day school has 814 pupils.

The missions are St. Joseph's at Bloomingdale, the Sacred Heart at Fogartyville, St. Francis Xavier's at Meyers, St. Joseph's at Lakeland, St. Ignatius at Port Tampa, and St. Ignatius at Tarpon Springs. The stations are Arcadia, Bartow, Biscayne Bay, Braidentown, Brandon, Chokaliskee Island, Clear Water Harbor, Disston City, Egmont, Haines City, Jupiter and Lake Worth, Lemon City, Palmetto, Pinellas, Punta Gorda, Tierra Cieca, and 28 other stations in Hillsboro, Manatee, Polk, Dade, Osceola, Lee, De Soto and Monroe Counties.

St. Ann, West Palm Beach, Fla. — This church was built during the pastorate of Rev. William Tyrrell, S.J., at Tampa, about 1892, and since that time has been in charge of the Jesuits. It is attended by Rev. J. McLaughlin S.J., from Miami.

St. Joseph, West Tampa, Fla. — The history of this parish is until a very recent date part of that of Tampa. Like other churches in the southern part of Florida it is in the charge of the Jesuits. The present pastor is Rev. J. Oberholzer, S.J., who resides at Tampa.

Our Lady of Mercy, Ybor City, Fla. — This is a chapel of ease, and belongs to the Jesuit parish at Tampa, Father McNally of the latter parish being pastor. It was built during the pastorate of Rev. John Quinlan, S.J., at Tampa about 1891. The Sisters of St. Joseph conduct schools for white and colored children, and have 318 pupils.

THE VICARIATE APOSTOLIC OF NORTH CAROLINA AND ABBATIAL DIOCESE OF BELMONT

VICARIATE ERECTED, 1868; ABBATIAL DIOCESE SEPARATED, 1910

JULY 4, 1584, opens the history of North Carolina. Sir Walter Raleigh, at the direction of Queen Elizabeth, sent two vessels, under the command of Philip Amidas and Arthur Barlow, to the New World, not, however, to fulfil the pious ambition of salvation upon the virgin soil of America, but acting effectively under the orders of the reigning Tudor, to conquer and appropriate in England's name. These vessels were driven about the bays and inlets of what is now the Carolina coast, until a landing was effected on Wokoken Island. Here they discovered a friendly tribe of Indians, artless and generous, upon whose chief, at a later date, the English queen conferred the title "Lord of Roanoke." This was the Anglo-Saxon's preface to the great chapters of his history on the new continent. The visit paid to the amicably disposed Red Men and their island was not succeeded by a settlement in this region until the year 1637, when we may speak of the first colony in North Carolina. Religious persecution had driven men and women into the inhospitable wilderness of the then unbounded territory.



RT. REV. BISHOP LEO HAID, O.S.B., D.D.
VICAR-APOSTOLIC OF NORTH CAROLINA AND ABBOT OF MARYHELP ABBEY

The "Palatines" established in this region by Swiss and French Huguenots may be passed over. The number of these immigrants was barely 1000. Many of them were massacred in struggles with Indians, and their homes destroyed. Subsequent English settlers, Scotch Presbyterians and Lutherans, formed communities, and by colonial legislation "The Church by Law Established" enjoyed exclusive rights; other religions were permitted, provided they did not interfere with this legally established form of worship. The voluminous colonial records of North Carolina give no evidence of any early Catholic settlers. Even the names chronicled suggest none that may be suspected of belonging to the true Faith. If there were a few faithful souls, no trace of them can now be discovered. Probably Catholic immigrants feared to share the cruel treatment their co-religionists received in Virginia, where they enjoyed no liberty, were held incompetent to act as witnesses "in any case whatsoever," and hence were mere slaves to the lordly proprietors. Here Irish women and children were actually sold as slaves, when, under Cromwell, seventy thousand sons and daughters of Erin were transferred to the colonies, the greater number, however, being sent to the Barbadoes and Jamaica.

Bicknall's "History of North Carolina" (Dublin, 1739) refers to a Catholic settlement at Bath Town, on Pamlico Sound, where a priest was supposed to have resided, but no trace of such an established colony is extant. The absence of any positive law against the Church in the primitive days of the settlements leads one to suppose the non-existence of a necessity for framing such ordinances. Only after the sons of the State had rallied and banded themselves in freedom's cause — to which the celebrated Mecklenburg Declaration of Independence, of which Carolinians are so justly proud, gave an impulse — only then were laws detrimental to the Catholic Church enacted. In fact, no early constitution of any State, except Massachusetts, equaled that of North Carolina in animosity towards those professing the Catholic Faith: "Any man who shall deny the existence of God or the truth of the Protestant religion, . . . shall not hold any office in this State." Conscientious Catholics were naturally deterred from seeking an asylum within such hostile borders.

Research proves that the torch of Catholicity

in North Carolina was first lighted in the little town of Newbern. In 1774, Gerard and Joseph Sharpe, two English gentlemen extensively engaged in commerce in this town, were visited by their sister Margaret, a devout Catholic woman of high intellectual acquirements and an equally intense attachment to the Faith. Though far away from the consolations of the Church, she was not shaken in her belief, and by her example kept alive the smoldering flame of faith in her brothers' bosoms. In May, 1775, she married Dr. Alexander Gaston, a native of Ballymena, Ireland, a graduate in medicine of Edinburgh, and a surgeon in the English Navy, — a position which he had resigned to sail for the North American Province. He settled at Newbern, where, after a few years' residence occupied in the practise of his profession, he married Margaret Sharpe. Her two brothers had died, and her husband was shot by a party of Tories commanded by Major Craig of the British army, in August, 1781, while attempting to escape in a canoe across the River Trent. Mrs. Gaston was thus left entirely alone in America, with a young son and infant daughter dependent upon her. Too strong to shirk amidst these disasters, supported by religion and her own energy of character she met the exigencies of the hour with fortitude, and made the education of her son the great object of her existence. Upon his susceptible childish character she stamped her own exquisite sensibility, high integrity, and above all her religion, thus fashioning his volatile and sometimes irritable temperament in her own perfect mold. She knew he might be of use to his God and his country, and therefore he was reared for these two great ends. William Gaston received his education in that storehouse of learning, Georgetown, where his name is immortalized. "Few institutions in America can boast of having matriculated a man of higher intellectual attainments and more spotless character," wrote Stephen B. Weeks, of Johns Hopkins University. Mrs. Gaston lived to see her son beloved by his fellow-citizens, honored by his State, and promoting the cause of God's holy Church so that the very name of Gaston was sufficient to dispel the pulpit defamations of would-be religious ministers. By his eloquence he succeeded in having the constitution of his State amended so as not to exclude Catholics from office. His mother died at Newbern, full of days, blessed with temporal possessions, but more glorified for preserving the pearl of religion in a hostile community. After transmitting the same trust to her son, she departed to God to receive her reward.

In time Newbern became the residence of other Catholics: Francis Lamotte, a refugee of the French Revolution; two other French gentlemen, Francis Xavier Martin, author of a history of North Carolina bearing his name, Mr. Gillet and his wife, and Mr. William Joseph Williams, a convert to Catholicity, formerly an Episcopal clergyman. These were the earliest true beginnings of the Church in North Carolina. It was not until 1820 that that State became a portion of the Diocese of Charleston, when the diocese was erected with



RT. REV. MGR. FELIX HINTEMEYER, O.S.B. D.D., VICAR-GENERAL OF NORTH CAROLINA

boundaries including the two Carolinas and Georgia. The latter State remained an integral part of the diocese until 1850. (*See* DIOCESE OF SAVANNAH.) Bishop England visited Newbern for the first time in 1821 and remained eight days, preaching every night in the courthouse and celebrating Mass every morning in the house of William Gaston. He organized the little congregation, and erected Newbern into an ecclesiastical district under the invocation of St. Paul. This may be considered as the opening of regular Catholic missions in North Carolina. From that year Bishop England paid frequent visits, baptizing, confirming, preaching, and in 1824 he appointed the Rev. Francis O'Donoughue missionary for the entire State, with Newbern as his residence. The death of Judge Gaston, January 19, 1844, had affected the interest of the Church materially, so that its pastor, Father Quigley, was obliged to solicit contributions from other cities. Bishop Reynolds continued to visit Newbern, carrying on the good work; converts became numerous, and the congregation was now fully organized; but the loss of Judge Gaston was long felt: he was the founder of the first Catholic colony in the western part of the State — in a county named after him, "Gaston," which now forms the center of Catholicity in North Carolina. It was he, too, who wrote the stirring lyric "Carolina! Carolina!" so dear to the hearts of Carolinians.

In 1838 the Rev. Thomas Murphy, an Irish

priest, was sent by the Bishop to take charge of a parish which theoretically included the whole eastern portion of the State. The center of this parish was St. Patrick's Church at Fayetteville. A few Irish exiles, who had found refuge at Wilmington, came under Father Murphy's spiritual jurisdiction. Some two years later a contract was made for the building of a church at Newbern; it was completed in 1841, dedicated to St. Paul, and consecrated by the Right Rev. Ignatius A. Reynolds, Bishop England's successor in the See of Charleston. It was difficult for the Faith to make much progress in such a hot bed of anti-Catholic bigotry as Wilmington; nevertheless, by dint of unremitting toil and self-sacrifice, with the aid of generous friends both at home and abroad, Father Murphy in a few years saw the cornerstone of a brick church laid by Bishop Reynolds (1846). This church was dedicated in 1847. The first Catholic church was built at Fayetteville in 1829, and the church edifice now existing there was erected in 1832, after a fire which destroyed the original building together with the greater part of the town. On St. Patrick's day, 1851, the Rev. Jeremiah O'Connell laid the cornerstone of the first Catholic church in Charlotte, the queen city of the State. The ceremony was simple, quite as unostentatious as the structure which was dedicated the following year by Bishop Reynolds and called St. Peter's.



ST. JOSEPH'S CHURCH, GASTON COUNTY, N.C.
THE OLDEST CHURCH IN WESTERN NORTH CAROLINA

Coming to Raleigh, the capital of the State, it appears that the first Mass celebrated there was at the home of a Presbyterian, Peter Shaw by name. Two years later Raleigh was able to boast of a small church; this, however, was subsequently sold. At this period the Catholics of the town depended for spiritual assistance upon Fathers Whelan and McGowan, from Fayetteville. The latter of these two subsequently came to reside in Raleigh for five years, after which the previous missionary arrangement in connection with Fayetteville was resumed. The Rev. Patrick Ryan, pastor for this mission for the four years succeeding 1855, experienced the full force of the Knownothing movement until the Rev. Thomas Quigley took charge, in 1859. It was under this priest that a Baptist church purchased by Catholics for Catholic worship was appropriately dedicated to St. John the Baptist. Being afterwards condemned by the authorities as a building, a new church was erected to take its place.

An important movement which tended towards the upbuilding of the Church in North Carolina was that hinging upon the founding of the Edenton mission in Chowan County during the period which next preceded the erection of the Vicariate. In 1857 three young girls, graduates of St. Joseph's Academy of the Daughters of Charity, at Emmitsburg, Md., converts to the Faith, conceived the idea of building a church in their home town of Edenton, where twelve Catholics had worshiped in a small room in one of their houses and had perforce been satisfied with an annual visit from some good missionary. Without a farthing, the young women commenced the great work among Protestants of every denomination; nothing daunted by the refusal of the visiting priest to assist in the project, lest failure be the ultimate issue. Applying to her father, a Protestant, one of the girls received $100 and the promise of a site for the church. A trip to Baltimore followed, with an appeal to Archbishop Kendrick, whose answer, as he placed a twenty-dollar gold piece in her hand, deserves to be recorded:

"Go, my little apostle, with my abundant blessing; you will succeed, with the help of God. Be sure, my child, to put all insults in your heart and the money in your pocket."

Returning home with five hundred and eighty-five dollars and fifty cents, she, with her companions, commenced and continued the work, translating French works, teaching music and soliciting donations by mail, both in the United States and Europe. Father Faber, Prince Hohenlohe and even the great Cardinal Antonelli helped them. Eventually, Bishop Lynch of Charleston laid the cornerstone of the little church on the feast of St. Anne, to whose care it was entrusted, and the occasion was made memorable by his eloquent discourse. Surmounting innumerable obstacles, these persevering converts brought the humble church to completion, and on July 26,

1858, the first Mass was celebrated at Edenton in a house really dedicated to God's service. On that happy morn, as the congregation knelt at the altar to receive the Bread of Life, as the priest advanced with the uplifted Host, a beautiful white dove flew in through the window and hovered over the middle of the sanctuary until the priest returned to the altar. The church at Edenton gained converts and prospered until the Civil War, when it was turned into barracks for soldiers, and everything of value was stolen or sold at auction among them. From this deplorable condition it was afterwards rescued and re-dedicated, and brighter days dawned for the little church of St. Anne.

Though having no rectory, Father Murphy continued his labors in the eastern portion of the Old North State, and if at times weighed down by the heavy cross he was so unselfishly bearing for the sake of Christ, his soul rose superior to petty circumstances, and he greeted all with a cheery smile. In 1862 the yellow fever ravaged Wilmington, and thousands fell victims to the dread plague The veteran *sogarth aroon* spared himself neither night nor day in nursing the sick, consoling the dying and burying the dead. But though the spirit was undaunted, the poor body gave way beneath the severe strain, and the noble man of God went down, stricken unto death by the fearful disease which he was so heroically combating. Despite his recovery from the disease itself, he died July 12, 1863, from its after effects. He was buried in the basement of the church, which he had labored so earnestly to rear. It may truly be said that Father Murphy needs no other monument than the noble church of St. Thomas at Wilmington. His successor was one of the most brilliant men the Church in America has produced so far, one whose like we may rarely meet again, the Rev. Dr. James A. Corcoran. This learned churchman was born in Charleston in 1820, and raised to the dignity of the priesthood in 1842, being the first native Carolinian to be ordained. He remained pastor of St. Thomas's until the erection of the Vicariate Apostolic, when, with the advent of its new rector, now Cardinal Gibbons, the Wilmington church was raised to the dignity of a pro-cathedral.



HIS EXCELLENCY, MONSIGNOR FALCONIO, AT BELMONT ABBEY, MARCH 21, 1909

Right Rev. James Gibbons, First Vicar Apostolic of North Carolina, 1868–77. — It is one of the indefectible glories of Catholic North Carolina that, when the Holy See resolved to separate it from the Diocese of Charleston, forming a new Vicariate Apostolic, this burden was laid upon the shoulders of one destined not only in later years to occupy the primatial See of Baltimore, but also to add luster to the Sacred Purple. This, too, was the singular blessing under which the succeeding spiritual prosperity of the new vicariate grew from year to year. The Rev. James Gibbons was a priest of the Archdiocese of Baltimore, secretary to Archbishop Spalding, and an assistant among the clergy of the Baltimore Cathedral, when he was selected to organize this new ecclesiastical unit, the whole Catholic population of which, notwithstanding its vast area, then fell far short of 1000 souls. Consecrated titular Bishop of Adramyttum (August 16, 1868), Bishop Gibbons proceeded to take up his residence at Wilmington. From this vantage point he penetrated the gloomy forests and mountain fastnesses

of the State, preaching that series of sermons which, under the title of "The Faith of Our Fathers," has made the name of Gibbons a household word throughout the world. The Vicar Apostolic was assisted in his missionary labors by three priests, among whom was the Rev. Mark Gross, brother of Archbishop Gross. This saintly priest's name is held in benediction by the pioneers of Wilmington even unto this day.

From 1868 until 1872, the beginning of the dark period known in the Southern history as that of Reconstruction, Monsignor Gibbons resided in the new Vicariate and gave it exclusively the benefit of his administrative labors. But already there was other administrative work for him to do. Early in 1872 the Diocese of Richmond lost its pastor, and the young Vicar Apostolic was called to occupy that see, in addition to discharging the difficult functions which had already brought into evidence his abilities as an organizer and guide. From 1872 until 1877, when he became coadjutor to Archbishop Bayley in the See of Baltimore, Bishop Gibbons served the Church at once as Bishop of Richmond and as Vicar Apostolic of North Carolina. (*See* DIOCESE OF RICHMOND.) It was during this latter term of five years that he brought about the introduction of the Order of St. Benedict, to be an integral part in, and in no small degree to contribute to, the later development of the Church in North Carolina. An account of the circumstances attending the gift of "the old Caldwell Place" to the Vicariate, by the Rev. Jeremiah O'Connell, the acceptance of the gift by Bishop Gibbons, its finally successful transfer to a colony of monks from St. Vincent's, Beatty, Pa., in 1876, and the erection of Maryhelp (afterwards known as Belmont) Abbey, will be found in Volume I. This Benedictine plantation, as will be seen a little later on, eventually resulted in the present (1913) ecclesiastical constitution of all North Carolina as a Vicariate Apostolic combined with an abbatial diocese under one prelate.



ST. MARY'S COLLEGE, BELMONT, N.C.

One of the many cases illustrating the conversions which have helped to build up the Church in this part of the South, though of wider importance than most, is that of Dr. John Monk, founder of the parish of St. Mark at Newton Grove. Dr. Monk was a worthy type of the sturdy practitioner, but while he attended to the bodily ills of his neighbors, his soul longed for spiritual nourishment which the dry husks of Protestanism failed to supply. One day he chanced to receive a package about which was wrapped a copy of a New York newspaper. Glancing over the sheet, his eye fell upon an article in defense of the Catholic Church, written by the late Archbishop Hughes of New York. So clear, vigorous and convincing was the learned prelate's exposition of Catholic teaching that it appealed very strongly to the seeker after truth. He accordingly wrote to Bishop Gibbons, and, true to the apostolic zeal which has ever distinguished Carolina's prelates, the Vicar Apostolic immediately furnished the required doctrinal works. Recognizing the Catholic Church as the pillar and ground of truth, Dr. Monk journeyed to Wilmington, accompanied by his wife and his daughter, Mrs. Underwood—the mother of Father Francis, O.S.B., and Sister M. Flora of the Congregation of Our Lady of Mercy. After some preparatory instructions, father, mother and daughter were duly baptized (1872). Returning to his home the physician became a gallant champion of the ancient faith. Fearing, at first, to trust this convert to Rome, his old patrons gradually deserted him; but the dwindling of the doctor's practise only increased his religious zeal. Time at last dispelled the clouds of prejudice, and, after a long and successful battle in the cause of the Faith, Dr. Monk passed away, mourned by Catholics and Protestants alike.

During the administration of Bishop Gibbons and while he was paying his first visit to Asheville in 1868, a vacant plot of land, seven and a half acres in extent, attracted his attention as a suitable site for church. At that time the present Battery Park property could have come into his possession for a few hundred dollars. Now millions cannot buy it. But means were then wanting. After much labor the necessary funds were collected, and a brick building was erected and dedicated by him under the invocation of St. Lawrence. Later, at Hot Springs, forty miles distant, the resort of health and fashion, Father Gross built a small church for the accommodation

of visitors. After years had elapsed, St. Lawrence's at Asheville was found, on account of its location, to be inconvenient of access. To better meet the demands of the growing congregation, land was obtained in the central part of the town, almost opposite Battery Park, and the present beautiful church erected thereon.

Right Rev. J. Keane, Second Vicar Apostolic, 1878–1881. — Upon the transfer of Bishop Gibbons



COLLEGE BUILDING, BELMONT, N.C.
SISTERS OF MERCY

from that Southern field which he so ardently loved and in which he labored so strenuously, the care of the Vicariate was laid upon his successor in the See of Richmond. This distinguished prelate, afterwards Rector of the Catholic University of America, and later (since 1910) Archbishop of Dubuque, saw the Church, the burden of which had been added to that of his own diocese, grow more and more during the few, brief years of his reign.

Right Rev. Henry Pinckney Northrop, Third Vicar Apostolic, 1881–1888. — For seven years this prelate, who is still (1913) Bishop of Charleston, administered the Vicariate, at first exclusively, and afterwards, subsequently to his installation in the See of Charleston, in conjunction with the latter diocese. Under the incumbency of Bishop Northrop, Maryhelp, ruled by its pious and energetic abbot, acquired more and more of that importance in the Vicariate which was to lead to its present eminent position. The parishioners of the former pro-Cathedral of the Vicariate are still proud to remember that Bishop Northrop was once their pastor.

With the appointment of the Right Rev. Leo Haid, O.S.B., D.D., as Vicar Apostolic of North Carolina, in 1888 the episcopal administration was transferred to Maryhelp Abbey, Belmont, and old St. Thomas's, at Wilmington, is now a pro-cathedral in name only. Its time-worn walls are hallowed by memories which the passing of the bishops cannot remove. Among the names of early pastors cherished by its congregation, besides those of Father Murphy and of the Rev. Mark Gross, already mentioned, are those of the Rev. W. J. Wright, afterwards pastor of St. Patrick's Church, Charleston, and the Rev. J. B. White, since passed to his reward. Father White, it is said, gave up a very lucrative worldly position to labor in the field where earthly rewards are few and far between. The last of the older generation of priests, Father Moore, was succeeded by the Rev. Christopher Dennen, held in high esteem by both Catholics and Protestants; the crowning glory of his pastorate is the completion of a magnificent temple, which though it may not be so rich in stirring memories as its predecessor — for we have fallen upon quieter times — shall nevertheless serve as a shining landmark, showing the wonderful progress of the Church in the Old North State.

Right Rev. Leo Haid, O.S.B., Abbot-Bishop of Belmont, 1910; Vicar Apostolic of North Carolina, 1888. — Great, indeed almost insurmountable, difficulties faced the Benedictines when, in 1875, they first set foot on what is now the site of Belmont Abbey. Remote from the great centers of Catholic population, and outside the steady currents of immigration, the foundation seemed destined to failure. The gift of the Rev. Dr. J. J. O'Connell of many acres of forest, with many onerous conditions attached, gave little promise for the future. The first colony that came from the Mother-House in Pennyslvania regarded the undertaking as extremely hazardous, premature, and indeed hopeless. Men who at that time doubted, now marvel at the success of the foundation.

By Apostolic decree the infant college in the pineries of North Carolina was raised to the dignity of an abbey in 1884, and in the following year the Rev. Leo Haid, O.S.B., was elected abbot. With a band of energetic young men he came to North Carolina, to be clothed with a dignity which in European countries a prince might envy, but which here meant little more than drudgery. The mitre was placed upon Father Leo on Thanksgiving Day, 1885, in the Pro-cathedral



ORPHAN ASYLUM FOR GIRLS, BELMONT, N.C.
SISTERS OF MERCY

of Charleston, S.C., to which diocese the vicariate was then attached under the administration of Bishop Northrop. The noble personality of Bishop

Haid is thus described in the New York "Sun," February 24, 1886:

"He is deservedly esteemed as one of the foremost pulpit orators of America. Unconscious of



ST. PETER'S CHURCH, CHARLOTTE, N.C.

self, his very sermon is an entire tract — touching all the important truths bearing on the subject. . . . Perhaps no one else could be found better adapted to the situation, or equally capable to found a new abbey. He attends personally to every department and seems ubiquitous — on the field, in the chapter, at the workshops, at the altar, in the pulpit, in the choir, from 4 A.M. to 8 P.M., at the canonical hours, in the class room. Even as bishop he continues the same simplicity of life, and he never fails to bring before our people the truth of the Gospel in churches, in courthouses, opera-houses, public halls — anywhere, everywhere. Like the great Bishop England, he thinks no place unworthy and no audience too small to hear the word of God."

Abbot Haid was consecrated bishop (titular of Messene) on July 1, 1888, in the Cathedral of Baltimore, and in him was vested the double dignity and honor, unique in America, of abbot and bishop. He is the successor of three living prelates: Cardinal Gibbons, Archbishop Keane and Bishop Northrop of Charleston. To future historians may be left the work of recording the labors of Bishop Haid as a missionary. Here we need only speak of his monument: St. Mary's College and Abbey. The most conspicuous of the massive buildings within the monastic precincts is the Gothic church erected in 1896 and dedicated by His Eminence Cardinal Gibbons, assisted by all the abbots of the United States and many bishops. The interior contains gems of Christian art. The stained-glass windows are universally acknowledged as the finest in the country, and as such, were awarded the first prize at the World's Fair. The abbey comprises one half-wing of the building, is 240 feet long, 40 feet wide and three stories high, and contains a monastic chapel, chapter rooms, a suite of rooms reserved for the abbot-bishop, dormitories and cells for the monks. A $10,000 library building has recently been added, housing the finest library in the State. The College is 250 feet long and 60 feet wide; has study halls, class-rooms, dining-hall, parlor, laboratory, reading, chapel and recreation halls. All the buildings are lighted by electricity. To the south of the college is the magnificent music hall and gymnasium, equipped with a handsome stage, and standing outside the monastic precincts, so that the neighboring population may attend the entertainments, which are generally of a classic nature. The workshops, powerhouse, etc., answer the required needs. What strikes the natives most forcibly is the handsome barn, with the large herd of cattle and fine equipment of agricultural implements. Benedictines laid the foundation of agriculture in Europe; it is not surprising, then, that in the forests of North Carolina history should repeat itself. His Eminence Cardinal Gibbons is exceedingly proud of this place, which he terms his foundation, since the first steps were taken while he was Vicar Apostolic, and a bishop was once heard to remark to His Eminence, upon viewing the abbey from a distance: "Your Eminence, this is the brightest jewel in your crown."

In 1910 the Abbot-Vicar Apostolic became also the ordinary of a newly formed diocese, the Abbey of Belmont becoming the Cathedral Abbey, by Bull of Pius X, dated June 8, 1910. This came about by the separation of eight counties — Gaston, Lincoln, Cleveland, Rutherford, Polk, Burke, McDowell and Catawba — from the territory of the Vicariate. While the Abbot of Belmont still continues to hold spiritual sway over all North Carolina, his authority over the Catholics of these eight counties became, technically, that of an ordinary, while the rest of North Carolina now constituted the district governed by Abbot-Bishop Haid as Vicar of the Holy See. This latter group of counties now (1914) form the only remaining instance of direct Apostolic jurisdiction in the United States, with the single exception of Alaska.

The little seminary attached to the Abbey has already become a nursery for priests in the South, of whom a goodly number have been ordained within the past twelve years, and are now laboring on the missions. As seminarians they learn the poverty and privation of the bishop's missionaries, and as priests they expect only to share in them, their only aim being the advancement of religion.

Leading Institutions. — On a lofty hill, two miles distant from and overlooking Raleigh, stands the little Institute of Nazareth. Here clustered about the church, a fine brick structure, are: the Catholic Orphanage for Boys in the State; a Catholic Industrial School, with about fifty boys; a school for colored children, with thirty or forty pupils; a convent of the Sisters of Mercy; the headquarters of the priests of the Apostolate of North Carolina. Besides the religious and the orphans, there are only three Catholic families in the parish, which is administered by the apostolate of the secular priests, known as the Apostolic Band, who founded it in 1905. Their superior is the Rev. Theodore F. Price, who was born in Wilmington and is one of North Carolina's three native priests. He was ordained twenty-three years ago and has been pastor of Raleigh, Fayetteville, Newbern, Tarboro, Goldsboro and Newton Grove. There are two stations attended from the Church of the Holy Name, at Littleton and Henderson.

The Apostolic Band are the publishers of two magazines, "Truth," and "Our Lady's Orphan Boy." "Truth," a monthly, has for its object the explanation of Catholic Faith to non-Catholics; "Our Lady's Orphan Boy," a quarterly, to aid the support of orphan boys. It is many a year since Father Price, a mainspring and balance-wheel of these corporal and spiritual works of mercy, realized the necessity of such an association. But years and years of planning, and praying, and begging went by ere he secured his first success, in 1901, when he induced the saintly daughters of Bishop England to establish a home at Nazareth and take up there the work so dear to his own heart and the Master's. Money was scarce, the treasury was indeed low; but, full of confidence in that Providence which marks even a sparrow's fall, an orphanage was inaugurated, and now accommodates some fifty boys of from two to fourteen years of age. To keep matters running financially, an industrial school was begun, and is slowly but surely achieving the work of training the boys to lives of useful Catholic manhood. A free school endeavors to instil into the hearts of colored children the same principles which should serve to guide their white brethren. The orphanage, industrial school and colored school are under the immediate supervision of the Sisters of Our Lady of Mercy, of whom Sister Catherine is the present superioress.

The Apostolic Band, whose home is here, gives frequent missions to non-Catholics, coming into close personal contact with their hearers, binding themselves with ties of friendship, striving — as St. Paul would strive — in every legitimate way to break down the barriers of ignorance and prejudice which keep so many of our Southern brethren out of the true fold. From Nazareth the Apostolate gives frequent missions in the country districts within a radius of forty miles; more frequently, week or ten-day missions are given in the larger towns and cities; regular weekly visits are made to the prisoners in the State Penitentiary and to the unfortunates confined in the State Asylum for the Insane; the poor in the county almshouses, ten



IMMACULATE CONCEPTION CHURCH
DURHAM, N.C.

miles away, are regularly visited, instructed and have the Gospel preached to them, while the inmates of the National Soldiers' Home are also conscientiously cared for spiritually, and when the last roll is called, these heroes of the battlefield are quietly laid away, to sleep in peace their last long sleep.

A favorite project of Bishop Haid's was to place the Mother-House of the Sisters of Our Lady of Mercy in the vicariate, under the immediate spiritual influence of the Belmont Abbey. These good Sisters had worked for nearly twenty-five years on various missions, and through the scarcity of priests had never really enjoyed the spiritual comforts for which the soul longs in religious life, though they had deserved them a hundredfold. The Bishop's project was gratefully and joyfully received by the Sisterhood; a plain yet pleasing building was erected on a lovely hillside near St. Mary's College, and an academy for girls opened. It now enjoys an enviable reputation. Considering all the difficulties to which schools in this State, with only 3500 Catholics, are exposed, it has achieved wonders. No other academy in the South, it may be safely said, enjoys such advantages as this. The Sisters have erected a magnificent chapel, which, with the various other handsome buildings, gives to the Sacred Heart Academy an imposing appearance. Through the munificence of a wealthy Catholic, an orphanage for girls was likewise added to the convent, so that the poor of the vicariate may have a safe

refuge for their children. The convents at Wilmington, Asheville and Charlotte are under the jurisdiction of the Reverend Mother at Belmont.

By Rescript of the Holy See dated December 5, 1912, the Sisterhood of Mercy existing hitherto in North Carolina was united to the Order of the Sisters of Mercy; the Decree was published by Bishop Haid on December 29, 1913, and the affiliation formally effected.

The combined Vicariate Apostolic of North Carolina and Abbatial Diocese of Belmont now (1914) contains a Catholic population of 6700 souls. Besides the Seminary, above mentioned, containing 16 students, and the college, with its 115 students, there are 2 orphanages, 3 hospitals, 2 preparatory schools for boys and 2 colleges for girls, and 15 parochial schools in which 735 white children and 644 colored children are being taught.



ST. LEO'S HOSPITAL, GREENSBORO, N.C.

THE PARISHES IN THE DIOCESE

MARYHELP CATHEDRAL ABBEY, Belmont, N.C. — For the complete story of the foundation and growth of this abbey, *see* Vol. I, pp. 50–53.

The rector of the abbey, Very Rev. Melchior Reichert, O.S.B., is assisted by Rev. Augustine Ecker, O.S.B., and also ministers to the Catholics in the missions of Gastonia and Dallas and St. Joseph.

A parochial school for whites is attached to Sacred Heart College (*see* General Article) and one for colored children to St. Benedict's Abbey.

ST. MARY (Pro-Cathedral), Wilmington. N.C. — St. Mary's was built in 1906 to replace the Church of St. Thomas (q.v.) which was turned over to the colored race. Rev. Christopher Dennen, who was pastor of St. Thomas' at the time of its transference, became dean and pastor of St. Mary's. The magnificent church built by Father Dennen will be the future Cathedral of the diocese. With his assistant, Rev. George A. Watkins, he also attends the missions at Artesia, Bolton, Chatbourne, Cronly, Farmers, Fort Caswell, Whiteville, Lumberton, Magnolia, Montague, New Berlin, Rose Hill, Southport, Tabor, Vineland and Wallace, all of which need churches.

The parochial school for white children is in charge of 5 Sisters of Mercy, and has 146 pupils.

ST. THOMAS, Wilmington, N.C. — On January 1, 1845, Bishop Reynolds appointed Father Murphy (*see* General Article for early history of this parish) rector of the Catholic community at Wilmington. Father Murphy built the church, which is of brick, 60 by 40 feet, at a cost of $4450, and labored in this field until 1863. His piety and kindness as well as his superhuman efforts in behalf of the Catholics and Protestants alike during the dreadful yellow fever scourge of 1862–63 will ever be a blessed memory for the people of Wilmington. Day and night during that time he went from victim to victim, making no discrimination, until he himself was stricken. Despite his recovery from the disease, he died from its effects on July 12, 1863, and was buried in the church which he labored so earnestly to erect.

Dr. James A. Corcoran was pastor from 1863 till September, 1868, when Father Northrop (afterwards Bishop) took charge for a short time. Father Northrop was succeeded by Rev. Mark Gross, who made many converts. The most notable one was Dr. Monk (*q.v.* Newton Grove).

In 1868, after the erection of North Carolina into a Vicariate Apostolic and the arrival, on October 30 of this year, of Bishop Gibbons (afterwards Cardinal) as Vicar-Apostolic, the Church of St. Thomas became the cathedral church. Rev. P. Moore was its pastor from 1883 to 1891, when Rev. Christopher Dennen succeeded.

In 1905, owing to the growth of the congrega-

tion, it was decided to sell the Church of St. Thomas and erect a new one. Bishop Haid, O.S.B., longed for many years to open a mission for the colored people in the city of Wilmington, as the large population of this race presented a great field. Thanks to Mother Catherine Drexel, who supplied the means, the old church and its property were acquired for the colored race, and Rev. Thomas P. Hayden was appointed pastor. Realizing that a school was necessary, Father Hayden immediately set about establishing one, and, aided by Father Burke of New York, Mother Drexel and other friends, was enabled to open one in the basement of the church, and in 1912 to purchase a building for that purpose. During the first year there were 192 children enrolled, only four of whom were Catholics. The roll for 1914 shows an attendance of 300. The school is conducted by the Sisters of Mercy, 2 lay teachers, and, since 1913, by 4 Sisters from Mill Hill, England.

When St. Thomas' was turned over to the colored race, its membership was about 15; during 1913, 32 converts were made, most of whom were school children.



HOUSE OF THE APOSTOLATE BAND, NAZARETH, N.C.

St. Lawrence, Asheville, N.C. — Asheville, the most beautiful city in the State, is famed as a health resort and also for its agriculture and mineral and other resources. It is traversed by heavily forested mountains, interlacing valleys rich with verdure and flowers, and pure silver streams. (For the history of the parish *see* the General Article.)

To the efforts of the rector, Rev. P. F. Marion, is due the beautiful church in pure Renaissance style, designed by R. Guastavino. The architect's body lies in the crypt beneath the sanctuary.

The congregation is a fluctuating one, growing and decreasing according to the seasons. Attached to the parish is the mission of St. John's, Hot Springs (*see* General Article), and the stations at Canton, Murphy and Waynesville. The Sisters of Christian Education conduct a boarding and day school in the city.

St. Peter, Charlotte, N.C. — On St. Patrick's day, 1851, Rev. Jeremiah O'Connell laid the cornerstone of the first Catholic church in Charlotte, the queen city of the state. The church is situated almost in the heart of the city; it was dedicated by Bishop Reynolds in 1852. At the date of erection there were scarcely more than one hundred adult Catholics in the town; the mission was poor, but the priests who attended this and other places labored with zeal, fidelity and disinterestedness during many years, including the years of the Civil War.

The church was attached to the Benedictine mission and given a member of this Order as pastor. A handsome church and rectory replaced the frame building of 1851. St. Peter's has a surprisingly beautiful interior, handsome altars, daintily frescoed walls, windows, the best creation of American manufacture, and a grand organ.

The congregation numbers more than 900, an extraordinary increase for the South. Flourishing branches of the various societies exist, The pastor, Rev. Joseph Mueller, O.S.B., is especially successful in making converts, and many prominent families have been added to the Faith. Considering that Charlotte was first settled by Scotch Presbyterians, it is only the more gratifying to know that possibly nowhere in the state are priests and nuns more respected. The founding of a school for colored people has opened a new channel for conversions among this race. Bishop Haid made it a regulation that in all churches a row of pews must be reserved for colored people. In this way the great difficulties he first met in solving the race question in the church were overcome.

By request of Dr. O'Donoughue an imposing structure, O'Donoughue Hall, was recently erected in his memory. It is used as a parochial school

and also for social functions of the congregation and societies. The attendance in 1914 is 95 pupils, of whom 5 Sisters of Mercy have charge. These Sisters also conduct a well-equipped hospital, which was opened through the untiring energy of Father Joseph. Attached to the parish are the stations at Henrietta, Lincolnton, Rutherfordton (where there is a church) and Shelby.

Immaculate Conception, Durham, N.C. — Durham, the greatest tobacco manufacturing center in the world, with 25,000 inhabitants, was built up entirely since the Civil War. From 1880 the few Catholics there were attended at long and irregular intervals by different missionary priests, by whom Mass was said in private houses and in rented halls. Among those who came from Raleigh were Fathers White, Marion, Reilly, Pendergast, Price, Griffin and Irwin. Through the generosity of Mr. William T. O'Brien the present church was built; it was dedicated by Bishop Haid on January 14, 1906. Mr. O'Brien died about a fortnight after the dedication. On September 23, 1907, Rev. William Francis O'Brien was appointed first resident pastor. Father O'Brien was born at Washington, D.C., on September 18, 1872; educated at St. Mary's College and St. Mary's Seminary, Belmont, N.C.; was ordained by Bishop Haid on June 12, 1898. He established a school for white children in September, 1909, and entrusted it to three Dominican Nuns from Newburgh, N.Y. In 1914, 35 children were enrolled. The Catholic population in the city is about 100, and the church property is valued at $13,000. The parish societies are: Sacred Heart, St. Ann's, Perpetual Adoration and Altar.



CONVENT OF DOMINICAN SISTERS, NEWTON GROVE, N.C.

Attached to the parish are the stations at Halifax, Weldon, Scotland Neck, Crowell's Cross Roads, Enfield and the Penitentiary Farm.

St. Patrick, Fayetteville, N.C. — This quaint old town in the center of the state named in honor of Lafayette, is one of the oldest missions in the South, and even today the visitor is reminded of that Colonial epoch when the curfew meant "Lights and fires out — all abed!" as it still rings at nine o'clock. The first Catholic church, a frame building, built in 1829, was destroyed by a fire, but was replaced in 1832 by the present one, the site for which was donated by John Kelly. The first priest of whom there is any record was Father McGennis, an Irish priest who was the solitary missionary of the state from 1829 to 1833. Rev. Dr. Whelan succeeded him in ministering to the few and scattered Catholics of this section. It is evident from the church records that Catholicism was introduced into this district by Irish settlers. The most eminent priest of the early days of the mission was Rev. Thomas Murphy. (*See* General Article.) Fathers McGowan, Dunne, Ryan, Quigley and Gross came in succession to minister to the congregation, which in its early days numbered several wealthy members, among them John Kelly, a wealthy slave-owner, and Mrs. William Maguire, who for half a century had an open door for every homeless priest. No one but the Recording Angel can tell the amount of good accomplished by the little woodland church with its tapering spire, within whose walls the eloquence of an England and a Reynolds once flowed in a golden tide. During the war hundreds of Catholic soldiers worshiped in this humble house of God, built by the faithful sons of Erin and dedicated to Ireland's saint. Rev. William J. Dillon, the pastor, has charge of St. Anthony's parish, Southern Pines and its missions. The missions of Fayetteville are: Cumberland Mills, Cumnock, Hope Mills, Laurinberg and Sanford.

St. Benedict, Greensboro, N. C. — Greensboro, 25 miles north of Salisbury, was established as a mission about 1871. Rev. F. Moore erected a frame chapel and dedicated it to St. Agnes. Bishop Haid gave the place a resident priest. St. Benedict's Church, which replaced St. Agnes', is situated in the principal street of this prosperous little city. A rectory was added, and a hall for

social gatherings. The Sisters of Mercy erected in 1904 a sanitarium near the city, known as St. Leo's Hospital; it is famous already, patients coming there from far and near. The building is the finest of its kind in the state. In each of the other prominent towns of the district (Reidsville, Burlington, Thomasville, etc.), at least one family represents the Faith. These towns are attended by the pastor of Greensboro, Rev. Vincent Taylor, O.S.B.

Immaculate Conception, Hendersonville, N.C. — This parish includes the mission of Flat Rock and is in charge of Rev. P. G. Marion, former assistant of Rev. P. F. Marion at Asheville.

Holy Name of Jesus, Nazareth, N.C. — The Church of the Holy Name is in charge of Rev. George A. Woods. Father Woods and his assistant, Rev. Charles B. Harrington, in addition to the parish work also minister to St. Joseph's Church, Clayton, and the stations at Henderson and at Littleton, where a church is being built. (For the institutions within the parish limits *see* the General Article.)

St. Paul, Newbern, N.C. — For the early history of Newbern and an account of the introduction and growth of Catholicity there, *see* the General Article.

The pastors who took charge of St. Paul's were: Revs. John Barry, Andrew Byrne, R. S. Baker, Peter Whelan, R. S. Baker (again), John Fielding, Philip Gaillick, Francis Ferrall, Thomas Murphy, Andrew Doyle, Thomas Mulhoney, Edward Quigley, T. Enright, C.S.S.R., P. Gusson, S.S., Thomas Willet, S.J., T. C. Brake, S.J., R. J. Coffey, Charles Croghan, H. P. Northrop (later Bishop of Charleston), J. W. Townsend, James B. White, J. J. Reilly, E. J. McGinity, Thomas F. Price, Charles E. Burns, Mathias Hau, P. F. Quinn, P. Edward, O.S.B., W. F. O'Brien, P. Paul, O.S.B., P. George, O.S.B., P. Leo, O.S.B., W. Hannon, Joseph Gallagher and Thomas W. Stapleton, who is assisted by Rev. F. J. Gallagher. Extensive improvements were made to the church, which is in a flourishing condition. To St. Paul's, which is for whites, is attached St. Joseph's church for colored people. The school for colored children is under the direction of 2 lay teachers, and has 80 pupils.

The missions of Newbern are: Bayboro, Beaufort, Chockowinity, Dover, Edenton (*see* General Article. Elizabeth City, Greenville, Marshallburg, Maysville, Moorehead City, Trenton and Washington.

St. Mark, Newton Grove, N.C. — The first Catholic at Newton Grove was Dr. John Monk, a convert. While glancing over a newspaper Dr. Monk came upon an article in defense of the Catholic Church, written by Archbishop Hughes of New York. So clear, vigorous and convincing was the prelate's exposition of Catholic Faith and teaching, that it appealed very strongly to the reader, who for a long time had been tortured by doubts. Not knowing any Catholics, Dr. Monk addressed a letter "To one of the Catholic Priests of Wilmington". The letter reached Father Gross of Wilmington, and after some correspondence, Dr. Monk and his family journeyed to Wilmington (1872) to be baptized.



ST. MARK'S CHURCH, NEWTON GROVE, N.C.

Returning to his home the physician became a valiant champion of the ancient Faith. His old patrons deserted him, but the dwindling of the doctor's practice only increased his religious zeal. After a long and successful battle in the cause of the Faith, Dr. Monk passed away mourned by Catholic and Protestant alike.

The first Mass in Newton Grove was said in Dr. Monk's home in 1872 by Father Gross, who attended the mission alternately with Father Moore. In this year, with the doctor's help, a frame church, St. Mark's, was built, a school established with

Miss M. Robinson in charge, and the parish founded. The pastors in charge were: Fathers McGinerty, Scahill, Reilly and Charles, the latter a Benedictine; Thomas F. Price, who doubled the size of the church; Father Edward, O.S.B., who built in 1900 schools for white and colored children at a cost of $400, and a fine frame rectory, now the Convent of the Dominican Nuns; J. Smith, O.S.B.; Father Quinn; and Rev. Michael A. Irwin.

Father Irwin was born of Irish American parents at Portsmouth, Va., on August 31, 1866, and was connected for some years with the general offices of railways in Virginia. He studied for the priesthood at St. Mary's College, Belmont, N.C., was ordained by Bishop Haid at Belmont, on June 10, 1900, and worked with the Nazareth missionaries under Father Price, until appointed rector of St. Mark's missions with headquarters at Newton Grove, in January, 1904. He has enlarged and beautified the church, which now seats 350, built the campanile and St. Dominic's Hall, reopened the Catholic schools, and brought the Dominican Nuns from Newburgh, N.Y., to take charge of them, and built churches at the missions of Dunn, Clinton, Benson, Rosin Hill, Bentonville, Peacocks, Dennington and Suttontown.



ST. THOMAS' CHURCH, WILMINGTON, N.C.

The schools of the parish are: St. Mark's Academy, with 70 pupils, in charge of 5 Dominican Sisters and St. Francis' (for colored children) with 30 pupils also in charge of Dominicans. The societies established are: Altar Society (35 members); Rosary (70); and Scapular. The Catholic population, mostly Carolinians, numbers about 350, shows an increase through conversions and natural growth, and has given 1 priest and 6 nuns to the Church. The church property, including the cemetery, is valued at $20,000, and is free from debt. Father Irwin is building (March, 1914) a new rectory and a school for white children.

Sacred Heart of Jesus, Raleigh, N.C. —Raleigh, the capital of North Carolina, is situated near the geographical center of the state, and flourishes by reason of the various institutions there supported by state appropriations. For its early Catholic history see the General Article. The pastors of the church were: Revs. Patrick Ryan (1855–59); Thomas Quigley (1859–67); H. P. Northrop (1867–69); J. V. McNamara (1869–74); Mark Gross; John Reilly; John White; the Benedictines (1887, for a short time); James B. White (formerly an important Federal officer), who left the church free of debt and with a handsome property of its own; Peter Marion (1891–95); James Pendergast (who died in January, 1899); and Thomas P. Griffin. Father Griffin was born at Baltimore, and was ordained at Maryhelp Abbey on July 26, 1896. He was pastor at Fayetteville until appointed to Raleigh in March, 1899.

The parochial school is in charge of the Dominican Nuns and has (1914) 111 pupils. The Catholic population of the parish numbers about 200 and the parish property is worth $45,000.

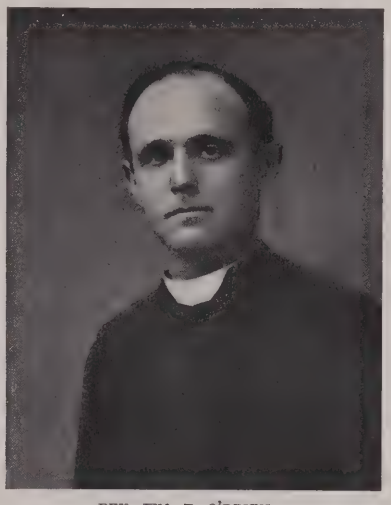
Our Lady of Perpetual Help, Rocky Mount, N.C. —Rocky Mount was first settled by Catholics, Irish families, about 1890. Mass was first said there in the home of Emma Traynor by Rev. Thomas Price who had charge of the territory and surrounding missions. Later it was said in Mrs. Tracy's house. Father Price was the most noted missionary of North Carolina. He had charge of Goldsboro, of which Rocky Mount was a mission, and built churches throughout the country. His successors are: Fathers Stapleton; William T. Whearty (who built the frame Gothic church which seats 250 and cost $2000); Harrigan and Francis T. Gallagher (1910). In 1910 Rocky Mount was made a parish, and in this year a rectory was built at a cost of $1700.

Father Gallagher was ordained in June, 1908, and served at Newbern and Asheville until appointed first resident pastor of the new parish. The missions attended by him are: Goldsboro (church built in 1893 by Father Price), Tarboro

(church built in 1893 by Father Price), and Mount Olive (church built in 1870 by Father Gross), and the station at Wilson. The first Catholics at Mount Olive were three brothers named Gallagher, Irish pedlers. They could neither read nor write, yet by their integrity and personal influence, they assisted the priest whom they brought to the mission in his work of conversion and helped to build the church. The Society for the Propagation of the Faith (New York) supplied the money for the erection of these mission churches. The congregation of the parish and missions numbers (1914) 160.



REV. THOMAS OESTREICH, O.S.B.
RECTOR OF ST. MARY'S COLLEGE, BELMONT



REV. WM. F. O'BRIEN,
IMMACULATE CONCEPTION, DURHAM, N.C.



REV. MICHAEL A. IRWIN,
ST. MARK, NEWTON GROVE, N.C.

St. Helena, St. Helena, N.C. — The Italian colony of St. Helena, situated on the railroad along the Atlantic Coast, 20 miles north of Wilmington, was founded by seven Italians who arrived there from North Italy on December 12, 1905, and named their settlement in honor of Queen Helena of Italy. The names of the founders were: Domenico Bertazza, Ginesio Berto, Gaetano and Domenico Perseghin, Gervasio Trevisan, Giulio Garbo and Angelo Casero. On December 13, Father Dennen of the pro-cathedral of Wilmington and Monsignor William Kieran, D.D., pastor of St. Patrick's Church, Philadelphia, came to St Helena to bless the houses and the still uncultivated land. Forthwith the Italians began to cut down the woods, drain the land, build roads and cultivate and plant the soil. They had to kill numbers of large rattle-snakes which infested the woods.

From time to time Father Dennen sent the Italians a missionary, who celebrated Mass in a little house reserved for this purpose. After four months more colonists arrived, and, as the development went steadily on, the Carolina Trucking Development Company (which owns the land) built for the colonists a beautiful little chapel with a seating accommodation of over 200. This chapel was dedicated to St. Joseph, and in 1907 was consecrated by Bishop Leo Haid. The Company presented them with cows, mules and implements to facilitate the development. The Vicar Apostolic, Leo Haid, D.D., O.S.B., then sent Father Humbertus Donati as resident pastor. Father Donati, however, received such poor support and respect that he could only remain one year, after which the colonists had only a few opportunities in the year to attend Mass and approach the Sacraments. Finally, on July 7, 1911, the Bishop again appointed a permanent pastor, Rev. Carl Kneusels, a German who had lived nine and a half years in Rome. In less than two years Father Kneusels baptized 25 children, and reconciled with the Church over 30 persons some of whom had not received the Sacraments for 16 years. He established the Holy Name Society (with 36 members) and the Rosary Confraternity (21 members); and with the help of the Bishop and the Church Extension Society founded a school with seats for 70 children, in which he himself teaches from October to Easter. The attendance in 1914 is 30. He also opened a cemetery outside the colony, and had transferred thither the remains of those who had been buried near the chapel. The colony, which enjoys a very healthful climate, has now about 220 inhabitants.

The pastor has also charge of the Dutch colony of Van Eden, which lies eight miles north, near Watha. He cultivates his own farm of ten acres, and there shows the Italians all the crops which can be cultivated in the district. He receives no payment for his services as teacher and so little are his church collections that he cannot afford to procure the oil for the sanctuary lamp. St. Helena is thus regarded as the most difficult mission in all North Carolina.

Sacred Heart, Salisbury, N.C. — Salisbury, 40 miles from Charlotte, is an old mission. During the war, Salisbury was a noted prison stockade for the captured Federal soldiers, among

whom were many thousand Irish and German Catholics. Their names were never recorded, so it is impossible to compute how many of the prisoners belonged to the true Faith. The fearless Father J. P. O'Connell administered spiritual consolation to the dying.

The handsome little church of the Sacred Heart owes its existence to the Fisher family, on whose property it is built. Colonel Fisher of the Confederate army fell in the first battle of the Civil War. His sister, Christine, and all of his children, entered the Church. His daughter, Frances C. Fisher (Mrs. Tiernan), under the nom-de-plume of "Christian Reid," ranks among the leading Catholic writers of this country. The members of this family were baptized in their colonial residence and later confirmed by Bishop Gibbons. The congregation steadily increased by conversions due to the example of the Fishers. No mission in the state is more thoroughly Catholic and edifying in its piety than that of Salisbury.

In 1882 the erection of a church became necessary, and the present edifice was built by the efforts of the zealous priest who then attended the mission, Rev. Patrick Moore. After his transfer to Wilmington, it was served for several years by Very Rev. Mark Gross, and later, when the missions in this part of the State were placed in charge of the Benedictines of Belmont Abbey, by various priests from the Abbey, until in 1898 when Bishop Haid appointed a resident priest, Rev. Joseph Mueller, O.S.B. A rectory was built, and Father Joseph remained in charge until 1905. Then, on his removal to Charlotte, Rev. Leo Kunz, O.S.B., was assigned to the parish. Under his vigorous pastorate the congregation has greatly increased, and a parochial school, conducted by the Sisters of Mercy, has been established. Father Leo has also had with him, as successive assistants, Father Gregory, O.S.B., and Father Willibald, O.S.B., who have attended the missions of Spencer, High Point, Statesville and Concord, all of which have churches, as well as the stations at Hickory, Lexington, Marion, Morganton and Whitney. At present the missions and stations are attended by Rev. Celestine Bache, O.S.B., who makes his residence at Statesville.

St. Anthony, Southern Pines, N.C. — Southern Pines was a sub-mission of Fayetteville, until September, 1906, when it was made a parish with Rev. James Kavanagh as pastor. St. Anthony's Church, a frame structure, was built by Rev. Peter C. Marion in 1897. During 1908 steam heat was installed in both church and rectory, and there were added a new altar, new statues of St. Anthony and Our Lady of Lourdes, and new Stations of the Cross. Father Kavanagh died in 1909, and was succeeded by Rev. William B. Hannon who was also pastor of Fayetteville. In 1911 Father Hannon left for Washington, and, owing to the difficulties of the mission and the scarcity of priests, the Bishop asked Rev. William J. Dillon of Fayetteville to attend to it.

The total resident Catholic population does not exceed 75, but during the winter months there are about 175 Catholic visitors to Southern Pines and Pinehurst. Attached to the parish are the missions of Carthage, Ghio, Hamlet, Matthews, Monroe, Old Hundred, Pinehurst and Wadesboro, all of which have churches.

St. Leo, Winston, N.C. — Winston was formerly a mission attended from Greensboro. It is now a parish, with Rev. George Lester, O.S.B., as rector, and includes the stations at Mount Airy, North Wilkesboro and Salem.

THE ARCHDIOCESE OF NEW YORK

DIOCESE ERECTED, APRIL 8, 1808

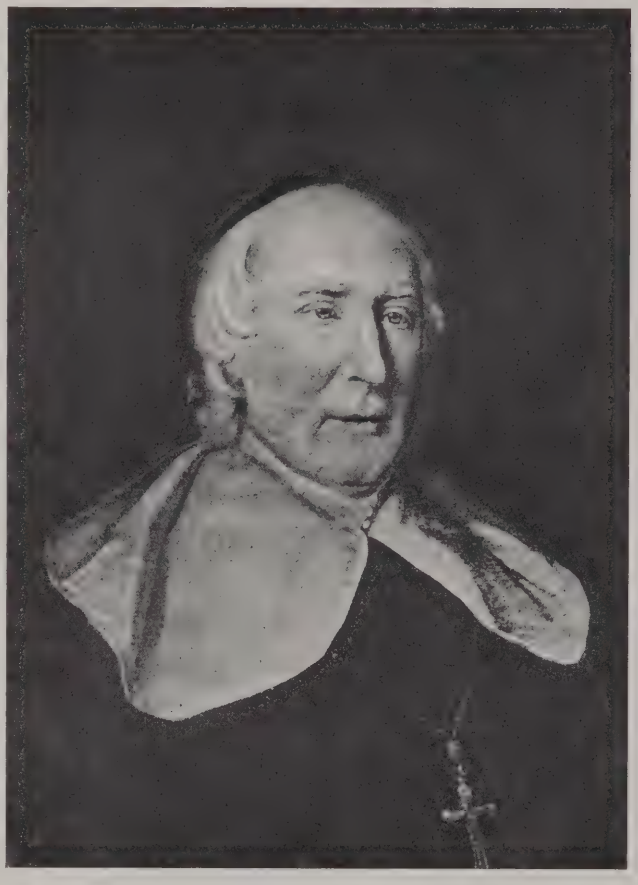
ARCHDIOCESE CREATED, JULY 19, 1850

THE Ecclesiastical Province of New York embraces the States of New York and New Jersey, in which are the nine dioceses of New York, Brooklyn, Newark, Trenton, Albany, Syracuse, Rochester, Buffalo, and Ogdensburg; it likewise includes the Bahama Islands. Up to the year 1783 the territory had been variously governed; the French and the Dutch had disputed ownership of its western part; then the English took it from the Dutch, whereupon it became the battleground of the colonial period; for a long time the governors of French Quebec held Niagara on the west and the lakes in the north in spite of all that England could do; finally it passed out of the hands of England forever at the close of the War of Independence in 1783. Six years later the Holy See appointed John Carroll first Bishop of Baltimore with jurisdiction in the territory of the Republic, which had just begun to exist under the new constitution. George Washington took office as the first President on April 30, 1789, and John Carroll was named bishop in the following autumn, but was not consecrated until the next year. He governed his immense see for eighteen years, when it was divided into the additional Dioceses of Boston, New York, Philadelphia and Bardstown by Pope Pius VII in April, 1808. At that period, the entire West, which extended no farther than the Mississippi River, fell under the jurisdiction of Bardstown; the South went to Baltimore; Pennsylvania and half of New Jersey fell to Philadelphia; the six New England States formed the territory of the Boston Diocese, and the State of New York and about one half of New Jersey formed the Diocese of New York.

Although this immense territory was still a wilderness in 1808, it had a most interesting and romantic Catholic history. The missionaries made it their own in the latter half of the seventeenth century, and worked most faithfully and heroically among the Indians of the Six Nations, with varying success, up to the hour when Quebec fell into the hands of the British, and the French domination definitely ended. The people of the Six Nations were the most ambitious and able of all the American aborigines, the most warlike and cruel, the most intelligent. A century's work among them made only a modest impression, chiefly because the rivalry of France and England kept the tribes in a state of excitement, aroused their conceit, and fomented their ambition. The success of the English in the local wars finally drove out the French Jesuit missionaries, and, although the priests kept up some connection with the Indians, very little could be done for their spiritual enlightenment. In 1743 a clever Sulpician, the Abbé Picquet of Montreal, formed a plan to evangelize the Iroquois by bringing them under the French influence and away from the traders. He built a fort, a mill and a church on the banks of the St. Lawrence River, at the spot where the Oswegatchie River empties into the great river of the north, about 120 miles west from Montreal. The position had remarkable advantages for his purpose, being close to Montreal, from which it could easily get supplies, far enough away to keep out the disreputable traders, well able to defend itself against attack, with the rivers on two sides of its triangle, and a fort facing the wilderness, and above all easy communication by trail with the tribes living one and two hundred miles to the south. The scheme was laughed at, but the event proved the shrewdness of the missionary. In a very short time he had 600 Iroquois families living in the vicinity of the mission, where he taught them religion and the arts of peace, laid the foundations of a town called La Présentation, and could foresee the time when the great majority of the Iroquois would be living on the fertile banks of the St. Lawrence. The fall of Quebec, in 1759, put an end to the enterprise, and the remnant of the little colony later found its way to St. Regis and Montreal, where their descendants live till this day. More than a century later a bishop was named for the town which grew up on the site of the Abbé Picquet's mission — the city of Ogdensburg. (*See* DIOCESE OF OGDENSBURG.)

CATHOLICISM IN NEW YORK IN COLONIAL TIMES. — If but very few Catholics found their way to the city of New York and the neighboring territory during colonial times, it was chiefly for the reason that they were clearly not wanted. The citizens were hostile to the Catholic Faith, and far more bigoted than the English in the expression of their hostility. French and Spanish merchants located in the city, a few adventurers found their way to it, misfortune drove others on its shore, and a Jesuit missionary from Philadelphia, Rev. Ferdinand Farmer, visited it occasionally after 1783. But, as soon as the War of Independence broke out, there came a sudden and remarkable change in the conditions. The alliance of the Republic with France and Spain, and the arrival of the French fleet and army, brought quite a number of Irish, English, French and Spanish people to America. After the war, in New York, which became the seat of the Federal Government, the ambassadors from Catholic countries lived in great state. Those from France and Spain enjoyed popularity and influence, and their private chapels were usually open to as many Catholics of the town as could be accommodated

in them. Finally a chapel was built, a very modest place; then, after the evacuation of New York by the British, a church was planned, to which the King of Spain contributed through his ambassador, and the cornerstone of which was laid by the same official. In later days, while George Washington was administering the Government in New York, Bishop Carroll came up to officiate in St. Peter's on Barclay Street.



RT. REV. RICHARD LUKE CONCANEN

RIGHT REV. LUKE CONCANEN, FIRST BISHOP, 1808–1810. — Yet the Catholic body, in what is now the Province of New York, did not amount to much, with all its high connections, for the real strength of the Faith lay in the South, around Baltimore; and when the Federal Government went to the new capital, Washington, taking the ambassadors with it, very little remained to the single church, its accidental, sometimes irritable, pastors, and its quarrelsome parishioners. For 25 years it followed the same routine, increasing a little, not much esteemed, until April, 1808, when Pius VII made it an episcopal see and named a Dominican monk, the Rev. Richard Luke Concanen, its first bishop. Hardly any early biographical details are known of Bishop Concanen. He was sufficiently eminent in his order, however, to have been appointed Prior of San Clemente, in Rome, and librarian of Santa Maria Sopra Minerva. He never succeeded in reaching his diocese. The wars of Napoleon hindered him at every turn, and he died, in 1810, of age and disappointment, having failed to get away from Italy.

Bishop Carroll had already placed the parish of St. Peter's in the hands of two capable Jesuits, Revs. Anthony Kohlmann and Benedict Fenwick, and the former became administrator of the diocese. He undertook the building of a fine church on the outskirts of the town, and the Jesuit community built a college three miles from the city on the spot where the present cathedral stands, on 5th Avenue between 50th and 51st Streets. The college did not succeed and was leased afterwards to a community of Trappists whom Napoleon had expelled from France. Some Ursuline Sisters from Ireland opened an institution for the care of orphans and the instruction of girls. With great difficulty Father Kohlmann completed the new church on Mulberry Street and named it St. Patrick's. With these results the resources and the capacity of the Catholic body were exhausted. The Trappists found an opportunity to sail for France and took it. The Ursulines left for Ireland, convinced that New York offered no opportunity for them.

RIGHT REV. JOHN CONNOLLY, SECOND BISHOP, 1814–1825. — Meanwhile Pope Pius VII had escaped from his French captivity and named a second bishop for New York, Rev. John Connolly, a Dominican like his predecessor. He arrived in New York in the autumn of 1815, just as the famous Archbishop Carroll, of Baltimore, passed away to his reward.

For the ten years of his rule nothing of importance occurred in his diocese, although in the State itself were taking place significant events which had a great effect on the Catholic situation. The difficulties between England and the United States had been fairly settled by the outcome of the War of 1812, and trade between both countries had become freer in consequence. Napoleon had been imprisoned in St. Helena, and the peace of Europe was assured for a decade at least. Immigration from Canada and the British Isles began slowly to flow towards the new country, and enterprise undertook to open up the wilderness of New York. Bishop Connolly had a priest in New Jersey, a church and priest at Albany, a church and priest at Utica, and one at Carthage, and there was a considerable colony at Buffalo. A French gentleman of means planted Catholic colonies in the northwestern part of the State in 1818, a French settlement at Rosière, a German settlement at Croghan, an Irish settlement at Carthage, built them chapels and provided them with priests. In this region the Bonapartes had bought land, an adherent owned a handsome house on the St. Law-

rence, and the friends of Napoleon arranged to bring him to this house after contriving his escape from St. Helena. The difficulty of transportation for the time hindered the development of these little colonies, and the Bishop found it almost impossible to secure missionaries able and willing to endure the hardships of ministering to the few scattered Catholics. He was forced to content himself with doing whatever was necessary. Meanwhile Robert Fulton had introduced his steamboat on the Hudson, and the journey as far as Albany became agreeable. For some years DeWitt Clinton urged on the enterprise of building a canal from Albany to Buffalo, with a first result of interesting capitalists in the future of the wilderness and a second of introducing thousands of laborers along the route of the canal. The Irish began to find their way first in British ships to Quebec and then across the border to the new enterprise. The itinerant priest became a necessity, traveling from shanty to shanty, in which he heard confessions and said Mass for the laborers and their families. The Erie Canal was completed in 1825. Commerce had now an easy and swift route from New York to Buffalo. The demand for labor became immense, and capitalists sought for it in Europe as well as in Canada; but the slow ships could not bring men fast enough to do the work required in the wilderness.

Bishop Connolly did not live to see the happy results of the building of the Erie Canal. He had only a score of priests to look after the immense territory of his diocese. Two of his young men died within a few days of each other in December, 1824, and the old bishop, now 75, had to do the city work at Christmas time almost alone. He succumbed in January, 1825, and the administration of the diocese passed into the hands of Rev. John Power, the pastor of St. Peter's in Barclay Street. In spite of their small numbers the Catholic body in the metropolis had now become of sufficient importance to attract the attention of the public. The splendid ceremonies in the cathedral at its dedication had been witnessed by the multitude, and the funeral of Bishop Connolly was described in the journals. Father Power gave a sacred concert in the cathedral at which the famous Malibran was the star, the Garcia company being at that time in New York. A weekly paper, "The Truth Teller," represented the Catholic cause; there were many private schools in the city managed by Catholic teachers; the trustees of the church property had made known to all their intention of directing the church with little regard to the pastors; and the diocese had a reputation of insubordination. The suspicious bigots began to attack this invasion of the Catholics into the free Republic, and imported publications from England which described the degrading superstitions of Romanism, the ignorance and crime of the Irish, and the danger to free institutions of Irish immigration. This attack grew in importance with every year, and lost its strength only with the advent of the Civil War in 1860.

Right Rev. John DuBois, Third Bishop, 1826–42. — After a year of waiting the Holy See appointed the Rev. John DuBois third Bishop of New York. He was a Frenchman who had fled before the Terror of 1793 and had won a reputation in Baltimore by his missionary and educational labors. The people of New York did not take kindly to his appointment, but he labored to overcome their indifference by his devotion to their spiritual interests. The chief needs of his diocese were priests and means to undertake necessary enterprises. He sought help from his friends in Europe and traveled extensively there, securing money, vestments and books; he built a seminary for the training of the young priests, but it was burned down, supposedly by anti-Catholics; he afterwards placed it in the remotest corner of the diocese, in the wilderness, where it failed; he secured the building of several churches in the city of New York and in the diocese, and added to the ranks of the clergy; but he always labored under the disadvantages of an indifferent people and a hostile Protestant faction which made it a political aim to destroy the increase of Catholic influence everywhere. The Catholic population was scattered and small. Church property was held under a State law, which permitted any group of citizens to form a religious corporation and to collect the necessary means to carry on religious work; but it vested the control of the property in a board of lay trustees, empowered this board to engage the clergy, to determine their salaries and to dismiss them at pleasure, and failed to recognize either bishop or priest as a factor in the work of religion. The system worked very well among Protestants for this reason: the membership of each religious corporation was limited and fixed by their own statutes, and trustees could be selected only from actual members of the Church. Among Catholics every one was a member of the Church until he became professedly an apostate.

While this trouble affected the internal administration, that particular faction among Protestants which lives by the baiting of Catholics organized a strong and bitter agitation, not only in the city of New York but in all parts of the country. From the building of the Erie Canal to 1840 European immigrants had begun to pour into the country. The Irish in particular found their way to New York and helped to dig the new canals and to build the railways which opened up the wilderness. Their fidelity to their faith had made them much detested by the English missionaries who had failed to win them from the Church. By way of revenge the missionaries flooded New York with their publications against the Irish. Newspapers were established for the sole purpose of fighting the "invasion of Rome," and certain ministers made it their specialty to denounce the inflow of "the ignorant and degraded adherents of the Scarlet Woman." This evil work soon had its natural results; the Protestants of the better type began to look with suspicion on the Cath-

olics; troubles of various kinds sprang from the universal friction; the mob found encouragement to show itself, and the Orangemen resident in New York and its vicinity paraded on their usual holiday, July 12, and amused themselves by acts of violence which occasionally resulted in murder and incendiarism. Little by little the sentiment grew into a movement, and the movement into an organization, which undertook the election of public officials with a view to extinguishing Catholic life and worship in the Republic. In many places the ordinary duties of life became difficult and dangerous for Catholics; and, but for the intervention of the more public-spirited leaders, serious persecution would have resulted. Bishop DuBois exercised the utmost patience and gentleness in dealing with the situation. He deprecated controversy and clamor, because he had sufficient intimacy with the great men of the nation to know that they would not permit persecution; he urged his people to be circumspect, to keep away from public places, and to conduct themselves with the patience and generosity of true Christians. This policy most of the bishops of the country followed, but it did not check the violence of the mob, which increased daily. Bishop DuBois had begun a fine seminary outside the city, but saw it burned before it was completed. The churches in the city had to be guarded against the attacks of incendiaries, yet in spite of this one was burned. Indeed, after twelve years of labor, the Bishop found himself not only hampered by the disobedience of the church trustees and the violence of the bigots, but reduced almost to helplessness. By the advice of his colleagues, the other American bishops, he asked for a coadjutor, and received Right Rev. John Hughes of Philadelphia as his assistant, with the right of succession. This prelate was shortly after made the administrator of the diocese.



RT. REV. JOHN CONNOLLY

Bishop DuBois died in 1842. In the sixteen years of his episcopate he had seen the Catholic population increase from perhaps 60,000 to about 200,000, the churches from 6 to 30, and the clergy from 12 to 50; the diocese had an orphan asylum and a seminary, and there were two Catholic journals.

Right Rev. John Hughes, Fourth Bishop, 1842–1850; First Archbishop, 1850–1864. — The immediate successor of Bishop DuBois examined the field very carefully before he formulated the plans for his long and very successful administration. He found an interesting situation: the tide of immigration from Europe was rising daily, because of the large demand for labor and the inadequate native supply; transportation had become easy to all parts of New York and New Jersey; little colonies began to form along the rivers and canals, and soon money became plentiful. But the priests were few and the churches fewer, and whatever spontaneous effort men were willing to make found itself suppressed speedily, either by the insubordination of church trustees or by the hatred of bigots. Bishop Hughes had the highest qualities of the administrator, which he proved by his method of dealing with the situation and its problems. First he suppressed the rebellious trustees by driving them out of office; and later, in 1862, he secured the passage of an Act of Legislature which vested all church property in a board of trustees for each corporation, said board consisting of the bishop, the vicar-general, the pastor of the parish, and two resident laymen. This system has served up to the present time, and has extinguished all irritation. In fact the laws regarding church corporations in New York State are more favorable and reasonable than in any other part of the Republic. A mild contest arose over Bishop Hughes' efforts to end Trusteeism, bigots and rebels joining hands to fight him; but he beat them at all points, and found himself, his priests and his people free to develop as their conscience and ability directed. Such trustees as held out against him finally passed into bankruptcy, and their churches were sold at public auction. To Bishop Hughes may be ascribed the destruction of Trusteeism, which

had involved the entire Catholic body in the Republic, and made them a scandal to the more peaceful sectarians.

The organized hostility of the bigots was a more serious difficulty. It became in 1840 a vast political movement under the name of Native-Americanism. Its professed aim was to keep the immigrant repressed, to delay his citizenship, and to keep him out of civic office; its real aim reached only the Catholics, the supporters of the Pope. The leaders sought their aims by political measures; but their followers could not wait for laws to annihilate the Catholics. Consequently mob violence became common in the chief cities; churches and convents were sacked and burned in Boston, Philadelphia and Cincinnati; innocent people were shot and beaten to death, and minor acts of violence were committed everywhere. The press turned out a flood of lies and slanders against Catholics, and the platform displayed a number of so-called ex-priests and ex-nuns, who made a living by calumniating the Church.



RT. REV. JOHN DUBOIS

In New York Bishop Hughes kept his people calm and the bigots cowed by his firm and prudent behavior. He posted armed guards in the churches, with instructions to defend the property, if the city authorities could not. He warned the authorities of his action and his intentions. He wrote frequent letters to the journals, and kept up lively controversies with all antagonists on the rights of Catholic citizens. He forbade his people to appear in public places, or to give any provocation whatever to their enemies. He demanded of the officers of the law that they should not only do their duty, but should succeed in preventing outrage. His attitude saved the Catholic churches from destruction, and the city from the disgrace of mob law. The Native-American movement fell to pieces, but was succeeded by another still more successful, known as the Know-nothing movement, which formed a political party, elected governors, senators, and members of Congress, and attempted, in 1855, to elect a president; but at this point it too failed and went out of existence. Its career hardly disturbed the tenor of Catholic life in the New York Province. Bishop Hughes directed his people in fighting it, kept its aims and acts in the view of the public, and helped it to destroy itself. He maintained that other dioceses would have enjoyed the same immunity from mob violence had the bishops adopted the policy of open appeal to the public, and open defiance of the mob, which he practised in the metropolis. His success in dealing with the bigots and the trustees enabled him to carry on splendidly the work of building up his diocese and supplying its increasing needs.

The first need was priests of the missionary type, hardy and prudent, able to battle with the peculiar conditions. A greater immigration from Europe had begun in 1845, and the ports of the Republic were crowded with Irish and Germans flying from bad conditions at home, or seeking the opportunities of the new country. The bishop opened a college and seminary just outside the city at Fordham village; he sent agents everywhere to secure volunteers, and in a short time had a sufficient number of priests working in the territory to justify a division of his diocese. Buffalo and Albany were made sees in 1847. The former occupied the western half of New York, the latter the east and north to the St. Lawrence, leaving to the New York Diocese the six southern counties and the State of New Jersey. Bishop Timon became the first Bishop of Buffalo, and Bishop McCloskey, coadjutor of New York, took possession of the See of Albany. Six years later, in 1853, two more dioceses were formed from the original territory: Brooklyn, which included Long Island, and Newark, which occupied New Jersey. In a little more than a decade, where 30 priests had ministered to 200,000 people in a single diocese, there now were five bishops, 400 priests, and about 600,000 people. Churches had increased in proportion, institutions of all kinds began to flourish; the Jesuits, the Christian Brothers, the Sisters of Charity, the Ladies of the Sacred Heart and the Sisters of Mercy opened

colleges, academies and orphanages; and synods and provincial councils gave form to the legislation of the different dioceses.

Meanwhile the question of educating the children became prominent. It was found that the common schools were often used to deprive Catholic children of their faith. Protestants believed that the safety of the nation depended on the destruction of the Catholic Faith, whose adherents increased daily, and against which two political movements had failed; and they not only used the press for daily slanders and abuse, but also established gospel stations to feed and clothe the Catholic poor, and thus draw them into apostasy. In the common schools of that day every effort was made to win the Catholic children; in the hospitals, asylums, poorhouses and other public institutions the rules excluded the priest from any function in behalf of the Catholic inmates; and this hostility and violent propaganda resulted in forcing the bishops and clergy to take up works of education and charity, which might otherwise have been left undone.



MOST REV. JOHN HUGHES

Bishop Hughes urged the opening of schools in every parish which could bear the expense. In the early days the city had borne part of the expense of St. Peter's school and of other schools, and the Bishop hoped to secure State aid in building up a common-school system which would not ignore religious schools, and which would not be used against the Catholic Faith. He did not succeed. His efforts enlightened the American mind as to the advantages of popular education, and helped to develop that universal system which now makes the Republic remarkable among all the nations; but the Protestant majority refused all assistance to the Catholics. It became necessary, therefore, to bear the extra taxation alone. Catholic opinion divided on the propriety and importance of an undertaking which had not its like in the entire Catholic world. The promoters of the educational scheme triumphed, and schools began to multiply. The basements of churches were used as schools, when better quarters could not be afforded. Before the end of Bishop Hughes' life the Catholic educational policy had taken definite shape, and was illustrated by nearly 100 schools scattered throughout his Province. The dispute over the educational question engaged all the thinkers of the time. Reviews, Legislature, pulpits, public halls resounded with the bitter polemics of the age. The Christian sects abandoned education to secularism for the sake of extinguishing the Catholic Faith. They did not succeed in their aim, and at the same time lost their authority over many Protestant millions, who by degrees withdrew from all religious life.

The first college was founded at Fordham in 1841; the seminary was opened in 1840. The Lazarists founded a college and seminary on the banks of the Niagara River in 1862; Bishop Bayley opened Seton Hall College and Seminary in 1863; the Christian Brothers founded Manhattan College in 1852; the Jesuits founded St. Francis Xavier's in 1847–53; the Franciscans opened a college and seminary at Allegany in 1865; the Sisters of Charity founded Mount St. Vincent's Academy in 1857; the Sisters of Mercy opened their academy in 1846; and the Ladies of the Sacred Heart made a foundation in 1842. The least that can be said of the educational work is that it kept before the thoughtless Christians of that time, both Protestant and Catholic, the ideal of popular education, which seemed to have left certain minds completely, in the rage for education without religious training.

The number of destitute children in those days of emigration, long journeys, and hard conditions became so great that the first work of charity undertaken in the province was the care of orphans. The Sisters of Charity from Emmitsburg began the work in 1847. Their refusal to take boys beyond a certain age led Bishop Hughes to form a community sufficiently flexible to take up any work of charity. The original institution grew into two fine homes for boys and girls. The Gospel Societies of the Protestant community made a specialty of picking up Catholic orphans and turning them into

Protestants, often finding homes for them farther west, where their grieving Catholic relatives could never find them again. This ungenerous practise urged Catholics to the greatest efforts and sacrifices in order to save the children, so that each diocese directed its first efforts to the establishment of the asylum for children. Dr. Hughes also directed his efforts against the usual practise of denying the inmates of the State institutions their rights as Catholics in religious matters. Orphans could not receive instruction in their own religion and were forced to attend Protestant services in the chapels. The sick could not receive the sacraments nor the visit of the priest in hospitals. The prisoners in the jails, even the condemned, had to accept the minister's prayers or go without any. The Catholics had in consequence a great dread and a great hatred for public institutions. By his appeals to public men, by his letters to the press, and by his addresses to the timid Catholic body, instructing them about their rights as citizens of the Republic, Dr. Hughes finally secured a better observance of the rights of the helpless and the poor in public institutions.

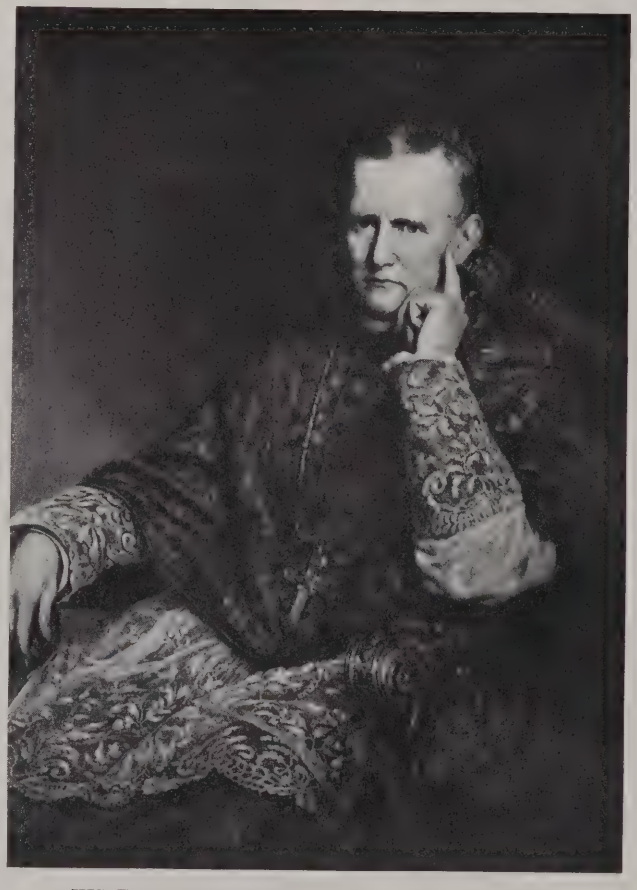
The great increase of churches all over the States of New York and New Jersey brought Catholics into notice everywhere. Their beautiful ritual began to appear more effectively in the public services as their means permitted them to secure organs, choirs, vestments, and their duties called up the various methods of public celebration. The ceremonies of blessing churches, of ordaining the clergy, of consecrating bishops, of Holy Week, the funeral rites over the poor and the great alike, the observance of the great festivals and seasons — Christmas, Easter, Advent, and Lent — all aroused in the Protestant body a new spirit of curiosity, interest and jealousy, which had the effect of urging them to a feeble imitation. Protestant services were mostly of the Puritan fashion — a prayer, a hymn, a sermon — delivered in churches which had little or no character suited to divine worship; and by the great mass of the people no holy days were observed, except Thanksgiving, the day of universal thanks to God for the blessings of the year. The Catholic celebration of Christmas and Easter, the observance of Lent and Advent, the large attendance of the people at the public services of the Church, led to an important change in the methods of Protestants. The Oxford Movement, which had its adherents and also its counterpart in America, helped the change, and in due time the sects came to observe Lent and Advent, Christmas and Easter, in their own way. Numerous converts from all classes entered the fold, of whom many became eminent afterwards. Among these were Orestes Brownson, the most vigorous American intellect till now; Isaac T. Hecker and Augustine Hewit, thinkers of a high order; James McMaster and Clarence Walworth, writers of note, and Bishops Bayley, Wood and Wadhams. The first religious congregation for men to originate in this country, the Missionary Society of St. Paul the Apostle, was founded by Isaac Thomas Hecker and his companions in 1858. (*See* Vol. I, pp. 337–348.)

The attention bestowed upon the Catholic body was due in large part to the policy pursued by Archbishop Hughes, and to the labors of such men as Bishop England of Charleston and Archbishop Spalding of Baltimore. The last-named filled the reviews with his articles on all questions in dispute between Catholics and their brethren, appealing to the highest intellects of the time. England added to that good work his appeal in person to the non-Catholics of his region in the South. On the broad stage of the metropolis, in full view of Europe and America, Archbishop Hughes spoke for his people, and also in behalf of a sound and steady government. In his own pulpit, on the public platform, in the press, through official and unofficial letters, he instructed the ignorant, rebuked the prejudiced, shamed the bigots at least into decency. He appealed constantly to the Constitution and the law. He demanded for the Catholics only the rights of citizens, which were not always accorded. On that plea he attacked in the Legislature the incorporation of church property and finally secured the just and equitable law which prevails in the State of New York; he attacked the bigots in State institutions who delighted in persecuting inmates, and drove them out of office. It was reserved for his successor to secure the law which opened every State institution to the priest in discharge of his duty towards inmates. He called to time the truculent editors of the city journals who slandered the Catholic body. He never refused a controversy on important and pertinent topics. With Mr. Brooks, of the Legislature, he had a sharp controversy on the tenure of Church property; with Horace Greeley he tilted regularly; with the extremists in the Irish revolutionary party he disagreed, and denounced them. He forced every dispute into the open and discussed it before the public.

For the most part the other bishops led most retired lives, in their fear of exciting the bigots, and they also feared that the policy and method of Archbishop Hughes would bring trouble to him and to them. The event never justified their fears. He maintained against them, both at home and in Rome, that their timidity invited attack. When the war between the North and the South broke out, in 1861, he gave his open support to Lincoln, although the majority of the people, as Democrats, sympathized with the South, not in the secession of the States nor in their rebellion, but in their opposition to the supposed designs of a Republican administration. The real aim of the Southern leaders was not at once realized by the people of the North. Archbishop Hughes recognized early that it meant the ruin of the Union, and he proceeded to educate his people accordingly. He lost temporarily much of his prestige by his support of the Lincoln administration and his advocacy

of a speedy suppression of rebellion. The Catholic journals of the South criticized him ferociously, and his own paper at home, edited by an inflammatory Democrat, had to be disowned and denounced by him; it had to be suppressed by the Government, and its editor threatened with trial for treason. At the request of the Federal Government Archbishop Hughes visited Europe in 1863, and exerted his influence with Napoleon III to prevent any coalition against the North; in Rome he warned the Pope and his advisers that the North would triumph very soon, and wherever he went he impressed upon the European leaders the necessity of caution in dealing with the South. Upon his return to America he advised the President and his Cabinet to hasten the termination of the War, because he had found European politicians only too eager to divide and weaken the Republic whose existence inspired the advocates of reform in Europe.

The grateful President gave Pope Pius IX clearly to understand that the highest honors in his gift were not too high for the services of Dr. Hughes, and it was confidently expected that the Archbishop would be made a cardinal. But the great man died in January, 1864, a year before the South succumbed. It may be said of him that he summed up in his own career and personality the Catholicity of that day. His history is the history of the Church in the Province. He left five dioceses where he had found but one; his people had nothing but their numbers when he took up their cause, and he left them rich and confident; his policy during the Civil War covered them with honor and aroused them from indifference in time to save them from reproach; and he proved himself *sui generis* in the fact that no one has since ventured even to imitate him, either in the Province or outside it.



HIS EMINENCE, JOHN CARDINAL McCLOSKEY

Most Rev. John McCloskey, Second Archbishop, 1864–1885; First American Cardinal, 1875. — The four bishops whom Archbishop Hughes had nominated to the Sees of Buffalo, Albany, Brooklyn and Newark — Bishops Timon, of Buffalo, Loughlin, of Brooklyn, Bayley, of Newark, and McCloskey, of Albany — were characteristic men, but extremely cautious. The last-named of these four bishops was nominated to the See of New York and became Archbishop in May, 1864. He reigned until October, 1885, and in this long and prudent administration proved himself a wise, holy and careful administrator. John Cardinal McCloskey was born in Brooklyn (1810), was educated at the college of Mount St. Mary's, Emmitsburg, Md., and continued his theological studies there, in Rome and in France. He was ordained to the priesthood in 1834, went to Rome after ordination, and on his return from Europe was immediately appointed to the pastorate of St. Joseph's Church, New York City. Whilst still coadjutor to Bishop DuBois of New York, John Hughes, afterward its first archbishop, realized a favorite undertaking in the establishment of a short-lived theological seminary at Lafargeville, Jefferson County, which was reopened (1840–41) and still flourishes at Fordham under the name of St. John's College. Its first president in its new location for a brief year was John McCloskey, who at the expiration of that time returned to parochial work, perhaps finding it more congenial. He was appointed the coadjutor to Bishop Hughes in 1844 and was consecrated Bishop of Axiere. He became the first Bishop of the new See of Albany in 1847. (*See* Diocese of Albany.) In the Vatican Council (1869–70) he was a member of the committee on Discipline.

The immigration from Europe grew steadily, consisting principally of two rich streams from Ireland and Germany. A majority of the Irish and a minority of the Germans settled in the States of New York and New Jersey. In addition a thin stream of Canadians from the Province of Quebec began to flow into the Adirondack region and along the valley of the Hudson as well as into New England. Catholic Quebec always looked on the Republic as irreligious and on the Catholic

section of the American population as quite Protestant, a disposition which the English Government encouraged in order to keep the Canadians at home. The Canadian clergy spared no pains to discourage emigration and succeeded for a long time, but at last the news of much work and high wages penetrated the minds of the humbler class, and they began to settle in steadily increasing numbers among the dangerous Americans. The inpour kept the clergy busy providing churches. In 1867 a new diocese was formed from the Buffalo territory with the See at Rochester. Its first bishop was Right Rev. Bernard McQuaid, the successful administrator of Seton Hall, the noted college and seminary at Newark. He later became still more noted as the most resolute, aggressive and original of the American bishops of his time, somewhat after the type of Archbishop Hughes. In 1872 the Adirondack region of New York — that is, the northern part, including the mountain region of the State — was formed into the Diocese of Ogdensburg, and a distinguished convert, Right Rev. Edgar P. Wadhams, was named its bishop. His diocese covered twenty thousand square miles. Bishop Timon of Buffalo passed away, and was succeeded by Right Rev. Stephen Ryan; Bishop Bayley became Archbishop of Baltimore and was succeeded by Right Rev. Michael Corrigan; Bishop John Conroy succeeded to Albany and then took a coadjutor, Right Rev. Francis McNierney. To these bishops were committed the affairs of the province during the lifetime of Archbishop McCloskey.

In 1875, Pius IX did of his own accord what he had not done in 1863 in behalf of Archbishop Hughes at the suggestion of President Lincoln: he named the Archbishop of New York a member of the Sacred College. The incident became notable through its effect on the general public, as illustrating the tremendous change in American feeling since 1855. The papal officers bearing the necessary documents were honorably received in New York, which turned out in a body to witness the ceremony of investiture. The press gave great attention to the event, providing the public with minute and extensive descriptions of all that occurred. The general feeling implied a sense of recognition of America on the part of Europe, which had always in its better mood treated the Republic with condescension, and in its normal temper abused it. The new Cardinal — the first American citizen to be raised to the Sacred Purple — happened to be a native of the country; English was his native tongue, he had no affiliations with Europe, and therefore his elevation was taken as a compliment to America. This good feeling showed itself a few years later when the Cardinal dedicated the new cathedral of St. Patrick on 5th Avenue. Dr. Hughes had selected the site and laid the foundations, interrupting the work chiefly on account of the Civil War; Archbishop McCloskey had put up the superstructure, and in 1879 Cardinal McCloskey opened it for public worship. A distinguished audience attended the solemn ceremony of dedication, an audience which included the élite of the metropolis. The great city now had a church worthy of it, the noblest temple on the western continent, and it had been built by the simple people, the poor, whose deep faith and courageous spirit achieved what had been thought to be impossible — what had proved impossible for the wealthy sects of America. Great churches were erected throughout the province: Albany had a beautiful cathedral, Buffalo erected a fine structure, and Newark a third. The architecture of the period was inferior, for architects knew little about churches, but proportions gave the impression of grandeur, and the splendor and dignity of divine worship took on a new meaning for both the Catholic and the Protestant multitude.

It may safely be said that the frightful tragedy of the War between the North and the South brought about the favorable change of American feeling towards Catholics. The War swallowed all minor questions, wiped out all minor frictions. Even the bigots were glad to get the help and sympathy of Catholics in the bloody struggle. The Federal Government valued to its full the service of Archbishop Hughes in keeping his own people instructed in the merits of the cause, and in doing the same with France and Italy. The Catholic and the Protestant marched side by side to the campaign, fought side by side in battle, died together, and were buried in the common trench. When the War ended, the fact of Catholic patriotism had become as clear as the day. Moreover, General Sheridan, a Catholic, was one of the three heroes of the hour; Charles O'Conor was the greatest lawyer in the land; Francis Kernan was made candidate for Governor in New York, and, though defeated, became Senator; places in the Federal cabinet were given to Catholics, for all the old slanders which once made persecution so easy had been disproved. In this complaisant temper the lawmakers of New York, at the urgent request of Cardinal McCloskey, opened all public institutions to the Catholic priest who wished to minister to Catholic inmates; he could visit the sick, say Mass on Sundays, instruct the young in the Faith; the wards of the State, the soldiers in the army, the sailors in the navy, were no longer obliged to attend any worship but their own. Governor David B. Hill signed this so-called Freedom-of-Worship Bill, which thereby became a law, and by direct order the Federal Government freed the soldiers and sailors from sectarian restrictions.

The devotion of the people proved equal to every demand made upon them, and through that sublime devotion there arose the unit of church organization in the Republic, namely the parish. Unlike the European parish, it had no canonical standing above that of the simple mission. The bishop assigned it a territory and placed one or more priests in charge who lived in common

like a religious community. With this unit the bishops and clergy built up the solid and enduring organization which at this moment astonishes the world. The voluntary offerings of the people built St. Patrick's Cathedral and the thousand beautiful churches of the province; maintained the school system; indirectly supported the colleges and directly the seminaries; built the charity system and in greater part maintained it; gave the religious communities their first and best strength, without which they could have accomplished little; contributed largely to the general missionary work, and furnished the requisite material for the smaller organizations. The perfect freedom of action allowed by the generous laws of the State permitted the parish to develop to the full extent of its power. As a consequence, the parish became of immense importance, so that all the religious communities, first by necessity and then by choice, made their principal foundations in connection with the parish. It gave them not only local prestige, but vocations.

The building up of the parish held the first place in the province during the régime of Cardinal McCloskey. Next in importance came the development of the charity system. The orphan asylum was the prime necessity, so many were the children left destitute by the hardships of emigration, by the War and by other chances; and the proselytizers lost no chance to steal them and place them among non-Catholics. The industry became particularly infamous during this period, and the Cardinal had to meet it at every point. Through the aid of the Sisterhoods orphanages were established in six dioceses. Among them the most noted, then or later, were the Protectory started by Archbishop Hughes, just outside of New York, the Drumgoole Mission, in the city, and the Buffalo Protectory. Strictly speaking, these institutions were not orphanages, but rather homes for wayward children who were not amenable to parental discipline. The first-named became one of the most noted in the world, under the charge of the famous Christian Brothers. It owed its foundation to the zeal of a former bishop of the Protestant Episcopal Church, Dr. Levi Silliman Ives, who gave up his see in North Carolina and became a Catholic. He made unruly boys the special object of his care, and thus began the most remarkable work in the department of charity. The Protectory now harbors more than 2000 boys and girls, whom it trains in various trades. The Drumgoole Mission began as a home for newsboys and other waifs of the street and developed into a second protectory. Its founder, Rev. John Drumgoole, was a saintly man, who devoted his life to the care of poor boys. The Buffalo Protectory followed the same lines, under the direction of Rev. Nelson Baker, and in time achieved a remarkable success.

In the city of New York the work of caring for destitute children received a remarkable impetus through the granting of an annual sum by the city for the care of each child committed to an institution by a magistrate. The voluntary offerings of the faithful built the orphanage or other charity, and the aid of the city practically carried on the work. The city hospitals also received a fixed sum for the care of their indigent sick. Outside the city of New York the charities had to maintain themselves. Two famous hospitals established in New York were the St. Vincent's, in charge of the Sisters of Charity, and the St. Francis in charge of the Franciscan Sisters. A German orphanage was opened for German children which finally located on East 89th Street, while a French orphanage was also established. Albany, Buffalo and Brooklyn had their hospitals and orphanages; Newark and Rochester had orphanages, but no hospitals or protectories. These institutions, the watch kept on the courts, the laws, and the sentiment which despatched Catholic children, indigents and patients, to Catholic institutions, the agency of the charitable societies, all served to prevent, as far as human power could do it, the perversion of Catholics. Certain writers made a great ado in 1875 over the supposed innumerable apostasies from the Faith, and produced a tremendous array of figures to prove that the bishops and people were allowing the innocents to perish. These figures seemed to prove conclusively that the population of the Republic should be one-third Catholic in 1875, a conclusion arrived at by the simple assumption that every immigrant from Europe lived a complete life and produced a large and healthy family. No account was taken of the factors of disease, accident, change of habit, failure in fortune, poverty and all the other troubles which assail the poor emigrant seeking his fortune in a new world. The tremendous demand upon the charity of the Catholic body proved how many calamities overtake immigrants.

After the parish and charity, the church school took its place. The entire educational question loomed up behind it. Dr. Hughes refused to discuss the negative or to recognize any opposition. The Cardinal found a strong party opposed to the establishment of the church school; first, because the public school offered proper training to the Catholic child, made no assault upon his faith, helped him to become a true American, and freed him from European ideas; secondly, because the burden of supporting two school systems must inevitably prove too severe for the Catholic body. These valid and powerful arguments affected many, but did not change the course of development. The momentous phase of the educational question did not appear in that day, but Catholic instinct perceived something alarming in the most amiable system of child-training which left out religion. Schools were built wherever zeal could discover a foundation, not only in the city but in the wilderness. The academies of Mt. St. Vincent, of Manhattanville, of St. Catharine, of Kenwood;

the colleges of St. Francis Xavier, Fordham, Manhattan, Allegany, Niagara, under the care of the Jesuits, the Christian Brothers, the Franciscans and the Lazarists, became notable; and above all the ideal of education was kept splendidly before Catholics and non-Catholics alike in the very struggle which the devoted people made, amid most depressing trials, to found the Catholic system. The religious communities made the system possible, not merely by their devotion and ability and their inexpensive methods, but by various sacrifices and by the education of poor boys and girls of ability. In addition to those already mentioned, the Dominicans, Capuchins, Redemptorists, Paulists, Fathers of Mercy, Sisters of Mercy, Sisters of St. Anne and many others entered the field. The most notable community of the time was the Paulist, the Missionary Society of St. Paul the Apostle, mentioned above under the episcopate of Archbishop Hughes. It owed its pre-eminence to the circumstance that its five founders, Fathers Hecker, Hewit, Deshon, Baker, and Walworth were all converts to the Faith, men of tremendous power, and sufficiently original and purposeful to establish a community adapted to special needs of the time.



MOST REV. MICHAEL AUGUSTINE CORRIGAN

The laity had various organizations, attached to the parish, which trained them for the work to be done in later days. The Father Mathew movement encouraged abstinence from alcoholic drinks and helped beneficial legislation on this matter. The St. Vincent de Paul Society took up the cause of charity and became a remarkable organization. As the life of Cardinal McCloskey came to its end he had the immense satisfaction of possessing the most prosperous of dioceses, of ruling in the most disciplined of provinces, and of directing a remarkable body of clergy. Most of them had been trained in St. Joseph's Seminary at Troy, in charge of an eminent body of Belgian priests, Fathers Van den Hende, Gabriels, Roelants, Puissant, Fivez and Lafort. The Diocese of Buffalo had its own seminary at Niagara in charge of the Lazarists; Newark had a seminary at Seton Hall, and Bishop McQuaid in time established in Rochester an institution destined to become famous later on. The clergy from these institutions showed a distinct type, and were gifted with considerable ability in dealing with the new conditions. The régime of Cardinal McCloskey came to an end in October of the year 1885, after a duration of 21 years. In these two decades the Catholic population of the diocese had increased to 600,000; they were served by 285 diocesan priests and 119 regular priests; their schools and charities were managed by 300 Brothers and 2000 nuns; the churches numbered 176, the chapels 60, and Mass was given at 38 missions which had no churches; 8 orphanages sheltered 2000 children, and 13 industrial schools trained 5000 poor children; 3 homes for the aged supported 700 inmates, 6 hospitals were in operation, and 43 conferences of St. Vincent de Paul with 1000 members looked after the scattered destitute. A corresponding increase had taken place in the other dioceses of the province, so that the activity at the center made itself distinctly felt in every quarter.

Most Rev. Michael Augustine Corrigan, Third Archbishop, 1885–1902. — Mgr. Corrigan had ruled the See of Newark only a few years when Leo XIII in 1880 appointed him coadjutor to New York. He there served the Church for 22 years with conspicuous devotion. About him were grouped a body of bishops who represented accurately the forces at work in Catholic society, and who were influenced by the forces outside that society. Three races were represented in the Province: the Irish, the Germans and the French-Canadians. As first in the field the Irish claimed and kept pre-eminence. Later the Germans, through their parish and social organizations, became strong enough to demand their share in everything. The French-Canadians crowded over the northern border of New York after the end of the Civil War. There was no quarreling among these races, but race feeling made itself felt. A fourth element

appeared about 1875, the children of these races, Americans by birth, public training and natural prompting. Although silent at first, they soon made clear their determination to rule on their own soil. The Holy See struggled to bring the great missionary country into closer intimacy with itself by establishing the American College in Rome and by other means. The non-Catholic community watched the growth of the Catholic body with distrust, although without the old bigoted alarm. The bishops represented all these forces and influences. Dr. Corrigan, of Irish blood, native-born, a graduate of the American College in Rome, owed his appointment in part to these facts. Courteous to the extreme, neat and methodical in his business life, saintly in his devotion to God and duty, conservative and overcautious, impersonal as far as the public was concerned, during his rule as bishop, his diocese was particularly blessed in its churches and schools, its people rich and poor, and its priests and religious.

Bishop Loughlin, of Brooklyn, represented perfectly the old school, while his successor, Bishop McDonnell, as perfectly represented the new. He became bishop in 1892, introducing into the diocese all the modern American methods of government, the precision and accuracy of a State office, the careful routine which foresees everything and cares for everything. American born, of refined and distinguished appearance, conservative in temperament, he raised his diocese to a high level of efficiency. Bishop Wigger, of Newark, represented the German stock and won a deserved reputation for holiness of life, while his successor, in 1901, Bishop O'Connor, added to the reputation of the diocese by his efficient government no less than by his distinguished personality. Bishop McNierney, of Albany, was noted for his elegance of manner and his devotion to the ritual of the Church, which resulted throughout his diocese in the building of beautiful churches and the more solemn observance of public ceremonies. His successor, in 1894, Bishop Burke, had the same predilection, along with the practical temperament which sprang from a long and successful career as a parish priest. Bishop Ryan, of Buffalo, a religious of the Lazarist community, was beloved of his clergy, and his successor, Bishop Quigley, in 1897, earned the reputation which later promoted him to the Archdiocese of Chicago as an efficient administrator for a difficult position. In speech, in manner and in personal distinction he made an immense impression on the people of his time. The Diocese of Trenton was formed from the Diocese of Newark, for the southern part of New Jersey, in 1881, and its first bishop, Right Rev. Michael O'Farrell, was noted for his learning and his oratorical powers. His successor, Bishop McFaul, took charge in 1894, and won national renown by his successful promotion of the scheme for the federation of the Catholic societies of the nation. Right Rev. Edgar Wadhams, of the Diocese of Ogdensburg, represented the American convert. After serving as a minister of the Episcopal sect for some years, he became a Catholic, was vicar-general of Albany, and died Bishop of Ogdensburg in 1891. His successor, Bishop Gabriels, left the office of director of the Troy seminary, in which he had trained a large number of the clergy of the East, to rule the northern diocese. A Belgian, a theologian of high rank, of distinguished appearance, he was well endowed to represent the mixed population of his diocese, which included Irish, Germans, Canadians and Americans in its Catholic population. Bishop Patrick Ludden took charge of the Diocese of Syracuse, formed from the Diocese of Albany, in 1887, and won distinction for his careful government and his caustic Irish wit. Among all these prelates the most noted by character, service and years was the Bishop of Rochester, Bernard McQuaid, a man of remarkable qualities and of vigorous originality. (*See* DIOCESE OF ROCHESTER.)

To these men, so capable, earnest and pious, was committed the direction of the Church in the Province during the administration of Archbishop Corrigan. A tremendous change had taken place meanwhile in the government of the individual States and of the Republic. The education of the common people became almost a passion. Leading statesmen and educators maintained the principle that the State should educate all the people both in the common school and in the college and university. In the effort to carry out the principle a vast system of common schools, local colleges and State universities was established. Religion had no place in the system. The Catholic body was compelled to still more heroic efforts in order to keep pace with the State institutions. Finer buildings had to be erected, the best methods of instruction introduced and the teachers trained to the prevailing standard. School boards were formed to regulate the general plan of instruction and to see that it was carried out. In some dioceses superintendents were placed over the schools to examine their condition and to report to the boards. A determined and partially successful effort was made to bring all educational institutions under supervision. The colleges, which were entirely in charge of religious communities, also endeavored to meet the new demands made upon them. New York paid special attention to the training of the young clerics. The old seminary at Troy was abandoned for a new structure at Dunwoodie, near the metropolis, which cost over one million dollars to build and furnish. The Sulpician community was placed in charge. Bishop McQuaid founded and brought to perfection in Rochester his preparatory college for clerics and his seminary of St. Bernard, in which the latest methods of training were employed by a perfectly trained faculty. Seton Hall, Niagara, St. John's in Brooklyn, and Allegany Seminary achieved enviable success in the same direction. The Christian Brothers strengthened their old institutions and opened a new one, the De LaSalle Institute in New York. The Jesuits founded Loyola Academy

in the same city. The work of education proved most flourishing. A controversy arose in the meantime as to the value and propriety of a parochial school partly supported by the State. A few of these institutions existed in various towns of the province. They received partial aid from the State on condition that the signs of religion, such as holy pictures, crucifixes, public prayers and catechism instructions be kept out of the school. Religious instruction was permitted after school hours. The discussion became sufficiently important to be referred to the Holy See, which decided that the compromise school could be tolerated for lack of a better. A feature of the American educational system was the college for women, in which they received the same training as the young men. The Ursuline community established such a college, and the Sisters of Charity, opened Mount St. Vincent's College for Catholic girls at New Rochelle in the New York Diocese. The establishment of the Catholic University at Washington, in 1889, gave a great impulse to the cause of religious education.



HIS EMINENCE JOHN CARDINAL FARLEY

Nor was the increase in Catholic activity confined to the department of education. The work of charity also made great improvement, due in part to the competition of the State and to the attacks of the bigoted part of the population. The city of New York voted a fixed sum annually to the support of all the private charitable institutions in its territory when they complied with the usual conditions. Children committed by a magistrate to homes and asylums, patients sent at public cost to the hospitals, were supported at the expense of the city. This aid enabled the charitable to build various institutions. Outside the metropolis all charities of the Catholic body depended upon the contributions of the faithful. In return for its aid the city demanded a regular accounting of expenditures, and a regular opportunity of inspecting the charity institutions and the State wards, conditions easy to fulfil and helpful to the charity administration. As in the case of popular education, the State undertook the care of the indigent sick, insane, orphaned, aged, crippled and otherwise helpless; at the same time it did not hinder the erection and support of private charities, and thus Catholics were free to minister to the needy in their own fashion, while the competition of the State did not injure them as in education, because the state, with all its money, could not secure that tenderness for its wards which is peculiar to Christian charity. In the Diocese of New York a clerical superintendent was appointed by the Ordinary to help the administration of the charity institutions by his counsel. At one time the faction which opposes everything Catholic endeavored to have passed an amendment to the constitution of the State forbidding any city to aid sectarian charities. When it was proved that the cities thus acting would be unable to provide for all forms of distress, and when inspecting committees found the Catholic institutions of New York admirable in every respect, the matter was dropped. In every diocese, from 1885 to 1903, education and charity in all their departments, under the wise rule and efficient labor of the bishops, clergy and people, made immense strides towards greater strength and efficiency.

The religious communities, male and female, made possible the twin works of education and charity. The Sisters of Charity earned fame by their brilliant administration of two hospitals, two orphan asylums, a foundling asylum, one academy of national prominence, and a large number of other academies and schools. The Franciscan Sisters had established a great institution for children at Peekskill. The Paulist community had introduced the better teaching of the Catechism, the use of the Gregorian chant and the direct preaching of the Gospel to non-Catholics. They had also adopted the press in their educational work, founding "The Catholic World," a magazine for adults, in 1865, and smaller journals for younger people. This example had been followed by the religious communities in time. The Jesuits established a superior review called "The Messenger"; the Dominicans, a monthly called "The Rosary."

From the diocesan seminary went forth a Homiletic review for the preaching clergy, and later several for general reading. The Jesuits had strong educational institutions in New York and Buffalo — Fordham University, St. Francis Xavier's, Canisius College and a novitiate at St. Andrew's-on-the-Hudson. The Franciscans, Carmelites, Augustinians, Lazarists, Redemptorists, 30 different communities of Sisters of all nationalities, and many minor organizations found a field of labor in the province. Among the laity flourished a variety of organizations, some attached to the parish or the diocese, others independent of parish, but practically directed by the bishops. The Conferences of St. Vincent de Paul became very popular in the Province and did splendid work in many departments, such as gathering in abandoned children, sending them to Catholic refuges or private homes, rescuing them from the proselytizers, or from wretched parents or vile surroundings. Benevolent associations like the Catholic Benevolent Legion, the Knights of Columbus, the Young Men's Union, the Temperance Union, encouraged thousands to a Christian life.

Two events of importance troubled the serene atmosphere of this period. One came from without the fold, the other from within. Rev. Edward McGlynn, a distinguished priest of the archdiocese, was suspended by Archbishop Corrigan for disobedience in attending a semi-political meeting against the wishes of his ordinary. Later he was expelled from his parish of St. Stephen's. Cardinal Simeoni, prefect of Propaganda, summoned him to Rome. He disobeyed, took the platform against both Dr. Corrigan and the Cardinal, and for eight years lost no opportunity to express his social and religious opinions, much to the embarrassment of the Catholic body.

Only when a papal delegate, Archbishop Satolli, assisted by the hierarchy and the leading clergy, took the matter in hand did it yield to persuasive treatment. It forms the most remarkable and interesting event in the history of the period. Dr. McGlynn died, pastor of Newburg, in 1900. Archbishop Corrigan presided at his funeral.

The second incident of importance was the recrudescence of the old Knownothingism through the rise of a society called the American Protestant Association, familiarly known as the A.P.A. It adopted later the title of the American Protective Association, and proclaimed as its aim the protection of American institutions against the insidious invasion of Rome. Its most marked attempt to influence legislation and public opinion in the New York Province occurred in connection with the Constitutional Convention of New York in 1895, and with the building of a chapel at the National Military Academy at West Point in 1900. We have already seen the attempt to forbid cities to aid private charities. The A.P.A. succeeded in getting an amendment to the State Constitution which prohibited any aid to Catholic schools. In the public elections to office they were active, but, as they everywhere embarrassed an electoral situation only too embarrassing at best, the political leaders finally drove them out of existence. At West Point, the seat of the Federal training academy for army officers, the Catholic officers, soldiers and civilians of the post had no chapel for divine service. They shared with inconspicuous sects a small building in an obscure corner of the reservation. Rev. C. G. O'Keefe, pastor of West Point, secured permission from the military authorities to build a Catholic chapel, at a cost of $25,000, on ground donated by the Government. When this became known a flood of protests against this invasion of the Republic by Rome reached President McKinley, who felt obliged to cancel the permission to build; but immediately Congress passed an enabling act which renewed the privilege to erect the chapel, and it was built without further protest. With this storm all turmoil ended, and the province enjoyed prosperity and peace for many years. Archbishop Corrigan passed to his rest in 1902. His obsequies became the occasion of a most remarkable demonstration on the part of the citizens of New York. Throngs filled the cathedral and the streets, the Cardinal Archbishop of Baltimore sang the Mass, and the Archbishop of Philadelphia preached the sermon, while in the congregation sat the very flower of New York's mixed population. The obsequies of a holy, conscientious, laborious, courteous prelate, who, while he lived, had avoided the public gaze, was the occasion of the most remarkable demonstration that had been ever made by New York upon the death of a citizen.

Most Rev. John Farley, Archbishop, 1902; Cardinal, 1911. — The chief feature of our provincial history, from the days of Dr. Hughes to the accession of Archbishop Farley in 1902, is the flood of immigration through the port of New York, its changing character and its effect on the various dioceses. A volume on this subject would hardly exhaust it. For nearly 70 years the nations of Europe have been pouring in by the gate of New York at the rate of 250,000 to 1,000,000 souls a year. At first the Irish preponderated, driven out by English misgovernment at first, then attracted by the American opportunities; next came the Germans, mostly of Protestant stock, also driven out by hard conditions at home; finally the Swedes and Norwegians, the Hungarians, Poles and Bohemians, the Armenians, Syrians and Greeks, and the Italians in large numbers, along with Jews of all nationalities, completed the stream. The Italians settled largely in New York City and its neighborhood, although many colonies found their way to all parts of the country. Thus, in 1895, the bishops of the New York Province had found themselves forced to deal with the precise problem which had faced Archbishop Hughes in 1840. His problem was, to find priests for a rapidly increasing population and to set in motion the new machinery of government. The bishops of the end of the cen-

tury had to find priests, churches, all things for the newcomers, who had little besides their poverty, most of them being poorly provided with faith and religious habits. In the latter case the difficulties proved almost insuperable, since God rarely helps those who are unwilling to help themselves. The efforts to provide the immigrants with spiritual aid and to help them in their trials and sufferings, of which there were enough, resulted in a fairly useful organization. In the Archdiocese of New York at present the Italians have 35 churches and chapels erected by the charity of their American brethren, the Hungarians have two churches, the Greeks three, the French one, the Canadians one, the Slovaks two, the Maronites one, the Bohemians three, the Lithuanians one, the Spaniards two, the colored people one and the Poles eleven. The Germans have about fifteen parishes. The Diocese of Buffalo has a mixed population similar to New York, and has provided churches for them all. The same may be said of Brooklyn and Newark. Ogdensburg has a population, mostly French Canadian, which is able to build its own churches and provide for itself. Rochester is less troubled with the problem, but it has proper provision for the immigrants. Trenton has 25 Italian missions with churches or chapels, six Polish parishes and ten Polish missions, four Hungarian parishes, two Ruthenian churches and two Slavonian, and the Bishop has a method of dealing with all these parishes and missions which insures constant supervision and unusual efficiency. These figures show with what earnestness, self-sacrifice and success the bishops of the Province carried out the work of caring for the recent immigrants, who did not always bring with them the stalwart faith of their predecessors. More than half of them would have fallen away from all religion but for the zeal which met them, found them priests and churches, and reminded them constantly of the



LADY CHAPEL, CATHEDRAL OF ST. PATRICK, NEW YORK, N.Y.

faith of their fathers and of their daily duties to religion.

To meet the needs of the hour in the departments of charity, education and church-building there came a significant increase in the number and



RT. REV. THOMAS F. CUSACK, D.D., P.R.
AUXILIARY BISHOP OF NEW YORK
ST. STEPHEN, NEW YORK, N.Y.

efficiency of the religious communities of women. When Archbishop Hughes began his work, in 1840, he had one such community in the diocese — that is, in a territory now embraced by nine dioceses. In 1905 no fewer than 40 communities, with a membership of 2500, were at work in the same territory. Among these the Sisters of Mercy, the Sisters of Charity, the Ladies of the Sacred Heart, the Sisters of St. Joseph, the Sisters of the Good Shepherd and the Franciscans stand pre-eminent by the excellence of their work or the number of their members. No form of human misery lacked its particular ministers. In the education of the young they rendered excellent service both in trained aptitude and in readiness to work under difficult conditions. They accepted the lowest salaries, which made possible the scheme of education and charity. Their influence for good on all classes of people cannot be estimated. Non-Catholics could cheerfully praise their work when unable to praise their religion; but the Sisterhoods made religion comprehensible and acceptable in quarters which no other influence could reach. The specialists in charity were highly appreciated. The Nardines made a reputation by their devotion and success in caring for deaf mutes. The Sisters of Bon Secours and of the Assumption became famous for their skill as nurses. The care devoted to the sick poor earned great praise in the large cities, where it was most in demand. The Little Sisters of the Poor won a reputation for their services in looking after the aged. All the people understood and held in great veneration the work of the Good Shepherd congregation, for the task of guarding wayward girls and reforming fallen women had proved too severe for volunteer and untrained workers. Consumption made such ravages among the people that a special department of charity had to be created for it. Cancer became so frequent that two organizations undertook the care of its victims — the Women of Calvary and Dominican Sisters under the lead of Sister Mary Alphonsa Lathrop, the daughter of the great Hawthorne, the American novelist. Maternity hospitals were opened for friendless mothers and day nurseries which looked after the children of poor women who worked by the day.

It will be remembered that the communities and the charities were supported and maintained by the voluntary offerings of the faithful, with the exception of those in New York City, where the public treasury advanced an annual sum for the maintenance of certain indigent persons; and the people were encouraged in this display of wonderful charity by the clergy which, in 1905, easily took rank as a remarkable body of men. In 1840 they numbered less than a hundred in the two States of the province. Sixty-five years later there were 1800 diocesan priests and over 500 community priests. They worked among a people whose numbers had slowly advanced from 200,000 in 1840, to 3,000,000 and these are conservative official figures. The great majority of the clergy had been trained in the seminaries of Troy, Montreal, Baltimore and Niagara, and had the same characteristics, no matter what their nationality might have been. Devotion to their work, gentlemanliness of manner, speech, dress and behavior, a fair sum of ordinary learning and sound piety marked the majority. They permitted the difference of race to divide them socially, and kept away from non-Catholics and civic gatherings through fear of offense and, perhaps, through indifference. Their early predecessors surpassed them easily in originality, for which they made up by strong devotion to the best routine. The Sunday services, the weekly sermon, the confessional on Saturdays, the observance of the first Friday, preparation of the children for confession and communion, the school of Christian instruction, the care of the church and the proper celebration of the liturgy, and sometimes the care of a church school, the public observance of Lent and Advent, took up their time and were industriously carried out.

The members of the religious communities for the



CENTER AISLE, ST. PATRICK'S CATHEDRAL, NEW YORK, N.Y.



LADY CHAPEL, ST. PATRICK'S CATHEDRAL, NEW YORK, N.Y.

most part adhered to the traditions and methods of their founders, with such adaptations as the new situation demanded. They did not show the originality of their European brethren, but surpassed them in steady labor and in fruitful work. The office of preaching missions in the parishes of the country became their most successful and consoling activity. The mission grew into an institution. At least every three years, sometimes oftener, the American parish secures the services of a community band to stir the parishioners to a better life. Catholic body, which in the province pays the highest respect to the priest as a leader and as a man.

The laity of the Province might easily have a volume to themselves to describe properly the fidelity to the Faith and its precepts, which have made the Church so honored among the people. In spite of their poverty, laden with the scorn of the Protestant multitude, they resisted all attempts to win them from the Church. Their virtue and consistency did not fail under the burden of success

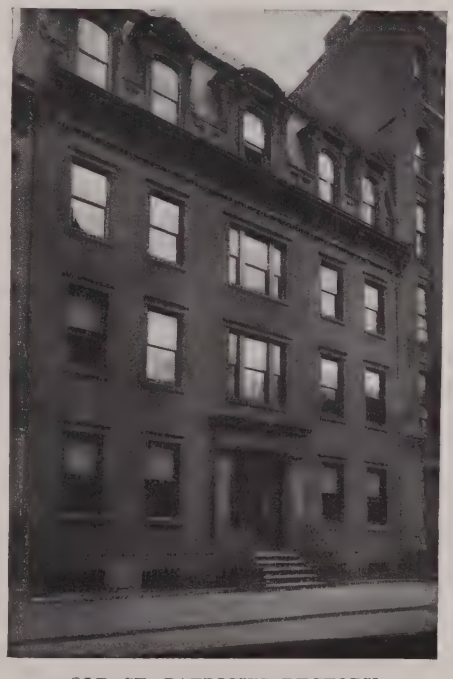


OLD ST. PATRICK'S CHURCH, MANHATTAN, NEW YORK, N.Y.

The communities are unable to fill the demand for these spiritual retreats, which have developed a body of fine preachers and ardent missionaries. The Paulist community succeeded in making the mission to non-Catholics a feature of diocesan work. All the communities made parochial work a part of their system, at first because of the necessity and later because of the natural advantages, so that in each diocese the different communities are usually found administering a parish. As the secular clergy increase in number there may be less demand for this parochial service. The generally even character and rather generous spirit of the clergy have been a consolation to the bishops, and have exercised a special influence on the non-

in later years, when wealth and position helped to make them strong in the community. After the Civil War, in 1865, students of social life found themselves staring in astonishment at the most remarkable religious body in the Republic. Their churches and divine services cast all others in the shade. The contrast extended to all departments. When divorce invaded society the Catholic ranks stood firm against it. When agnosticism and latitudinarianism wasted the Protestant body, the devotion of the laity to Catholic dogma intensified. As has already been pointed out, their steady observance of holy days and holy seasons, their delight in the public services of the Church, in beautiful temples and popular devotions, forced the

Protestants to better their morals and methods. From 1860 the architects and artists who live by the Church began to rise to the prominence which they hold at this moment, and the various trades connected with the arts felt the new impulse and flourished. In the matter of supporting the parishes, clergy and charities, the people found it difficult at first to get the credit with the bankers which would enable them to build as they desired; but when the financial community learned in time that no parish ever went bankrupt, or failed to pay its obligations, that a church or a school never defaulted, that the parishes were multiplying by hundreds in the province, Catholic credit became unlimited. In the matter of religious education the spectacle of the Catholic school system, maintained by the people in addition to their share of the public burden, harried the souls of the bigots, but at the same time shamed and afflicted Protestants of genuine piety, who knew how their sects had abandoned the cause of religious training for the child so as to banish religion from the public schools and thus win the Catholic child from the practise of the Faith. The public school system of the Republic had its birth in the desire of the Protestant citizen to wean all Catholic children from their religion. No matter what its present, this was its first motive, which forced the Catholic parent to build his own school for the protection of his own children. The success of the Catholic school has brought home to sincere Protestants their own failure to maintain the cause of Christian education. Now they can never achieve it, for the faith of their people has decayed.



OLD ST. PATRICK'S RECTORY

Fidelity to principle was matched by success in business among the Catholics. They proved the old argument against them untrue, by winning the first places in the face of a bigoted opposition, which maintained the ignorance, the inferiority, sometimes the treason of the Catholic. Eugene Kelly and a hundred more headed the banking interests; Charles O'Conor, as has been said, led the American bar; Francis Kernan, of Utica, became the Democratic nominee for Governor of New York and secured his place in the United States Senate; thousands of others proved their merit in various ways. Had the Catholic laity received a fair chance everywhere, as they did in certain places, their brilliant record in every department would have been without parallel. Their interest in the general welfare was finely displayed in the formation of organizations for the common good. Thus the Temperance Movement, which began in earnest after the Civil War, enlisted thousands against the evils of alcoholic drinks when indulgence threatened widespread calamity. The St. Vincent de Paul Conference trained other thousands in the beautiful paths of charity. Many other societies like the C.B.A. and the C.B.L., the Knights of Columbus and the Ancient Order of Hibernians helped innumerable members socially and financially. Bishop McFaul of Trenton undertook and accomplished the popular but delicate and difficult task of federating these societies, that is, bringing them into touch with one another by a general organization, which left them their individual existence, but utilized the power of the little units as one, in a bureau called the Catholic Federation.

The earliest and greatest leader of the laity was Orestes Brownson, called by Lord Brougham the finest mind produced in America. He entered the Church from Protestantism and became eminent as a publicist, conducting for years a review which did not please everybody, but which cleared the air and directed the course for the unconscious millions. Dr. Silliman Ives, once Episcopal Bishop of North Carolina, started the work for vagrant boys in New York City, and it still thrives in the famous Catholic Protectory. James MacMaster edited the "Freeman's Journal" somewhat in the thundering style of Louis Veuillot, and made an immense impression on his times. These converts usually had a different view of things from the ordinary Catholic and often got into difficulties thereby. The political leaders had no small influence as churchmen. The Hon. John Kelly won pre-eminence as the head of Democracy in New York, and at the same time held a high place in the regard of the bishops, clergy and people as a practical Catholic. John McKeon and James T. Brady shared with Charles O'Conor and Frederick R. Condert the respect of all men as capable lawyers. These leaders led rather by sentiment than by direct power. The people were really led by the bishops and clergy, who thought little of power, chiefly of order and peace and piety, so that the bigots might have no excuse for public or legislative persecution. The sum and substance of the steady formation of the Catholic body was expressed in 1900 by the executive head of the Republican party, the Hon. Marcus Hanna. He stated openly that the Republic already looked to the Catholic people for that steady support which it would need in



ST. JOSEPH'S SEMINARY, DUNWOODIE, N.Y.



THE CHAPEL, ST. JOSEPH'S SEMINARY, DUNWOODIE, N.Y.

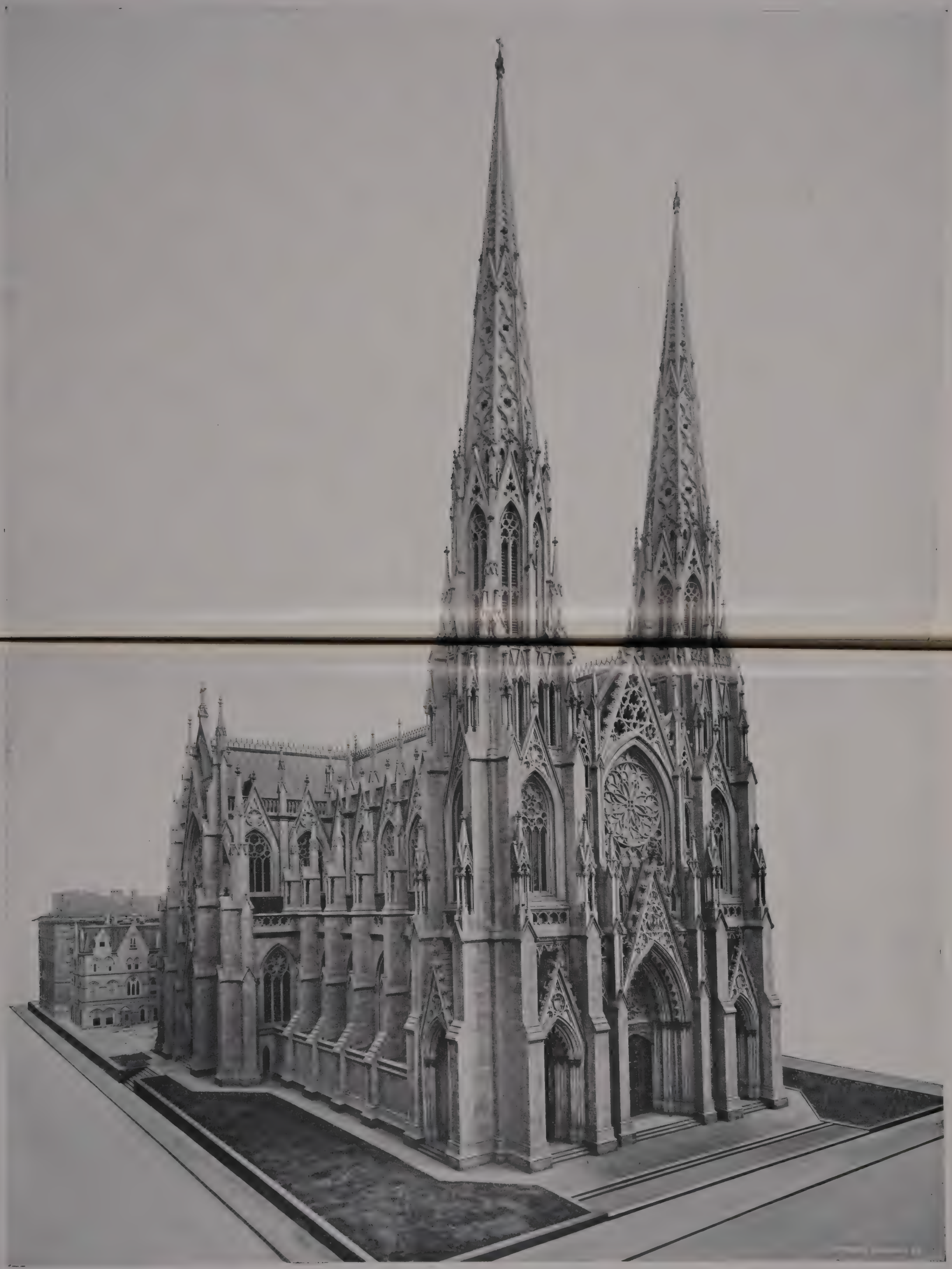


GROUNDS OF ST. JOSEPH'S SEMINARY, DUNWOODIE, N.Y.

times of danger. Socialism and anarchism were then clouds in the sky; divorce had become an American institution; the press had assumed absolute power unto itself; the sects had lost both their grip on doctrine and their control over the people; the great monopolies were their own lawmakers. Only the Catholic body showed itself free of the new heresies, obedient to its leaders, clean and sound in the family relation, appreciative of the fine privileges of the Republic. Thus, in less than a century, the Catholic people had passed through persecution and scorn and poverty to the foremost place in the esteem and regard of thoughtful leaders, who could see the dangers of the future and welcomed the more the presence of the Catholic phalanx as a guarantee of aid and defence.

The first century of the Church in the Province of New York came to an end in 1908, with the Most Rev. John M. Farley in the See of New York. The event was celebrated in the metropolitan city by a week of solemnities which assumed, naturally and as if by general consent, the character of a civic festivity. The non-Catholics of New York looked on, it is true, and did not participate; but their attitude was unquestionably that of sympathetic onlookers, and the secular press gave utterance to the popular sentiments of congratulation. A special feature, which added *éclat* to the memorable occasion, was the presence of His Eminence Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, who came to share what might, in one point of view, be regarded as a triumph of Irish fidelity to the Faith and Irish tenacity. On Sunday, April 26, the celebration opened in St. Patrick's Cathedral with a Solemn Mass, at which the Archbishop of New York preached the commemorative discourse. Next morning there was in every parish of the archdiocese a special Mass for children, and sermons were preached for the particular benefit of the little ones. This interesting function was attended at the Cathedral alone by about 2000 children. It was significant of the prevailing mood that the Superintendent of Public Schools of the City of New York granted leave of absence to all Catholic pupils who wished to attend the cathedral services.

The week of festivities culminated on Tuesday, April 28, in the Pontificial Solemn Mass celebrated by Cardinal Logue. At this function, the splendor and historical importance of which had, perhaps, never been equaled in any church of the United States, there were present His Excellency Monsignor Diomede Falconio, Delegate Apostolic, Cardinal Gibbons, Archbishop of Baltimore, 40 bishops and archbishops representing dioceses not only of the United States, but also of Canada, 100 Monsignori and about 800 other members of the clergy, regular and secular. This array of nearly 1000 formed a solemn procession from the Cathedral College to the Cathedral itself, where, inside and outside of the building, a throng numbering more than 10,000 persons awaited it. The sermon was



THE CATHEDRAL OF ST. PATRICK, NEW YORK, N.Y.

preached by Cardinal Gibbons, and at its close Archbishop Farley read two letters, one from His Holiness and one from President Roosevelt, in which each of those two potentates expressed in his own way his cordial congratulations on the happy achievement of the century and his best wishes for the future. At the close of the Mass, Right Rev. Mgr. Lavelle, the vicar-general, read aloud, in Latin and English, a document conveying the Papal Blessing to all those present, and the benediction was given from the throne by the Cardinal Archbishop of Armagh. Later in the day Solemn Vespers were sung by Monsignor Falconio in the presence of Cardinal Logue, and a sermon preached by Archbishop Glennon of St. Louis. Wednesday, April 29, another day reserved for the children, was marked by a function of unique interest. On this occasion Bishop Burke of Albany was the celebrant of a High Mass arranged exclusively for the children of the parochial schools. A congregation of 5400 of these little ones sang the choral parts of the service to a Gregorian setting. In the evening Cardinal Logue and the Archbishop of New York addressed a great meeting of the laity in Carnegie Hall. On the following day Right Rev. John J. O'Connor, Bishop of Newark, celebrated in the Cathedral a Solemn Mass of Requiem for all the departed clergy of the archdiocese, and in the evening a grand reception was held at the Catholic Club for the visiting prelates.



VERY REV. JOHN P. CHIDWICK, FORMERLY PASTOR OF ST. AMBROSE'S, NEW YORK, N.Y., AND CHAPLAIN OF THE NEW YORK POLICE DEPARTMENT, NOW (1914) PRESIDENT OF ST. JOSEPH'S SEMINARY, DUNWOODIE, N.Y.

The last of the purely religious functions of the week was a Votive Mass of the Sacred Heart, offered in the Cathedral by Bishop Colton, of Buffalo, on Friday, May 1. The celebration closed with a parade of the Catholic laity which was admitted on all hands to be one of the most impressive public spectacles ever seen in New York. Under the direction of Major General Thomas H. Barry, U.S.A., some 40,000 men of all ages, largely made up of members of the great Catholic societies and organizations, marshaled as regiments and companies, and carrying the banners of their respective organizations, assembled in the thoroughfares near Washington Square and the lower end of 5th Avenue. On all sides the windows of houses and the borders of sidewalks were filled with the friendly and interested faces of non-Catholic onlookers, while the Stars and Stripes fluttered in amicable juxtaposition with the Papal colors. At about 2 P.M. the head of the parade moved northward from Washington Square, escorted by uniformed ranks of the Fordham University, St. Francis Xavier College and La Salle Institute Cadets. As this imposing procession moved up the middle of the city's finest thoroughfare, crowds, aggregating, as was estimated at the time, not fewer than half a million, watched and cheered. As the great arch which commemorates the Father of his Country was the starting-point of the march, so was the Cathedral its objective. Here three stands had been erected for the use of some of the Catholic women, whose husbands, brothers and sons were marching, while in the middle of the three were a large group of clergy, including the parochial clergy, who were especially interested in the confraternities, guilds and other organizations. But the focus of all this throng of spectators in front of the Cathedral was where Cardinal Logue sat in the place of honor beside his host the Archbishop, surrounded by a number of ecclesiastical dignitaries. These stands held altogether about 3500 spectators. As the immense procession arrived in front of the prelates, hats were raised, and enthusiastic cheers rent the air, while one after another of the clergy rose to acknowledge the enthusiastic salutations of the particular groups whose pastors or chaplains they were proud to be.

To a number of newspaper reporters, Cardinal Logue said, when this last demonstration of joy and of attachment to the Church had ended: "I never saw such an impressive gathering in all my life, and I never again expect to witness such a demonstration of loyalty to the Catholic Faith." The other Sees were occupied as above stated with the exception of the See of Buffalo, in which the Right Rev. Charles Colton, in 1903, followed Dr. Quigley, after the promotion of the latter to the See of Chicago. Bishop Colton earned distinction in New York City as the pastor of St. Stephen's church. A capable administrator and a man of kindly disposition, he gave to Buffalo his best services and made a fine impression on his people.

Archbishop Farley succeeded Dr. Corrigan in New York, in the year 1902, after a service of 30 years as secretary to Cardinal McCloskey, pastor of St. Gabriel's, vicar-general and auxiliary bishop. It may be said justly that he was a genuine product of the time and country in which he lived. Although born in Ireland his training had been purely American, and the environment which shaped him made him quite representative of itself. A study of his career and, in particular, of his seven years as archbishop, provides evidence and illustration of this statement. Previous to his nomination to the See he held many offices of trust in rather difficult times. Burning questions arose frequently, often trifling and fanciful in themselves, but made large and serious by the passions which they aroused. The school question stirred up heated controversy until the moment when Leo XIII closed it with his decision of tolerance for the compromise school; the temperance movement brought out the extremist, the abolitionist who would banish alcohol from society;



RT. REV. MGR. JOHN EDWARDS, V.G., P.R.
ST. JOSEPH (WASHINGTON PLACE),
MANHATTAN, NEW YORK



RT. REV. MGR. MICHAEL J. LAVELLE,
VICAR-GENERAL OF NEW YORK AND PASTOR
OF THE CATHEDRAL



RT. REV. MGR. JOS. F. MOONEY, P.A., P.R.
VICAR-GENERAL, SACRED HEART,
NEW YORK, N.Y.

the Irish Nationalist movement always bristled with difficulties, owing to the extremists on one side, and on the other the English intriguers at Rome; the meddling of outsiders in home affairs brought on the Cahensly trouble, which was another form of the race question; the conservative and liberal groups, while not differing much in principle or detail, managed to stir up an occasional and usually ridiculous controversy; and the McGlynn affair actually focused all these troubles into one, which threatened a serious conflagration. Finally, the appointment in 1892 of a papal delegate to the Church in the Republic roused a serious controversy, one side accepting Archbishop Satolli with joy, the other regarding his appointment as superfluous and hurtful. Throughout all these controversies, Archbishop Farley maintained a discreet and yet well-defined attitude. He accepted the full programme of Catholic education, but never lost favor with the ardent advocates of compromise; he favored the temperance movement without favoring the extremists; he supported the Irish cause in its moderate expression and condemned the English intrigue; he kept aloof from the local controversy between conservative and liberal; in the McGlynn affair he lost prestige by his advocacy of moderation, and in the Satolli discussion he helped to bring about a better understanding between the disputants. His nomination to the See of New York became practically unanimous, both among the nominating clergy and bishops, and among the people. After he assumed the government of the diocese his policy was at once directed to the carrying out of Dr. Corrigan's schemes and the introduction of new methods. He opened the Cathedral College, which had been planned by his predecessor, an institution for the separate training of young clerics preparing for the seminary. (Cf. infra.)

Not least of the achievements which have marked the present administration of the Archdiocese has been the extinction of the debt which until 1910 formed a canonical impediment to the final consecration of the Cathedral. This debt, amounting to $850,000, Archbishop Farley had resolved to liquidate at once, even though his policy in the matter might seem to some an unnecessary burdening of the present generation with obligations that could fairly be left to posterity. He succeeded in accomplishing this cherished purpose, and in 1910, there being no longer any reasonable grounds for fearing that the sacred edifice could possibly be at any future time forfeited to the Church, the consecration took place with all due solemnity. This event was hardly less memorable than the centennial celebration of two years earlier. Once more the Holy Father was personally represented, this time by Cardinal Vincenzo Vannutelli. Once more, too, the Cardinal Archbishop of Armagh visited New York. The Delegate Apostolic, Monsignor Falconio (created a cardinal in the following year), was again present. The gathering included the Cardinal Archbishop of Baltimore and at least one-fourth of the Hierarchy of the United States, besides many bishops from Canada and Mexico, and other distinguished prelates. The august ceremonial so magnificently performed was accompanied by music worthy of it, and was witnessed by an assemblage of about 7000 persons within, and as many as 50,000 outside the building. At the end of the Mass the Archbishop made an address welcoming Cardinal Vincenzo Vannutelli, to which His Eminence replied, congratulating both Archbishop and people upon the achievement which had made this great function permissible. The sermon was preached by the Most Rev. John J. Glennon, Archbishop of St. Louis.

Archbishop Farley ordered every parish that could build a school to do so as soon as possible, and in a few years succeeded in adding largely to the number of schools, teachers and pupils. Through his efforts mainly a company was organized to prepare and publish an encyclopedia of Catholic facts and opinions in fifteen volumes, the first of its kind in the English tongue. He put the famous Society for the Propagation of the Faith on a new footing in the diocese, which increased its revenues largely. He ordered annual retreats for the clergy, from which no one was dispensed, and, to keep alive the results of the retreat, he established monthly recollections at which the clergy gather to hear a powerful discourse and to unite in prayer. The general discipline was strengthened, old irritations soothed, newer methods introduced, all good works encouraged, and, especially, the supervision and care of the poor immigrants were much extended and improved. The chief features of his administration at this date seem to be renewed activity in the labor of the diocese and the removal of all causes of controversy. This is the American idea of administration: the maximum of results with the least friction.

The seal of the highest earthly approval was set upon this administration by His Holiness Pius X, towards the close of the year 1911, when it was announced that the Archbishop of New York was one of a distinguished group summoned to the Eternal City to be clothed with the Sacred Purple. When Archbishop Farley sailed from New York, where he was to be thenceforward known under a still more exalted title, it was once more evident how keenly New Yorkers of all denominations felt his career as something belonging to themselves, and his triumph as an honor to their own people. On the 27th of November, 1911, Pius X, in the Hall of Consistories, presented the biretta and mozetta to John Farley, Cardinal Priest of the Title of Santa Maria sopra Minerva. In the same group of newly elevated princes of the Church were Falconio, former Delegate Apostolic in the United States, and O'Connell, Archbishop of Boston. These three were regarded as "the new American Cardinals"; with them were Bourne, Archbishop of Westminster, and Van Rossum, the distinguished Redemptorist of Utrecht. The Holy Father was inspired by the special character of this group of ecclesiastics, collected from non-Catholic lands, to affirm in his allocution the hope of regaining these peoples to the Catholic Church. "This hope," he continued, "is increased when I think of you who come from distant America, of the enthusiasm there over the news of your elevation to the cardinalate, of the demonstrations of all classes of citizens, of the acclamations accompanied by blessings and greetings upon your departures from New York and your triumphant journey across the ocean." Significantly, the Consistory to confer the rings and hats upon the new Cardinals, in the Hall of Beatifications, was solemnized on the American Thanksgiving Day, the 30th of November, 1911. Cardinal Farley's return to his see was the occasion of public rejoicing even more effusive than that which had marked his departure.

Cardinal Farley has the regard of his non-Catholic fellow-citizens chiefly as archbishop, but he also has it for his personal merit. Even in the cosmopolitan city of New York the fact is known and appreciated, that the Cardinal Archbishop governs the most successful and the most remarkable diocese in the world, that he is the head of a great Christian community, and that his life is devoted to its service. In this there is nothing singular. The same thing may be said in general of the prelates in charge of the archiepiscopal sees in the Republic, but not all of them have had such opportunity to succeed or to fail as falls to the lot of the Archbishop of New York. Finally, the contrast of 1913 with 1808 is most astonishing, since it is progress from nothing to everything — from a few thousand people to more than 1,200,000, from one church to 562, from five priests to upwards of 1000, from one religious community, with a few members, to 50 with 3000, from persecution through toleration to popularity, so that the despised Church is now looked upon as an anchorage for the Republic.

St. Joseph's Seminary, Dunwoodie, N.Y. — At the death of Archbishop Hughes, January 3, 1864, the foundation of the Catholic educational system in the archdiocese had been solidly and permanently established. Of this a most important part, if not the very cornerstone, was the purchase of St. Joseph's Seminary in Troy, New York. The property, consisting of 42 acres on the summit of Mount Ida, had been bought by Archbishop Hughes for $60,000, and the seminary was opened on October 24, 1864, by his successor, Cardinal McCloskey, who had been closely in touch with the work from the beginning.

The faculty of professors consisted of a band of secular priests from Ghent, Belgium, under the Very Rev. H. Vandenhende. These were the Rev. Henry Gabriels, who in 1871 became president of the Seminary, and in 1891 Bishop of Ogdensburg; the Very Rev. Charles Roelants, the Very Rev. Peter A. Puissant, the Rev. Augustine Fivez and the Rev. Remy Lafort, all of whom had been distinguished students in Louvain University.

Associated with these Belgian professors at various times were the following American priests, nearly all alumni of the Seminary: the Right Rev. Philip J. Garrigan, D.D., the Right Rev. Monsignor John Edwards, V.G., the Right Rev. Monsignor Joseph F. Mooney, V.G., the Right Rev. Monsignor J. S. M. Lynch; Revs. Patrick W. Tandy, Michael Mullen, Daniel F. Burke, D.D., Thomas Kenny, Alexander S. Healey, Peter A. Schmidt, Hugh Shields, John M. Loughlin, Edward A. Dunphy, John Woods, D.D., Michael J. Considine, William E. Murphy, Cornelius Mahoney, D.D., William A. McDonald, William Livingstone, P.R., James Fitzsimmons, and Joseph F. Delany, D.D.

The Seminary remained at Troy for 32 years, during which time over 900 students matric-

ulated, of whom more than 600 were ordained priests in the seminary chapel. Of this number the following were raised to the episcopacy: Right Rev. Denis M. Bradley, Bishop of Manchester; Right Rev. Michael Tierney, D.D., Bishop of Hartford; Right Rev. Charles H. Colton, D.D., Bishop of Buffalo; Right Rev. Thomas F. Cusack, D.D., Auxiliary Bishop of New York; Right Rev. Thomas A. Hendrick, D.D., Bishop of Cebu, P. I.; Right Rev. Philip J. Garrigan, D.D., Bishop of Sioux City; Right Rev. Thomas F. Hickey, D.D., Bishop of Rochester; and Right Rev. John S. Michaud, D.D., Bishop of Burlington.

The new St. Joseph's Seminary at Dunwoodie, N.Y., was dedicated in 1896, when a wish which had been manifested by Archbishop Hughes before the establishment of the Seminary at Troy was realized by Archbishop Corrigan, and the Seminary at Dunwoodie was placed under the direction of the Sulpician Fathers.

The first scholastic year began September 21, 1896, with 101 students. The first members of the faculty were Very Rev. E. R. Dyer, S.S., D.D., rector; Rev. V. H. Marre, S.S., professor of Moral Theology and Canon Law; Rev. Remy Lafort, S.T.L., professor of Sacred Scripture; Rev. R. K. Wakeham, S.S., A.M., treasurer; Rev. James Driscoll, S.S., D.D., professor of Dogmatic Theology and Sacred Music; Rev. William Livingstone, A.M., professor of Church History, Sacred Eloquence and Liturgy; Rev. Joseph Bruneau, S.S., S.T.L., professor of Sacred Scripture; Rev. James Fitzsimmons, S.T.B., professor of Philosophy, senior course; Rev. William Temple, D.D., professor of Philosophy, junior course; and J. E. Cassidy, A.M., professor of Physical Sciences. Fathers Lafort, Livingstone and Fitzsimmons belonged to the Faculty at Troy. The Sulpician Fathers have since retired, and the work is conducted by the secular clergy of the archdiocese.

Archbishop Corrigan set the cornerstone of the seminary at Dunwoodie on May 17, 1891, and on August 12, 1896, it was solemnly dedicated by His Eminence, Cardinal Satolli, then Apostolic Delegate to the Church in the United States. In 1898 when it was proposed to present to Archbishop Corrigan a suitable testimonial to commemorate the silver jubilee of his priesthood, Bishop Farley declared that the testimonial should take the form of a check for $250,000 from the laity and clergy to liquidate the remaining debt on the new building. With much labor and fatigue he collected this sum, and in Carnegie Hall, before a representative Catholic audience, placed the check in the archbishop's hand as a tribute to his services in the cause of Catholic education, and a testimonial of the affectionate loyalty of his people.

The consecration of the beautiful Seminary Chapel, erected at the archbishop's own personal expense, took place April 19, 1900, on the eve of his departure for his Jubilee visit to Rome.

When Bishop Farley became Archbishop of New York, almost his first official act was to prepare and to open in September, 1903, the Cathedral College Diocesan Preparatory Seminary for the benefit of boys studying for the priesthood, where the young aspirants complete their classical college course as far as the Sophomore year, inclusive. The Junior and Senior years are made in the Philosophical Department of the Seminary at Dunwoodie, to which has recently been conceded the power to grant the A.B. degree to students who have successfully completed the required courses in the two institutions, which in fact form but one under the legal title of St. Joseph's Seminary and College. It is in charge of the Chancellor, the Right Rev. Monsignor P. J. Hayes and is situated on Madison Avenue at Fifty-first Street. It has 382 students.

The students at St. Joseph's seminary at Dunwoodie number 194, and there are ten at Rome and seven attending the Catholic University at Washington, from this archdiocese, so that its total number of students for the priesthood is over 500. By the erection of a new wing completed in 1908 the seminary can now accommodate 200 students. Students are admitted from other dioceses than that of New York, although most of them are from this archdiocese.

Applicants for admission must have made a complete classical course, before entering upon the Seminary course, which occupies between five and six years.

In September, 1902, Very Rev. John F. Driscoll, D.D., succeeded Very Rev. E. R. Dyer, D.D., J.C.L., as president and professor of Dogmatic Theology. The faculty then consisted of the vice-president and professor of Church History and Scripture, Rev. Richard K. Wakeman, the head of the Department of Philosophy and professor of Church History and Pathology, Rev. Francis P. Harvey, and Rev. Thomas J. Lynch, S.T.B., as treasurer.

The course of study is that usually pursued in ecclesiastical seminaries, and the methods adopted are designed to give the student a thorough, permanent and accurate knowledge of all the branches studied, and to develop manly Catholic piety, together with all the qualities demanded in a wise and sympathetic teacher of righteousness. All the students of the New York Archdiocese are obliged to follow the course in Italian. An Italian priest comes to teach the most advanced students, and gives to those in Sacred Orders special instruction about hearing the confessions of Italians, etc. Italian is read in the refectory at supper every evening except Sunday and the weekly holiday. Those who study other languages are grouped at table so that they may have practice in speaking these languages.

In the study of physiology especial attention is given to the study of the brain and nerves, as the groundwork for the study of psychology. Additional facilities are given those who show aptitude for scientific study, that they may derive from it the greatest advantage.

The following brief extracts from the pamphlet published on the occasion of the consecration of

the chapel will serve to throw light on the methods and aims of the Seminary:

"There are students who, beside the help of the common classes, need further assistance to acquire the knowledge that a priest must have. Men of excellent endowments are sometimes rather slow in grasping the matters taught. If left without special guidance, they will become lost in a maze of details, will not distinguish between what must be known and what may be left aside, and will be found in ignorance concerning matters of essential importance. By confining their attention to the important questions of a treatise, by fuller explanations and illustrations that would be lost upon students of quicker parts, they frequently arrive at very satisfactory results.

"One or two such classes a week are given whenever it is thought useful to do so, and the professor feels fully repaid for the extra labor bestowed. It is a matter of experience that students who need such help often have a firmer hold of what they have learned than those who work with more facility, that they acquire a solid fund of ecclesiastical science, and become most excellent and efficient priests."

The aims of the Seminary are thus briefly defined:

"The aim of priestly training is to produce a body of young priests prepared to enter at once on the varied duties of parochial work. To do the work expected of them they must be men of solid piety, of thorough knowledge, especially in all that pertains to their calling, of mental and social refinement, of simple habits of life, of sound body, and of reliable character, that is, possessing the combination of obedience and initiative which fits them to be entrusted with responsibility."

Again, it is said:

"The wonderfully perfect chapel, with its pure white altar, its fine paintings, its devotional windows, its perfection of detail and of harmony from the color scheme of the walls to the mosaic flooring and the oaken stalls, is a perpetual lesson in Catholic art, which must leave an indelible impression on the taste of the future priest and arouse in him an almost instinctive repugnance to the shoddy and the shabby and the vulgar in church decoration."

The library of 33,000 volumes contains many treasures given both by non-Catholic and Catholic friends. There are a number of valuable manuscripts of the fourteenth, fifteenth and sixteenth centuries, one of which, a beautiful example of fifteenth-century Belgian illuminated work, was among the works presented to Cardinal McCloskey by Mr. Magoon, a Baptist minister, and afterwards given by the Cardinal to the library. A Hebrew roll manuscript of the book of Esther and an Ethiopic manuscript prayer book were the gifts of Dr. B. F. De Costa. There are a dozen or more Incunabula, the oldest dated 1479, and the Hibernian collection is important and very complete. Other benefactors of the library are Archbishop Farley, the late Archbishop Corrigan, Rev. G. W. Corrigan, the late Rev. Andrew J. Clancy, the late Rev. Dr. Pendergast, the late Rev. J. J. Dougherty and the late Rev. Patrick J. Brady, from whom were received the complete and costly Delphine edition of the Latin classics and most of the Hibernica and fine arts collections.

The seminarians visit on the weekly holiday St. Joseph's Hospital in Yonkers, Seton Hospital at Spuyten Duyvil, and the Home for the Aged conducted by the Little Sisters of the Poor, in New York. An important element in the life of the Seminary is the constant daily intercourse between the professors and all the students. To quote again from the pamphlet already mentioned:

"The result of this intimate and constant intermingling of men with uniform aims and standards of character, but differing in age, nationality, personal points of view, tastes, college training and place of birth, cannot but be broadening and elevating. It is this, more than anything else, which counteracts the danger of narrowness from isolation, and produces the geniality and breadth of view which is such a common quality in the priesthood."

The other side of the medal appears in this statement:

"The student is strictly required to live his own life in his own room, neither visiting other rooms nor receiving such visits, in order that he may acquire the habit of living alone, and conquering loneliness and tedium by hard work. Silence, study, prayer, simplicity of diet, fasting and abstinence, give thorough training in self-restraint, without impairing the efficiency of the future priests by destroying their physical health."

This final paragraph applies as well to the mental and spiritual as to the material structure of the Seminary:

"The most striking point in the structure and furnishing of St. Joseph's Seminary is generally considered by competent judges to be the combination of solidity with simplicity. Elegance is rather avoided, except in the chapel. But the plastering, woodwork, flooring, furniture, are all new and thoroughly finished. It is work done as for those who are 'here to stay.' And the Catholic Church is in this country to stay."

The faculty in 1914 were: Very Reverend John P. Chidwick, D.D., President and Professor of Pastoral Theology; Reverends John F. Brady, D.D., M.D., Vice-President and Professor of Sacramental Theology and Philosophy (Junior Course); J. A. Nelson, D.D., Professor of Philosophy (Junior Course); Francis E. Gigot, D.D., Professor of Sacred Scripture (New Testament); John R. Mahoney, D.D., Professor of Moral Theology; Gabriel Oussani, D.D., Professor of Early Church History, Biblical History, Pathology and Librarian; George F. Dean, Treasurer; Joseph C. Herrick, D.D., Professor of Experimental Psychology and Biology; Francis X. Albert, Ph.D., Professor of Sacred Scripture (Old Testament); John J. Mitty, D.D., Professor of Dogmatic Theology (Senior Course) and Director of Philosophy Department; Arthur J. Scanlan, D.D., Professor of Philosophy (Senior Course); Robert B. Mulcahy, D.D., Professor of

Dogmatic Theology and Sacred Liturgy; Edwin J. A. Ryan, D.D., Professor of General and Modern Church History. Students, 194. Students at American College, Rome, 10. Students at the Canisianum, Innsbruck, 4.

THE PARISHES IN THE ARCHDIOCESE

Borough of Manhattan

St. Patrick (Old Cathedral), New York, N.Y. — As was well said by Cardinal Farley, "Old St. Patrick's was the heart of the diocese, and the heart of the diocese it remains." The passing of the archiepiscopal seat to the new cathedral, beautiful, majestic and in keeping with the importance and wealth of the archdiocese, in no way belittles the glory of old St. Patrick's whose history is of absorbing interest to the student. Coeval with the earliest days of the Church in New York, it endured through the years of strife and peril in which Catholicity was tried, to the present age of calm and prosperity. Events which are landmarks in the history of the Church, not only in the archdiocese but in the United States itself, took place within the grimly venerable walls of this historic church and on its sacred ground. During the hundred years and more of its existence, thousands of children were born in the parish and baptized in the church, and unnumbered priests were ordained in the same old church which saw their christening. St. Patrick's is known as the mother of priests; not a few of her sons became bishops and archbishops, and one, Cardinal McCloskey, was the first American cardinal.

St. Patrick's was founded almost at the time of the creation of the Diocese of New York by Pius VII in 1808. The Catholic population of New York was but small; the congregation of its single church, St. Peter's, barely sufficed to fill it. Yet the loyal Catholics of that time, meager as were their resources, determined with characteristic devotion and heroism to erect a church to serve as a cathedral for their bishop.

Rev. Anthony Kohlmann, S.J., pastor of St. Peter's, selected the site of the proposed cathedral. St. Peter's owned a cemetery on Prince Street between Mott and Catherine (later Mulberry) Streets which, though far out in the suburbs, seemed to be the best suited for the site, both in point of economy and the convenience of Catholics living in the suburbs. At the suggestion of Archbishop Carroll it was called St. Patrick's. A newspaper of the day thus describes the laying of the cornerstone on June 9, 1809.

"On Thursday afternoon was laid the cornerstone of the new Cathedral Church, between the Broadway and the Bowery. The stone was laid by Rev. Anthony Kohlmann, rector of St. Peter's Church and vicar-general of this diocese, in the absence of Right Rev. Dr. Concanen, the newly-appointed Bishop of New York, whose arrival in the United States is expected daily — direct from Rome.

"The rector, with the assistant clergy, choir and board of trustees, walked in solemn procession to the ground, where was delivered a suitable discourse. The ceremonies were conducted among a large and respectful assemblage of citizens exceeding 3000."

The death of Bishop Concanen and the war with England retarded the progress of construction, and funds were insufficient despite the organization of the Patrician Society, whose members pledged to subscribe to the work monthly according to their means.

In 1815, however, the church was dedicated. Bishop Connolly failed to arrive in time, and Father Fenwick, Father Kohlmann's successor, invited Bishop Cheverus of Boston to perform the ceremony on Ascension Day, May 4, 1815.

Mayor Ferguson and the ex-Mayor, DeWitt Clinton, were present, and between 3000 and 4000 were in the church. The City Hall was at that time in building, and the people came to old St. Patrick's through country lanes and across a bridge at Canal Street. It is recorded that some time after the foundation, a fox was caught in the churchyard.

Bishop Connolly arrived at New York in November, 1815, and, experiencing some difficulty from the fact that St. Peter's and St. Patrick's were incorporated together, he brought about the separate incorporation in 1817. He managed to reduce the large debt by half within nine years. In 1817 the first orphanage in the diocese was founded, and St. Patrick's Free School was established. When Bishop DuBois followed Bishop Connolly, the church was enlarged and beautified, the work being begun by the Bishop and completed by his coadjutor, Bishop Hughes. The massive pillars in the interior, which caused a somber effect, were reduced in size, and the cathedral was extended to Mulberry Street, providing a sacristy, enlarging the sanctuary, and making this the largest church edifice in New York.

The first prelate to be consecrated in St. Patrick's was the mighty apostle of Catholicity in New York, Bishop Hughes (on June 7, 1838). Six years later the cathedral was the scene of a triple consecration, Bishop Hughes conferring the episcopate on Right Rev. John McCloskey, Right Rev. Andrew Byrne and Right Rev. William Quarter. On October 17, 1847, Right Rev. John Timon, first Bishop of Buffalo, was here consecrated, and again on October 20, 1853, Monsignor Bedini, Papal Nuncio to Brazil, consecrated Right Revs. John Loughlin, James Roosevelt Bayley and Rev. Louis De Goesbriand.

In the time of Bishop Hughes anti-Catholic agitators more than once threatened destruction to the cathedral. The roof was set on fire one night in 1835, and only saved from conflagration by the bravery of a parishioner. In 1842 a mob stoned the windows of the cathedral and the bishop's residence, but was finally driven off. On the night of the election in 1844 a maddened crowd of more than a thousand men marched up the Bowery threatening to burn the cathedral. The same anti-Catholic party in Philadelphia had burned St. Michael's Church, the church and rectory of St. Augustine and the house of the Sisters of Charity; and their candidate had just been elected Mayor

of New York. But it was not for nothing that John Hughes was called "The Fighting Bishop." He had counseled peace and forbearance continually under the hardest trial a Catholic can endure, insult to his religion, but on that night it became known that he had 3000 armed men within the walls of the graveyard in Mott Street, and the rioters went around by another way.

St. Patrick's became a Metropolitan church in 1850, when Bishop Hughes was raised to the dignity of Archbishop of New York. In it were held three provincial councils between 1854 and 1861. In it the dead Archbishop lay in state for two days in 1864, before he was buried within its vaults, and here his successor, Archbishop McCloskey, was installed.

On the night of October 6, 1866, the cathedral was burned to the ground. A fire on Broadway scattered sparks which ignited the wooden roof, and it was only by heroic exertion on the part of the clergy that the sacred vessels, the Host and the records were saved, while to the bravery of parishioners is due the rescue of nearly all the vestments and the pictures. Nothing was left but the four blackened walls. The work of rebuilding was begun immediately, and the new church was dedicated by Archbishop McCloskey on March 17, 1868.

Unique among the churches in the United States St. Patrick's must remain, as the scene of the investiture of the first American Cardinal, John McCloskey, on April 27, 1875, by the Papal Ablegate, Monsignor Roncetti, in the presence of many prelates, hundreds of priests and thousands of distinguished citizens. Monsignor James N. Connolly, who at that time was an altar-boy at St. Patrick's, tells of receiving an offer of $20 for his ticket on that occasion, and choosing the prouder distinction of refusing it. The last consecration to take place within the old cathedral was that of Right Rev. John Lancaster Spalding, on May 1, 1877. The completion of the new cathedral on 5th Avenue in 1879 resulted in old St. Patrick's becoming a parish church. Monsignor John F. Kearney, who was connected with the church for several years, was appointed rector under the new régime.

Monsignor Kearney confronted in 1879 a debt of $35,000 on the church property, and the income did not begin to equal the expenditure. By systematic collection and administration of funds, within six years, the total amount was wiped out, and on St. Patrick's Day, 1885, the church was consecrated by Archbishop Corrigan, assisted by Bishops McNeirny, Loughlin and McQuaid, all of whom at one time or another were intimately connected with the parish.

The list of the rectors of old St. Patrick's is as follows: Revs. Anthony Kohlmann, S.J., and Benedict Fenwick, S.J. (1809–15); Very Rev. John Power, administrator (1825–26); Thomas C. Levins (1826–34); Andrew Byrne (1836); John D. Urquhart (1836–40); William Starrs (1841–44); John Loughlin (1844–53); William Starrs, V.G. (1853–73); William Quinn (V.G.) and Monsignor Kearney. Monsignor Kearney is assisted by Revs. Dominic Epifanio, Gaetano A. Arcese, William A. Gill and Severino A. Focacci. Father Kohlmann was one of the best-known missionary priests in the early history of Catholicity both in New York and Baltimore. (*See* the General Article on the Archdiocese of New York and Vol. I, pp. 255–63.) The "Kohlmann case," in which it was settled once for all that a priest could not be required to testify on the witness stand to facts learned in the confessional, was a test case in the New York courts.

St. Patrick's realty holdings increased to a total valued at about $800,000, encumbered by a small mortgage amounting to scarcely 10 per cent. Although two-thirds of the parish is covered with business houses, St. Patrick's has a population of more than 30,000 souls. The original Irish parishioners are nearly all displaced by Italians, who became numerous enough about 1882 to make the necessity of special care for them important. Monsignor Kearney provided three Italian assistants who were charged exclusively with the care of their countrymen, and obtained at the same time Italians of the Order of the Christian Brothers to teach the Italian children in the schools. Of the 2800 children in the parochial schools 2600 are Italians.

For many years, St. Patrick's Free School, opened in 1817, was held in a large building on Mulberry Street, and when in course of time it outgrew these quarters, Monsignor Kearney bought the property of the orphan asylum at Mott and Prince Streets, and turned it into a girls' school and kindergarten, and opened it on March 17, 1887. Some time before the old Chancery Office in Mulberry Street was turned into a school when vacated by the officers of the archdiocese. The girls are in charge of 19 Sisters of Charity and 21 lay teachers and the boys of 6 Christian Brothers and 3 lay teachers, but it is estimated that the attendance is only about half the total Catholic school population. The Catholic children who are not able to attend the parochial school receive Christian instruction in the Sunday-school every Sunday. Among the Catholic societies of the parish are: St. Vincent de Paul, Holy Name, the Alumni Association of St. Patrick's School, League of the Sacred Heart, St. Aloysius' Boys' Club and the Boys' Choir.

St. Patrick's Cathedral, New York, N.Y. — The parish of which St. Patrick's Cathedral is the center, is the most important in the city of New York, and although the more interesting portion of its history has to do with the magnificent cathedral, still its annals antedate the erection of the cathedral by many years.

As far back as 1810, when the city lay miles to the south, Father Kohlmann, pastor of St. Peter's, acquired the ground on which the present cathedral now stands. The property was used for some time by the Jesuits, subsequently by the Trappist Monks, and finally, after passing through several hands, it came into the possession of the trustees of St. Patrick's and St. Peter's Churches.

This was in 1829. Until six years later, when St. Paul's Church in 117th Street was opened, the only place where Mass was celebrated on the upper portion of Manhattan Island was the old Jesuit school on this property. In 1841 the trustees who held the title to this property made over to the new Church of St. John the Evangelist a plot of ground about 100 feet square, on which the church was erected. This church ministered to the needs of the parish until the cathedral was finally completed, and through the gradual movement of the population uptown, it became one of the most important Catholic churches in the city.

As far back as 1850 Archbishop Hughes had determined to erect on this site a new cathedral worthy of the growing importance of the archdiocese. In 1853 he called for plans from the firm of Renwick and Rodrigue, a well-known firm of architects in New York. Mr. Rodrigue, who was the archbishop's brother-in-law, died shortly after the plans were prepared, and the work was left wholly in the hands of his partner, James Renwick, Jr., a very young man with an enviable reputation as an ecclesiastical architect. It was due largely to Mr. Renwick that the cathedral was built of marble instead of freestone or granite. His recommendation is thus expressed:

"This material is almost a precious stone; every year will add to its beauty, and every turn of the setting sun will be reflected by its spires and pinnacles and thus forming a link with the colors of heaven, will produce the effect of carrying the mind of the beholder to the true object of the building — the worship of the Maker of the universe."

In the window of St. Patrick's, designed and given by him, appears his portrait, with those of Archbishop Hughes, Cardinal McCloskey, Cardinal Farley, who was at that time secretary to Cardinal McCloskey, and M. Lorin, maker of the window.

The cathedral is eleventh in size among the great cathedrals and churches of the world. Those which are larger are St. Peter's, Rome; Milan Cathedral; St. Paul's, Rome; St. Paul's, London; St. Petronio, Bologna; Florence Cathedral; Antwerp Cathedral; St. Sophia, Constantinople; St. John Lateran, Rome; and Notre Dame, Paris.

Mr. Renwick and the Archbishop labored over the plans until finally, in 1858, the Archbishop deemed that the time had come for making the effort to raise the money for the stupendous undertaking. He accordingly called upon the wealthy Catholics in the archdiocese, and more than 100 of them responded to his appeal by subscribing $1000 each to establish a nucleus for the building fund.

The cornerstone was laid on August 15, 1858, and for two years the work went steadily on, but by that time the funds in hand were exhausted and the country was plunged into civil war; so the Archbishop abandoned the work until a more propitious time. Archbishop McCloskey, two years after the end of the War, took up the task where Archbishop Hughes had been reluctantly compelled to abandon it.

Under his administration, the work was completed with the exception of the spires, and to his eminently good taste the beauty of the greater part of the interior furnishings and decorations is due. He adopted a plan for the financing of the undertaking by calling for an annual assessment upon every church in the diocese. This plan of assessment, in operation between 1867 and 1876, netted hundreds of thousands of dollars to the building fund. In addition to these assessments many thousands of dollars were received from the private contributions of the faithful, and the sum of $173,000 was realized from a fair held in the cathedral in 1878. Altogether, the cathedral represents an expenditure of about $4,000,000.

St. Patrick's Cathedral was formally opened and blessed on May 25, 1879. The dream of Archbishop Hughes was realized and the Archdiocese of New York had a cathedral which was the glory of Catholic America. The ceremony of blessing, which was performed by Cardinal McCloskey, was in itself one of the most impressive evidences of the majesty of the Catholic Church that the metropolis had ever seen. Thirty-five bishops and six archbishops honored the occasion with their presence, and Leo XIII sent his blessing and congratulations to Cardinal McCloskey.

Among the solemn and majestic ceremonies that took place in the cathedral may be mentioned: the transfer of the remains of the founder, Archbishop Hughes, from old St. Patrick's to the vaults of the new cathedral; the celebration of the golden jubilee of Cardinal McCloskey, and the funeral of that prelate a year later; the installation of Archbishop Corrigan in 1886, his obsequies, and the installation of Archbishop Farley, in 1902. Mention must be made of the Pontifical Mass of Thanksgiving held in the cathedral in connection with the Columbian Centennial in 1892, and the celebration in the following year of a Pontifical Mass by Most Rev. Francis Satolli, first Apostolic Delegate to the United States. On April 23, 1893, the Duke de Veragua, head of the eleventh generation in lineal descent of Christopher Columbus, assisted at Mass in the cathedral accompanied by his family and suite. On May 28, 1893, Princess Eulalia, the Infanta of Spain, assisted at High Mass in state at the cathedral.

With the erection of the spires in 1888 the cathedral was completed with the exception of the Lady Chapel, which was finished during 1909. St. Patrick's is the most beautiful and majestic church in the United States, and one of the finest in the entire world. Cardinal Farley says in his "History of St. Patrick's Cathedral," "for purity of style, originality of design, harmony of proportions, beauty of material and finish of workmanship, New York Cathedral stands unsurpassed."

The ground plan, which is a pure example of the decorated Gothic of the fourteenth century, is that of a Latin cross whose extreme dimensions are 332 feet in length by 174 feet in width. The interior is composed of a nave, sanctuary and transept, each of which is divided into a center aisle with a clerestory and two aisles, by 32 most magnificent clustered columns of white marble.

The whole exterior of the edifice is of white marble. The principal front consists of a center gable flanked on either side by two towers, which are surmounted by lofty spires rising to the height of 350 feet.

Within the cathedral, in addition to the high altar and the Lady Chapel, there are twelve other chapels in the side aisles. The high altar itself,



ST. AGNES, MANHATTAN, NEW YORK, N.Y.

constructed in Rome of the purest Italian marble, was the gift of Cardinal McCloskey, while the reredos or altar screen, carved and finished in Poitiers stone by Paul Guibe, was the gift of the clergy of the diocese. The pulpit, one of the most beautiful objects in the entire cathedral, was also the gift of the clergy of the diocese to Cardinal McCloskey as a memorial of the golden jubilee of his ordination. It stands just outside of the sanctuary, supported by one of the pillars of the nave. The beautiful Italian marbles of which it is made are most marvelously carved, and it is further embellished with five statuettes of purest white marble. The Stations of the Cross, carved in high relief in Caen stone, are the gifts to the cathedral from a number of parishioners.

When the cathedral was designed, provision was made for an apsidal chapel and sacristy in the rear of the high altar, but this design was modified to allow room for the Archbishop's house and rectory. As a result the cathedral was finished in such a manner that it terminated abruptly in a wall behind the high altar. Through the generosity of the Kelly family, Archbishop Corrigan and Cardinal Farley were enabled to provide the cathedral with an apsidal chapel, dedicated, according to the custom in the great Gothic cathedrals, to the Blessed Virgin and called the Lady Chapel. The beautiful Lady Chapel is on a more refined scale than the cathedral proper, with the heavy, severe tones of which the finer lines and more delicate tracery of the chapel contrast most effectively.

In 1879, when the cathedral was opened by Cardinal McCloskey, the cathedral parish extended from 7th Avenue to the East River, between 46th and 59th Streets, with a strip between Madison and 6th Avenues running down to 42nd Street. In 1880 the parish of St. John the Evangelist was formed out of the entire district from 3rd Avenue to the East River.

Monsignor William Quinn, V.G. (1879–86), the first rector of the cathedral, was educated at Fordham College and was ordained in 1842. His first mission was to the Church of St. Joseph, as assistand to Archbishop McCloskey. From St. Joseph's he was transferred to St. Peter's, Barclay Street, to lift a debt which was so heavy as to be almost hopeless. The valiant priest set himself to his work, and in a short time the burden was considerably lightened and the financial condition of the parish was made entirely secure. St. Peter's was at that time the principal church in the city. The population was immense, and the character of its Catholicity so free from alloy that many of the most prominent and devoted Catholic families trace their ancestors to the old, well-beloved church in Barclay Street.

Father Quinn as pastor of St. Peter's, and because of his intrinsic worth, was one of the most prominent priests in New York. He was early made a member of the Archbishop's Council, and in 1873, on the death of Father Starrs, he was made vicar-general and rector of the old cathedral in Mulberry Street. Here he distinguished himself by his financial ability and thoroughness. Archbishop McCloskey's increasing feebleness made Father Quinn more and more the chief officer of the diocese. Father Quinn conducted the ceremonies in 1875 incident to the installation of Archbishop McCloskey as the first American Cardinal. In 1878 he managed the great fair, which netted about $175,000 to the cathedral.

On May 5, 1879, Father Quinn was appointed rector of the cathedral. He superintended the building of the archbishop's residence and the new rectory. He also superintended the building of the cathedral school. In 1884 he was made a domestic prelate by Leo XIII. About 1887 Monsignor Quinn's health began to fail, especially after the death of Cardinal McCloskey. In 1886 he went to Europe, where he died on April 15, 1887, at the age of 70. Monsignor Quinn was noted for his piety and practical energy; for his ability to see clearly through difficulties to their solution;

and for his keen sense of justice, and the faculty of transacting an extraordinary amount of business in an incredibly short period of time.

Monsignor Michael J. Lavelle, the second rector of the cathedral, was born in the vicinity of St. Patrick's old Cathedral in 1856. He was educated at the old Cathedral School, De La Salle Institute, Manhattan College and at St. Joseph's Seminary, Troy, where he was ordained on June 7, 1879. Eight days later he was appointed an assistant at the cathedral. The district was only half built at the time, and he was responsible for the care and religious instruction of the children, to which he devoted himself with energy and attraction until the opening of the new day school in 1882, which took a greater part of the labor off his hands. He superintended the work of the day school from its very inception. He was possessed with the idea that the cathedral should be the energizer of all good works, and he was always interested in matters that concern the welfare of the cathedral, especially its Catholic portion.

In 1886, at the departure of Monsignor Quinn for Europe, he was made acting rector, and a year later, he was made rector. Under his administration the cathedral was gradually growing in the attendance of its people, in its finances, and also in the devotion of its people. In 1888 he became president of the Diocesan Union of Young Men's Societies, and in 1889 he became president of the National Union of the same organization. In 1896 he became president of the Catholic Summer School of America, and built it from weakness to the strong position it now holds. In 1902 he was made vicar-general by Archbishop Farley, and in 1903 he was appointed domestic prelate by Pope Pius X.

With respect to its spiritual equipment and the devotion of its people, St. Patrick's holds the leading position which a cathedral should always maintain in its diocese. Every species of devotional societies flourishes in the cathedral. There is practically never a service without a sermon. Not only is the cathedral staff kept busy but the best preachers in the country are invited to speak in it during Lent and Advent and on other occasions. The cathedral clergy include Monsignors P. J. Hayes, D.D., Gherardo Ferrante, D.D., Revs. William J. Sinnott, D.D., William F. Hughes, William B. Martin, John J. Byrne, Bernard F. McQuade and Thomas G. Carroll. Attended from the cathedral are the Sacred Heart Convent in Madison Avenue, Christian Brothers' House in E. 49th Street, and Convent of the Sisters of Charity in E. 50th Street.

In spite of the great territorial extent of the parish it has only a moderate Catholic population, due to the fact that it is covered mostly by private residences, and that apartment and tenement houses are not so numerous in this, as in some other parishes. It is estimated that there are about 10,000 Catholics in the parish. Cardinal Farley's great desire, to have his cathedral consecrated, was realized on October 10, 1910, when the solemn consecration took place, the payment of the remainder of the debt, $800,000, having been made a few days previously. The celebration ceremonies lasted three days and were attended by Cardinal Vanutelli, Cardinal Gibbons and Cardinal Logue, Primate of all Ireland.

St. Patrick's parochial school was opened in September, 1882. It occupies a large brick building which was erected at a cost of $130,000, and consists of a boys' and a girls' department, each of which is divided into a grammar and a high school. The school, which has an enrolment of 1300 pupils and 36 teachers, is under the direction of the Sisters of Charity for the girls, and of the Christian Brothers for the boys.

Among the societies connected with the cathedral are: Holy Name (1000 members); League of the Sacred Heart with 17,000 affiliations all over the United States; Young Men's Cathedral Club, which has a commodious clubhouse in West 50th Street; Children of Mary (500 members); Cathedral Literary Club, for Ladies; Kappa Gamma Phi Literary Society for Young Men; Conference of St. Vincent de Paul, and Cathedral Musical and Dramatic Society, the proceeds of whose performances are applied to the school fund.

In addition to the very numerous money bequests, the cathedral is the recipient of many very costly gifts. Among the donors may be mentioned, the Kelly family, who gave the Lady Chapel; Hon. John D. Crimmins, an altar; Michael Bouvier, an altar; James Renwick, Jr., several windows; Mrs. Joseph J. O'Donohue, Cornelius O'Reilly, Marquise de San Marzano and Mrs. D. M. Hildreth, Stations of the Cross; Mrs. Thomas F. Ryan, a window; and many other donors too numerous to mention.

St. Agnes, New York, N.Y. — The parish of St. Agnes was formed by Cardinal McCloskey in June, 1873, to embrace the territory between Madison and Third Avenues, 34th and 42nd Streets, with a strip extending to the East River between 42nd and 47th Streets. This territory was taken from the parishes of St. Stephen, St. Gabriel and the Cathedral. Rev. Henry Cummings Macdowell was appointed pastor. Father Macdowell was born at Washington, D.C., on March 8, 1841; educated at the seminary, Emmitsburg, and the College of the Propaganda, Rome, and was ordained on June 13, 1867. On his return to America he became assistant at St. Michael's Church until his appointment to St. Agnes'.

In June, 1873, ground was broken for the church in East 43rd Street, between Lexington and 3rd Avenues, and a hall in the same street fitted up as a temporary chapel. Plans were made for a church in the Norman Gothic style by L. J. O'Connor, directed by Father Macdowell, who had made a study of the architecture best adapted to churches in cities. The basement chapel was dedicated by Cardinal McCloskey on January 11, 1874; the cornerstone of the upper church was blessed by Bishop Loughlin of Brooklyn on May 28, 1876, the sermon being delivered by Dr. Brann, pastor of St. Elizabeth's, Fort Washington, and of St.

John's, Kingsbridge; and on May 6, 1877, the church was dedicated by Cardinal McCloskey, assisted by the Bishops of Peoria, Scranton, Newark, Brooklyn and Rochester.

Father Macdowell's efforts to clear the church of debt broke his health, and after suffering from paralysis for three years he died on January 1,



ST. AGNES' SCHOOL, MANHATTAN, NEW YORK

1890. His successor, Right Rev. Monsignor Henry A. Brann, D.D., LL.D., was installed on the Feast of St. Agnes, 1890.

Dr. Brann was born at Parkstown, County Meath, Ireland, on August 15, 1837; was educated at St. Francis Xavier's, New York, St. Sulpice, and the American College, Rome; and was the first priest ordained from this college in June, 1862. After acting for two years as vice-president and professor of dogmatic theology at Seton Hall, he became assistant at St. Mary's and later at St. Peter's, Jersey City; in May, 1866, he became pastor of Fort Lee, New Jersey, and in August, 1867, joined the Paulists at New York. At the urgent request of Bishop Whelan, he accompanied him as director of the seminary and preacher in Wheeling, where he remained for two years. He is the author of two metaphysical works, "Curious Questions" and "Truth and Error," of a "Life of Archbishop Hughes," and of other works.

Within three years after the Third Plenary Council of Baltimore, Doctor Brann erected, at a cost of $92,500, a six-story fire-proof school building, which was dedicated and opened in September, 1893. A total sum of $377,403.38 has been expended for education in this parish. The school is in charge of the Marist Brothers and the Sisters of Charity, and with the two adjoining houses purchased in 1890 and now used for a convent, academy and kindergarten, accommodates 1200 children. Two parochial institutions in charge of the Missionary Sisters of St. Francis in East 45th Street, supplement the work of the school: the Industrial Free School (35 pupils) and Day Nursery (52 infants), founded in 1905 through the generosity of a lady of the parish.

On December 4, 1898, the church, whose debt of $89,000 had been paid and which two years before had been beautifully decorated and embellished with three marble altars, was partially destroyed by fire, the interior being practically a wreck. While the work of reconstruction was in progress, the congregation worshiped in the Grand Central Palace on Sundays and in the parochial school hall on week days, and during the mission given in the Grand Central Palace at that time, 6000 persons received Holy Communion. The restoration which cost $60,000 and was completed in September, 1899, served as an opportunity to enlarge the church. A larger and better organ was provided; more artistic Stations of the Cross, over 50 new stained-glass windows, five large marble statues and two additional marble altars — all gifts of friends or parishioners — were erected. The reconsecration of the altars and the rededication of the church was performed by Archbishop Corrigan on Sunday, October 29, 1899, and the sermon preached by Bishop McFaul of Trenton. The mortgage on the church and rectory was canceled, and on November 25, 1905, the church was consecrated by Archbishop (later Cardinal) Farley. Archbishop Falconio, the Apostolic Delegate, celebrated the Pontifical Mass, and Dr. Brann preached the sermon.

In 1904 a new rectory costing $34,000 was built; in 1905 the basement chapel of St. Henry was made fire-proof. Since October, 1908, when the mortgage on the school was canceled, the parish has been absolutely free from debt. The value of the parochial property is estimated at about $375,000; the Catholic resident population of 6500 shows a decrease of 2000, while, owing to the erection of hotels, etc., the transient population is estimated at 3000.

The parish sodalities are: The Young Ladies' Sodality, membership 300; Rosary Society, 600; League of the Sacred Heart, 600; Holy Name Sodality, 275; Sanctuary Society, 100; St. Agnes' Sodality, 400; St. Joseph's Sodality, 350. The records for 1913 show: 414 baptisms, 167 confirmations, 181 marriages and 120,000 communions; 8 parishioners have entered the priesthood and 24 have joined the various sisterhoods.

The church has received many donations from Catholics and non-Catholics. Among the latter, James Stillman's gift of $10,000, the income from

which is spent for the poor and sick children of the parish, deserves mention. Other benefactors are: James F. Boyle, the two side altars; Mrs. Eugene Kelly, the Sacred Heart altar; Mrs. William Buchanan, the St. Charles' altar; Mrs. Mary Lawrence, St. Henry's altar; Mrs. John Tucker, six Italian marble statues; Mrs. H. Lee Borden, who presented most of the vestments and is a constant contributor to the church; Mrs. Reina school. This makes nine scholarships held by St. Agnes' parish in St. Francis Xavier's College.

All Saints, New York, N.Y. — This parish was founded in October, 1879, by Rev. James W. Power, who still remains the rector. Father Power was born in County Waterford, Ireland, made his preliminary studies at Mount Melleray, Waterford, and came to the United States in 1868.



ALL SAINTS, MANHATTAN, NEW YORK

Saportas, a life-size statute of St. Henry; Mrs. Martin B. Brown, the statue of the Sacred Heart. Dr. Edward L. Keyes, Miss McGovern, Miss Ellen Sharkey, Miss Ann Reilly and Mrs. Patrick Tierney donated the other marble statues.

To see the parochial school endowed, so that it would be self-supporting, is the earnest desire of the pastor and the people of St. Agnes'. The nucleus of the Endowment Fund, in 1913 $25,000, has been subscribed by 51 friends of Christian education, each contributing $500 towards this purpose. Miss Anna Leavitt, who died in Indianapolis in the summer of 1913, left money for three scholarships in St. Francis Xavier's College for St. Agnes'

He was affiliated to the Archdiocese of New York, studied at St. Joseph's in Troy, and was ordained in 1872. He was assistant at the Church of St. Stephen (1872–74), and at the Annunciation, Holy Cross and St. Teresa's, before assuming his present charge. He is assisted by Revs. Joseph A. O'Connor, Edward J. Deevy and Thomas S. Burke.

The first place of worship secured for the new congregation was what was known as Harlem Hall at Third Avenue and 130th Street; it was used for three months. Then Lincoln Hall, at 4th Avenue and 129th Street, was secured, and used for about a year, and after that, Harlem Temple, at 125th Street, Lexington and 4th Avenues, was

used until the basement of the new church was ready. This basement hall was dedicated in December, 1883, and was used for about ten years. The upper church was dedicated in December, 1893, and is a most attractive building.

The present Catholic population of the parish is about 7000. The value of the church property is estimated at $1,000,000.

The school is in charge of 7 Irish Christian Brothers, 9 Sisters of Charity, and 20 lay teachers, and has an enrolment of 380 boys and 1360 girls. The Sisters of Charity also conduct All Saints' Academy at Madison Avenue and 126th Street, in charge of 12 Sisters and 3 lay teachers, with an enrolment of 20 boys and 100 girls. A new band of Christian Brothers from Ireland have bought the property at Nos. 13 and 15 E. 124th Street for about $60,000, where they have opened All Hallows' Collegiate Institute, a high school and business college.

The Franciscan Sisters of Peekskill conduct a Home for Working Girls at No. 12 West 129th Street, at which young girls can secure comfortable board and lodging at a price within their means; and they have also a reception house for the children waiting to be sent to St. Joseph's Home at Peekskill. The Sisters of Divine Compassion conduct the Girls' Catholic Club at No. 52 East 126th Street. The chapels are at the convents of the Sisters of Charity of the Divine Compassion, of St. Francis, All Hallows' College and at the home of the Christian Brothers.



ALL SAINTS' SCHOOL, MANHATTAN, NEW YORK

The parish societies are: Holy Name (Senior), Holy Name (Junior); Confraternity of St. Vincent de Paul; Children of Mary; St. Aloysius Sodality (for boys); the Angels' Sodality (for girls); the Ladies' Tabernacle Society; Ladies' Auxiliary of St. Vincent de Paul. The Catholic publications are: the "Parish Monthly" and "All Saints' Bulletin."

St. Aloysius, Manhattan, New York, N.Y. — This parish was founded in 1899 for the Catholics in the neighborhood of 132nd Street and 7th Avenue, Rev. John A. McKenna being its founder and first pastor. The first Mass in the parish was said on August 17, 1899. The cornerstone of the church was laid in 1903 by Monsignor Joseph F. Mooney, and the church was blessed on April 17, 1904, by Cardinal Farley.

The Catholic population of the parish is about 2800, and the church property is valued at $200,000. The societies in the parish are: the Holy Name, League of the Sacred Heart, Rosary, Children of Mary, St. Aloysius' and Holy Angels'.

Father McKenna, made his studies at St. John's, Fordham, and his theological course at St. Joseph's Seminary, Troy, where he was ordained on June 7, 1884. He was for ten years assistant to Rev. James W. Power at All Saints', New York City, and was then appointed first resident pastor of Liberty, N.Y., which had up to that time been a mission. He remained there five years, and was then called to New York. He died on September 17, 1913, at St. Aloysius' rectory. Rev. Francis T. Sullivan, an assistant at St. Ann's (East 12th Street) from 1894, was appointed to succeed Father McKenna on October 6, 1913. He is chaplain of the New York Police Department, founder and president of the Catholic Athletic League of New York and director of the Catholic Boy Scouts. The assistants are: Revs. Patrick Gilmartin and Thomas P. Larkin.

St. Alphonsus Liguori, New York, N.Y. — This parish was founded by Father Rumpler of the Redemptorists, in 1847. Lots were bought for $8100 on Thompson Street; and the cornerstone was laid by Bishop Hughes on September 8, 1847. On November 25, the church was dedicated, and was attended from the Most Holy Redeemer Church until November 9, 1866, when Rev. Nicholas Jaeckel was appointed pastor. The cornerstone of the present church in West Broadway was laid on September 4, 1870, by Archbishop McCloskey, and the church dedicated on April 7, 1872. It is of brick with stone façade, follows the Greco-Roman style, and seats over 2000. The beauty of the high altar challenges attention; it was imported, with the two side altars, from Munich, at a cost of $25,000. Rev. John G. Schneider, C.SS.R., is the

rector (1914). (For further history of this Mission House, *see* Vol. I, page 367.)

The Catholic population of the parish in 1913 is 3700. The records for 1913 show: 131 baptisms (16 adult); 35 marriages; 65 deaths (58 adults); 266 first communicants; 68,320 communions; and 431 candidates for confirmation (33 adults).

on May 1, 1909. His successors were: Revs. John P. Chidwick (1904–Sept., 1909), James F. Driscoll, and Peter F. Guinevan, the present pastor. Assisting Father Guinevan are: Revs. James P. Moran and Robert V. Dwyer.

The number of parishioners is 3500. The church property is valued at $125,000. The societies are:



ST. ALOYSIUS, MANHATTAN, NEW YORK

St. Ambrose, New York, N.Y. — This parish was founded by Rev. Morgan J. O'Connell in 1897, its limits extending from the west side of Tenth Avenue to the North River, from the north side of West 53rd Street to the south side of West 57th Street, and the west side of 11th Avenue from the north side of West 46th Street to West 53rd Street. The church was blessed and opened in October, 1898. Father O'Connell, the first pastor, was a graduate of St. Francis Xavier's College in New York, and also of St. Joseph's Seminary, Troy, N.Y. He was pastor at Wurtsboro, N.Y., for five years previous to his coming to New York. He died

St. Vincent de Paul (40 members); Ladies' Auxiliary (30); Holy Name (300); Rosary (100); Children of Mary (120); Sacred Heart (500); Young Men's Association (75); St. Ambrose Boys' (100); Holy Angels' (100); Debt Paying Association (150). "The Monthly Calendar" is published in the parish. The school, in charge of 6 Sisters of St. Dominic, has 124 boys and 123 girls.

St. Andrew, New York, N.Y. — St. Andrew's Church is now famous it may be said throughout the world on account of being the home of the "Printers' Mass." On the first Sunday of May, 1900, Father Evers started, by special indult of

Leo XIII, what is known as the "Printers' Mass." At first some people had strong misgivings about this new move, but now after a few years many other cities imitated St. Andrew's in its innovation in behalf of the printers and night workers. It is a sight never to be forgotten, to see over 600 men kneeling before the altar of St. Andrew every Sunday at 2.30 in the morning.

The parish was founded by Rev. Andrew Byrne, and the church was dedicated by Archbishop Hughes



ST. ANN, MANHATTAN, NEW YORK

on March 19, 1842. The original edifice, known as Carroll Hall, had served as a Universalist Church, erected in 1818, and purchased by the Catholics early in 1841 for $5,400. In 1858 the city completed some extensive street improvements which carried away so much of the old structure that it was found necessary to purchase the adjoining property, and on October 20, 1861, the remodeled St. Andrew's was dedicated. George Washington once dwelt in a house on this site.

Soon after the foundation of St. Andrew's, Father Byrne was called to organize the new parish of the Nativity, and he was succeeded by Rev. John Maginnis. Father Maginnis remained until 1850, and was succeeded by: Revs. Michael Curran (died in 1880), during whose pastorate the parish prospered, marred only by the panic of 1875; James McMahon, who retired in 1891 to the Catholic University of Washington, D.C.; James Fitzsimmons (died in November, 1898), during whose ministry of eight years the church was renovated and new windows put in; and Luke J. Evers.

Father Evers was born at Sing Sing, N.Y., in January, 1860; educated at Notre Dame, Ind., and ordained at Troy, N.Y., in 1883. His first appointment was as curate to Monsignor Mooney in Newburgh, N.Y., after which he served for eight years at St. Catherine of Genoa, New York City, before coming to St. Andrew's. Besides being the founder of the Printers' Mass, Father Evers is chaplain of the Tombs prison and director of the Bowery Mission of the Holy Name of Jesus for fallen men. His assistants at St. Andrew's are: Revs. Walter Gilmore and Edward J. Doran.

St. Andrew's parish has a population of 1800, and the church property, which was originally bought for $5400, is (1914) valued at $2,000,000.

St. Ann, New York, N.Y. — When in 1852 the parish of St. Ann's was formed by Bishop Hughes, Rev. John Murray Forbes was appointed as its first pastor. Father Forbes secured an edifice in East 8th Street that had been used for church purposes by the Episcopalians and then by the Presbyterians; this church was dedicated by Bishop Hughes on June 1, 1852. Father Forbes remained at St. Ann's for seven years. From 1859 till 1862, the parish was without a permanent head, Revs. H. T. Brady, C. N. Farrell and Edward McGlynn being temporarily in charge during that period. In the latter years, Rev. Thomas S. Preston, chancellor of the diocese, was appointed to the pastorate.

Father Preston was born at Hartford, Conn., on July 23, 1824, of an Episcopalian family. At nineteen he graduated from Trinity College, Hartford, and subsequently entered the Union Theological Seminary, where he was ordained a minister in 1846. Three years later, he became a Catholic and was sent by Bishop Hughes to St. Joseph's Seminary, Fordham, and was ordained by Bishop McCloskey of Albany on November 16, 1850. He served successively as curate of old St. Patrick's, pastor of the Immaculate Conception, Yonkers, and private secretary of Bishop Hughes. Two years later he was made chancellor of the diocese, and in 1862 pastor of St. Ann's.

As no property could be secured in the vicinity of the old church suitable for the erection of a school, Father Preston purchased property in East 11th and East 12th Streets. On the 12th Street lot there was a church which had been formerly used by the Episcopalians but was then used as a Jewish Synagogue; this edifice was very materially enlarged and altered while, at the same time, the school was built in East 11th Street. Both were opened in the same month. While pastor of St. Ann's Father Preston received the title of Monsignor and of Prothonotary Apostolic to the Holy See, and was vicar-general from 1873 until his death on November 4, 1891.

Rev. Andrew J. Clancy, who had been first assistant to Monsignor Preston, was then appointed pastor. He died in December, 1894, and was succeeded by Rev. William A. O'Neill, pastor of the Church of the Guardian Angel. During Father

O'Neill's pastorate the church was renovated, the galleries were removed, an electric light plant for the church and rectory installed and many other improvements made.

Rev. T. F. Myhan succeeded in January, 1902. He was born within the limits of the parish, and was educated at the parochial school of the Immaculate Conception, the College of St. Francis Xavier and St. Joseph's Seminary, Troy, and was ordained by Bishop McNeirny of Albany on December 22, 1888. His first mission was to St. Peter's, Barclay Street, where he remained for more than eight years until Archbishop Corrigan made him an assistant in his household. He is assisted by Revs. Francis J. Sullivan and Thomas J. Barry.

The parish numbers about 2000, and shows a marked decrease owing to the invasion of the parish by business houses. The property of the church is worth about $300,000. In the parish are the Little Sisters of the Assumption, at No. 312 East 15th Street, and St. Elizabeth's Industrial School, No. 237 East 14th Street. St. Ann's is the headquarters of the Catholic Athletic League.



ANNUNCIATION, MANHATTAN, NEW YORK

St. Ann's Parochial School was started in 1863, and was moved to its present commodious quarters, Nos. 113 and 117 East 11th Street, in 1870. It is under the direction of 6 Sisters of Charity, assisted by 5 lay teachers, and has an attendance of 157 boys and 147 girls.

St. Ann (Italian), New York, N.Y. — This parish was separated from that of Our Lady of Mount Carmel on December 8, 1911. The old Church of St. Ann on East 112th Street was only a chapel. The new church, on East 110th Street, a red brick structure with white facings, is valued at $50,000. The cornerstone was laid during the pastorate of Father Cardi, P.S.M. Before the church was completed, Father Cardi was recalled to Rome, and Father Transerici took his place. Father Cardi returned, however, and took charge again. He is assisted by Rev. Eucherio Perini, P.S.M. The Pallottini Sisters conduct an orphanage, kindergarten and school.

The parish statistics for 1913 are: congregation, 10,000; 1005 baptisms; 296 confirmations; 115 marriages. The parish societies are: Christian Mothers (150 members), Children of Mary (100) and Altar Boys' (20).

Annunciation, New York, N.Y. — On October 28, 1852, Archbishop Hughes assigned Father Arthur J. Donnelly to establish the parish of the Annunciation in the upper western section of Manhattan Island. His parochial jurisdiction extended over the area lying north of 100th Street, and west of 8th Avenue. Though only three weeks ordained, Father Donnelly worked so energetically that the cornerstone of his new church was blessed during the first year of his pastorate, and the church itself solemnly dedicated in the winter of 1854. The Gothic church stood on a hill on the corner of Broadway and 131st Street. It was built of pressed brick with brownstone trimmings, and cost $25,000. In October, 1855, Father Donnelly was appointed procurator of St. Joseph's Seminary, which was then situated at Fordham. Later he established St. Michael's Church. He was apponted vicar general by Archbishop Corrigan, and was made a monsignor by Leo XIII. He was succeeded by Revs. Felix H. Farrelly; John Breen (died on February 18, 1873); Jeremiah J. Griffin, who organized confraternities and sodalities and did much to beautify the church; Michael A. Nolan, who made many improvements, among the most notable being the installation of new pews, and new stained-glass windows; Dr. Woods, whose health allowed him to remain only a short time; and Very Rev. Dean Penny, LL.D., V.F. He is assisted by Revs. John J. McCahill, John J. Coogan and Patrick O'Leary.

Dr. Penny was born at Kingston on February 14, 1846, graduated from Niagara University, and ordained at St. Joseph's Seminary, Troy, New York, on June 3, 1871. He assisted at St. James for four years, and was pastor at Nyack and Piermont. He completed the church at Nyack and built a rectory. In 1890 he was appointed to the irremovable rectorship of St. Patrick's, Newburgh,

and was made Dean of Orange and Rockland Counties. He improved St. Patrick's Church, built Columbus Hall and bought the new Calvary Cemetery. In December, 1898, Archbishop Corrigan appointed him to the Annunciation.

Dr. Penny reorganized the parish and renovated the church. In 1904 he purchased a lot on Convent Avenue, and built a new rectory. Shortly after this he purchased the five lots adjoining the rectory property, and two lots on 131st Street that adjoined them. Work on a new church and a new school was rapidly pushed, and the school was blessed on September 9, 1906. The new church was dedicated on December 15, 1907 by Cardinal Farley. The passing of the old church was emphasized by a two-fold solemn celebration. On Friday, November, 29, 1907, a solemn Requiem Mass was offered for all the deceased priests who had ever been connected with this church; for all the deceased Christian Brothers who had ever taught in its parochial school or had ever in any capacity been associated with Annunciation Church and for all the departed faithful who had ever been members of its congregation. On Sunday, December 1, 1907, a solemn High Mass of Thanksgiving was celebrated in the old church — a farewell celebration to the old edifice that for more than a half a century had served the people of the Annunciation.

The first Mass in the new church was celebrated by Dr. Penny on December 4, 1907, but the ceremonial opening was observed by the celebration of a solemn High Mass on Sunday, December 8.

The new church at the corner of Convent Avenue and West 131st Street is fifteenth century Gothic, and is built of stone, with a richly carved façade. The clerestory, of great height, resting upon arches, gives a cathedral-like appearance to the interior. The art-glass windows are very beautiful. The three handsome marble altars are the gifts of Cornelius Callahan. The large magnificent front window is the gift of Theodore F. Tone, who for nearly 50 years was a trustee of the church. All the windows, the Stations of the Cross and the fine statues and shrines are donations from individual members of the congregation. The church seats 1000. The value of the church property is $425,000.

The school for the boys is in charge of 3 Christian Brothers and 6 lay teachers with 543 pupils; that for the girls is in charge of 9 Religious of the Sacred Heart and 1 lay teacher, and has 632 pupils. The parish societies are: League of the Sacred Heart; Senior and Junior Holy Name; Confraternity of the Holy Rosary; Children of Mary's Sodality; Junior League of the Sacred Heart; Altar Society; St. Vincent de Paul Conference; Annunciation Guild; Confraternity of Christian Doctrine; Annunciation Catholic Club; Annunciation Dramatic Association; Holy Name Orchestra and Junior Holy Name Band. The church issues a monthly periodical, distributes free Catholic literature and maintains a large circulating library.

There are three religious communities in the parish; the Brothers of the Christian Schools, the Religious of the Sarced Heartand the Religious of the Cenacle. The congregation numbers about 6000 souls.

St. Anthony of Padua, New York, N.Y. — The first effort to provide for the Italian Catholics in New York was made in 1859, when Father Sanguinetti secured an unoccupied church in Canal Street; having no means, however, he was obliged to abandon the work. Six years later a successful effort was made by Rev. Leo Pacilio, O.F.M. (For the early history of this parish, see Vol. I, p. 236.)

Immigration has changed the population of the parish, and now the Italians, numbering 15,000, far outnumber the English-speaking members. The sodalities established are: III Order of St. Francis (865 members), Holy Name (300), Archconfraternity of the Cord of St. Francis (50), Holy Rosary (225), Children of Mary (858), Purgatorian Society (186), Our Lady of Mt. Carmel (50), Sacred Heart League (690), Altar Society (30), Sunday-school teachers' Society (42), Daily Mass Association (655) and St. Anthony's Cadets (150). Eight former members of St. Anthony's congregation are priests in or near the city. In 1907 Rev. Cherubinus Viola, O.F.M., razed the old school, purchased an adjoining building for $32,750 and erected a new school at a cost of $129,000. It accommodates 1500, and is attended by 510 girls and 470 boys, and is in charge of 16 Sisters of the III Order of St. Francis. The following Franciscans have been in charge: Revs. Leo Pacilio, Joachim Guerini, James Titta, Anacletus De Angelis, Julius Arcese, Athanasius Butilli, Ubaldus Maravalle, Ubaldus Pandolfi, Ludovicus Foppiano and Cherubinus Viola, the present incumbent.

Father Viola was born at Saracena, Italy, on November 4, 1872, and began his clerical studies there. Learning of his intention to become a Franciscan, an Italian missionary persuaded him to make his application at Winsted, Conn. After a short stay at Winsted, Father Viola entered St. Bonaventure's College, Allegany, N.Y., where he was ordained by Bishop Quigley of Buffalo. In October, 1907, he was appointed pastor of St. Anthony's Church, where he had been assistant for three years. In 1908, on account of ill-health he was sent to St. Anthony's College, Catskill, where he acted as definitor of the province and president of the college. On August 1, 1912, having regained his health, he was again appointed pastor of St. Anthony's. At the diocesan synod (December 19, 1912) Cardinal Farley made him a member of the school board for New York and Yonkers and a member of the Council for Italian Affairs.

The parish records show that since the opening of the church in September, 1866, there have been 50,786 baptisms, 9748 marriages and 10,631 candidates for confirmation. The communions number over 10,000 each month.

ASCENSION, New York, N.Y. — In the autumn of 1895 Archbishop Corrigan decided to form a new parish in that portion of the Holy Name parish lying north of 101st Street, and appointed Rev. Nicholas Reinhart to organize the new parish. It was intended for the German Catholics, but after some years the Masses for the Germans were discontinued.

Father Reinhart was born in New York City, educated at the Benedictine Monastery in Beatty, Pa., and ordained at St. Joseph's Seminary, Troy, on June 19, 1886. He served as assistant at the Church of St. Mary Magdalen, and as pastor at St. Andrew's, Ellenville, and at St. Elizabeth's Polish Church in New York City. On taking charge of his new parish Father Reinhart obtained permission to hold services for the parishioners in the Chapel of the Little Sisters of the Poor. The cornerstone of the church was laid on Ascension Thursday, 1896, and it was dedicated just one year later. Father Reinhart died on December 20, 1900, and was succeeded by Rev. Edwin M. Sweeny.

Father Sweeny was born in New York City about 1860, and received his education at St. Francis Xavier's College from which institution he was graduated "honor man" in June, 1874. His seminary studies were made at St. Joseph's Seminary, Troy, N.Y., where he was ordained on March 29, 1879. After serving as assistant in St. Peter's, Poughkeepsie, and St. Monica's, New York City, he was promoted to the pastorate of St. John's, Pawling. In the ensuing year he was transferred to St. Joseph's, Kingston, N.Y., and in 1892 was honored by the conferring of the title of Dean of Ulster and Sullivan Counties. In January, 1901, he was transferred to the Ascension. When he became pastor there was a debt of $180,000 on the church property, which in eleven years was wiped out. In addition, the church has been beautified by the erection of three marble altars. The donor of the main altar is anonymous, but the



THE ASCENSION, MANHATTAN, NEW YORK

side altars were given to the church by Peter and Margaret Duffy. Among other donations by generous parishioners may be mentioned: the marble statue of St. Anthony, by Mr. and Mrs. Clare; the brass and onyx rail, by Mr. and Mrs. Loft; the marble statue of St. Joseph, by Mr. and Mrs.



SCHOOL OF THE ASCENSION, MANHATTAN, NEW YORK

McIntyre; a ciborium and missal-stand, by Mrs. Stancliffe, in memory of her brother; an ostensorium, by Mrs. Frank Mulgannon; a chalice, by Miss Mallon; a paschal candlestick, by Mary, Philip and Catherine Jackman; a pulpit of Skyros marble and bronze, by Mrs. John Crane in memory of her husband.

The original purchase of land by Father Reinhart included eight lots, extending through the block between Amsterdam Avenue and Broadway, from 107th to 108th Streets, and gave ample room for the church and rectory on 107th Street as well as affording ample space for the parochial school on 108th Street. The cornerstone of the school was laid on Sunday, May 28, 1911, by Cardinal Farley. The building is four stories high, constructed on the lines of Catholic Roman architecture; the first story is devoted to the auditorium and the principals' rooms; the other three floors are given over to classrooms (six on each floor), and accommodates 1100 pupils. The school is 100 feet long, 70 feet deep, and 95 feet high at the tip of the cross, which tops the gable in the center of the building The front is of white granite as far as the water-table; Indiana lime-stone, for the auditorium floor; and a mixture of pressed brick and terra-cotta for the class-room floors. The total cost of erection was about $125,000. School was opened in the fall of 1912, the Christian Brothers being given charge of the boys and the Sisters of Charity of the girls.

The roll for 1914 shows 407 pupils in care of 3 Christian Brothers and 5 lay teachers and 459 girls under 7 Sisters of Charity and 2 lay teachers. The Home for the Aged, of the Little Sisters of the Poor, is on 106th Street within the limits of the parish. The chapel of the Sisters is attended from the Church of the Ascension. The total number of Catholics in the parish is about 8000. The total value of the church property is about $500,000.

The parish societies are: the Men's Eucharistic League; Senior and Junior Holy Name Societies; League of the Sacred Heart; Holy Rosary; St. Aloysius' Sodality; Holy Angels' Sodality; Infants' Sodality; Conference of St. Vincent de Paul; People's Eucharistic League; Children of Mary; Christian Doctrine Society. The parish has a monthly publication called the "Ascension Calendar" which has a large circulation among the parishioners.

ASSUMPTION, New York, N.Y. — During the first half of the nineteenth century, the German Catholic population of New York rapidly increased, especially on the upper west side. Up to this time the German Catholics of this neighborhood had been obliged to attend the Church of St. John the Baptist at 31st Street between 7th and 8th Avenues, or that of St. Francis of Assisi, on 31st Street between 6th and 7th Avenues, a distance of at least a mile from their homes. The region in which the Church of the Assumption was built was but sparsely settled with small wooden houses, and was so rocky that the building of the church was attended with some difficulty owing to the amount of rock to be removed. The pioneer in the movement for the new church was Father Raffeiner, who may justly be called the father of the German churches of New York, and who suggested to six men — Alois Mueller, Alexander Heimbuch, Johann Tresch, Johann Brunner, Heinrich Gross and Johann Kraemer — that the parish should be established. Land was purchased for a moderate sum, and when word went forth that the little congregation was to have a priest and a church of its own, it was not long before as one chronicler quaintly says, "Everything that had hands and feet worked and brought material — Heimbuch's horse and wagon could tell a tale!"

The church was dedicated in April, 1858, by Very Rev. William Starrs, Vicar General, as the temporary Church of the Assumption. Father Krasny, an Austrian, was the first pastor. It was not long before it became evident that the new church would be all too strait for the needs of the rapidly increasing congregation, and on May 1, 1859, the cornerstone of the present Church of the Assumption in West 49th Street was laid by Archbishop Hughes, assisted by Rev. Francis McNeirny, Rev. W. Brouillet, V.G., and other clergymen. The site cost $6000. The building, under the direction of Johann Reitwiesner, went rapidly forward, mainly done not by contract but by day's work paid at the rate of from 75 cents to $1.50 a day. The parish house was built at the same time. Before the completion of the church, Father Krasny was succeeded by Rev. Benedict Ströhle, in November, 1859, and on December 4, 1859, the church was completed and dedicated by the vicar general.

Father Ströhle remained pastor until 1876, and during his pastorate the church was greatly improved and decorated. At first the basement was used for school and hall, but it soon became evident that a schoolhouse was needed and one was erected in 1873 at a cost of $25,000. Father Schwenniger, who became pastor in 1876, continued to improve and beautify the church, adding the sanctuary decorations. The windows are in memory of Peter and Franziska Brunner, Margaretha Heimbuch Mueller, Dr. Alois and Louise Kesseler, Clemens Kracht, Peter and Maria Schmidt, Gustav, Albert and Christina Zimmermann, Andreas and Clara Dettinger, Peter and Barbara Kay, Heinrich and Katharina Mehlig, Maria Ott, Michael and Barbara Schineller, Franz and Monica Schording and St. John's Benevolent Society. Father Schwenniger also enlarged the basement, no easy task on account of the rocky foundation, but which afforded a large hall for parish purposes. He died on April 2, 1897, deeply mourned by his people, and was succeeded on May 1, 1897 by Rev. Heinrich Nieuwenhuis, who was born in Holland on January 8, 1860, and came to America when a child.

Father Nieuwenhuis was an indefatigable worker, and directed his efforts mainly towards decreasing the church debt and advancing the educational reputation of the school. After years of failing health he died on September 3, 1910. His successor, Rev. John P. Neumann, studied at Louvain, Belgium, where he was ordained on June 29, 1898. The first year of his sacerdotal career was spent as prefect of the College at Louvain. In June, 1899, he came to the Archdiocese of New York for which he was ordained. He served as assistant at St. Joseph's Church, West 125th Street, and at St. Boniface's, East 47th Street, as acting pastor at the Church of Our Lady of Victory, Mt. Vernon, N.Y., and as pastor of St. John Baptist de la Salle's, Stapleton, S.I., for six years. In October, 1910, he was promoted to the parish of the Assumption. His assistant is Rev. Nicholas William Hans.

Within his first year Father Neumann decreased the church indebtedness considerably. The commodious Assumption Lyceum, used as a club for the young men, was also built under his direction.

The school, in charge of 9 Sisters of Notre Dame, has nearly 215 boys and 223 girls. The convent of the Sisters of Notre Dame is on 49th Street. The parishioners number about 5000, and the church property is valued at $200,000.

The societies are: St. Joseph's (organized in May, 1858); St. Vincent de Paul (1864); St. Laurentius' (1866); St. John's (1886); St. Ann's; Sacred Heart; Altar; Young Ladies' and Children of Mary Sodalities; and St. John's Club (social).

St. Benedict the Moor, Manhattan, New York, N.Y. — The Mission of St. Benedict the Moor was established in New York City in 1883, through the efforts of three priests, Revs. Thomas Farrell, R. L. Burtsell, D.D., and Edward McGlynn, D.D. Father Farrell had been pastor of St. Joseph's Church, Waverley Place, and had become familiar with the conditions surrounding the colored people of New York, who in the years just following the Civil War lived mostly in or near his parish. He understood the difficulties surrounding them in their religious life, and in his will made provision of a small sum of money to found a church for their special use. Dr. Burtsell, chief executor of the will, entered into the plan with such zeal, that soon after Father Farrell's death, the church at the corner of Bleecker and Downing Streets was dedicated to this work under the title of St. Benedict the Moor. Rev. John E. Burke was soon made pastor, and succeeded in building up, with the good-will of his brother priests and the generous co-operation of the Catholics of New York, not only a strong church, but a St. Benedict's Home for destitute colored children, situated first in Macdougal Street and then at Rye, New York. It is open to children between four and twelve years, and shelters 170 children.

In 1898 it was found necessary, owing to the northward drift of the colored population of New York, to move the church to West 53rd Street. Its congregation includes about 2500 colored people, natives of New York, the southern states and the West Indies. St. Benedict's Mission has charge of all the colored people of New York City, the priests of the church giving their services only to colored people wherever they may be. Many colored Catholics prefer to attend that church which is nearest their homes, but the need, in addition to this, of a special church for colored Catholics, is proved by the fact that more than 50 per cent of the congregation of St. Benedict's is made up of converts.

The church in New York and the asylum at Rye are under the supervision of Rev. Thomas M. O'Keefe, who was appointed to take Father Burke's place when he assumed the office of Director General of the Bureau for Colored Work. Father O'Keefe was born in New York City in 1862, studied at St. Francis Xavier's College in New York and was ordained at St. Joseph's Seminary, Troy, on December 17, 1887.

The parish societies are: the Holy Name Society (established in 1899); Knights of St. Benedict (1908); St. Ann's Beneficial Society (1854); St. Benedict's Lyceum (1883); Sodality of the Blessed Virgin (1884); Altar Circle; League of the Sacred Heart; Conference of St. Vincent de Paul and Ladies Auxiliary. The parish has also a special publication, "St. Benedict's Messenger".

St. Bernard, New York, N.Y. — This parish was organized in 1868 by Rev. Gabriel A. Healy, who until then served as an assistant at St. Peter's. The territory for the parish was taken from the parishes of St. Joseph and St. Columba. Father Healy at once secured as a temporary chapel a brick building in 13th Street, between 9th and 10th Avenues, formerly a wagon factory, and fitted up the second story as a place of worship. Mass was first said there on

May 31, 1868. On April 4, 1869, Cardinal McCloskey dedicated this temporary church under the invocation of St. Bernard. On May 12, 1869, confirmation was administered to 200 children in the little chapel.

Father Healy purchased on May 1, 1869 a site for the new church, in West 14th Street between



ST. BERNARD, MANHATTAN, NEW YORK

8th and 9th Avenues, and established a church building association. On May 8, 1872, ground was excavated for the foundation, and on May 11, 1873, the cornerstone was laid by Cardinal McCloskey, assisted by Bishop Bacon of Portland, and Bishop McNeirny of Albany. On May 30, 1875, the new church was dedicated by Cardinal John McCloskey, the first church dedicated by an American cardinal. This church, with its grounds, cost over $200,000. The paintings, windows and decorations were extremely beautiful. On December 22, 1890, the beautiful church was almost burned to the ground. Father Healy, however, immediately began re-building, and on November 8, 1891, the church was rededicated.

On Trinity Sunday, May 28, 1893, the silver jubilee of the parish was celebrated. The fortieth anniversary was celebrated on Sunday, May 31, 1908. The Feast of St. Bernard, August 20, has been celebrated annually since 1870 by a solemn High Mass, the panegyric of the saint being delivered by some one of the most distinguished clergymen in New York and vicinity.

Father Healy was born in New York on October 20, 1841, and baptized in its oldest parish, St. Peter's. He attended the school of the Christian Brothers in Canal Street and the College of St. Francis Xavier, graduating from the latter in 1860. He was then sent by the Archbishop to St. Sulpice Seminary, Montreal, and in September, 1864, he was ordained in old St. Patrick's Cathedral in Mott Street, by Bishop Bayley of Newark. His first appointment was as assistant to Rev. William Quinn in his native parish, where he remained three and a half years, until his appointment to St. Bernard's. He is the author of the Nativity play, or Christmas cantata, which for fourteen years has been given in the hall of the church, and has also been given in other churches of the country, even as far west as San Francisco. He was one of the pioneers in the work of the Catholic Summer School, and erected a cottage on the grounds at Cliff Beach close to the chapel, auditorium and New York cottage. His death occurred on July 3, 1911, after a successful operation for appendicitis had been performed.

Rev. Joseph F. Smith succeeded Father Healy at St. Bernard's. Father Smith served as assistant at Holy Cross Church for many years, and is superintendent of Catholic schools. He is assisted by Revs. Daniel F. Kiernan, John J. Hopkins, Matthew A. Delaney and Thomas F. Flood. The parish numbers about 10,000 parishioners and the church property is valued at about $300,000, with a debt of $75,000. A school is in process of construction. When the first church was built a school was opened in the basement and entrusted to the Sisters of Charity. It was discontinued when the building was burned.

Blessed Sacrament, New York, N.Y. — This parish was founded in April, 1887, by Rev. Matthew A. Taylor. At that time the region west of Central Park was but sparsely settled, and the congregation of the Blessed Sacrament worshiped at first in the large carriage house lent them by Theodore Havemeyer. Nine lots were soon purchased, and the temporary chapel erected during the summer of 1887 was dedicated in December. Father Taylor was for many years associated with the Church of the Sacred Heart in West 51st Street, and when his labors were transferred a short mile to the northward it was literally an open field which confronted him. Within ten years he was ministering to a larger number of wealthy and well-to-do parishioners than any other rector in New York. The church property is valued at $400,000. The parishioners number 6300, and there are 579 school children, in charge of 6 Sisters of Charity and 11 lay teachers. Father Taylor is assisted by Revs. Terence E. Gilmartin, B. Stuart Chambers, D.D., and Edward L. Baxter.

St. Boniface, New York, N.Y. — The parish of St. Boniface is bounded by the south side of 49th Street, from southeast corner of 3rd Avenue to the East River; the East River, from south side of 49th Street to south side of 45th Street; south side of 45th Street to northwest corner of 2nd Avenue and 45th Street, then north on 2nd Avenue to south side of 47th Street, then west on 47th Street to 3rd Avenue and north on east side of 3rd Avenue to southeast corner of 49th Street. St. Boniface was originally a German church, but in the course of time it became a mixed congregation of German and English-speaking people. Rev. Mathew J. B. Nicot, who was born in Lorraine in 1820, was the first pastor. In 1858 he and a few German Catholics who lived in the district determined to have a church of their own. They were very poor, so it was not till after a long search that they were able to find a place they could afford. Finally they hired an old carpenter shop which was on the present site of the church. With the aid of the members of the church who were mechanics, the little shop was soon transformed into a chapel. An altar was secured, and a little later, an organ. Bravely the little congregation struggled on until they were able to buy three lots. Slowly the membership and resources increased until in 1868 when the present church was erected by Father Nicot.

The parochial school dates back to the same year for as soon as the church was completed a school was opened in the basement. After some years those quarters became too cramped, and in 1881 the present school building was erected. The school which is under the direction of 10 Dominican Sisters has at present 500 pupils. In September, 1908, it became a free school. Many men today, in various stations of life, have received their early training in the basement of the church. Among them was Right Rev. Monsignor Hostlot, one-time rector of the American College at Rome.

Father Nicot died on November 20, 1887, and was succeeded by Rev. Ignatius M. Delveaux. Father Delveaux was born at Windsheim, Germany, on December 11, 1846. He remained pastor until his death on June 8, 1905. His successor, Rev. John S. Braun, was born in New York City on September 24, 1854, educated at St. Charles' College, Baltimore, and was ordained at St. Joseph's Seminary, Troy, N.Y., on December 22, 1888.

He found the congregation of St. Boniface's in a flourishing condition. The Catholic population of the parish is about 3000. Among the parish societies are: St. Boniface Benefit; St. Boniface Young Men's; St. Aloysius; Children of Mary; League of the Sacred Heart; Father Nicot Council, C.B.L.; Conference of St. Vincent de Paul.

St. Brigid, New York, N.Y. — This parish was founded by Rev. Richard Kein, who for three years had been pastor of the Church of the Nativity. He began the organization of the parish in 1847, and the church, at the 8th Street corner of Avenue B, was dedicated by Archbishop Hughes on December 2, 1849. It was Father Kein's desire to establish a school, as he shared with Archbishop Hughes the conviction that there should be a Catholic school in every Catholic parish; but his health failed, and in 1852 he relinquished the pastorate, and went to St. Raymond's, Westchester, where he died on January 9, 1854. Father Thomas Martin, a Dominican, had temporary charge of the parish until the appointment in 1853 of Rev. Thomas J. Mooney.

In April, 1856, Father Mooney opened St. Brigid's school, which has since become famous not only in the archdiocese, but elsewhere, and has been called "the ideal Catholic parish school." He opened the first classes in the basement of the church, placing in charge of 3 Sisters of Charity 300 children. In 1857 the cornerstone of the present school building was laid; it was completed in 1858, and in March 550 boys and as many girls were enrolled. The teaching equipment was as perfect as could be had in those days, the Christian Brothers having charge of the boys' department. Among the boys who entered the school in that year was Rev. Brother Potamian, F.S.C., Sc.D., London, who enjoys the distinction of being the first Catholic to receive the latter degree from London University.

Father Mooney volunteered as chaplain of the famous Irish regiment, the Sixty-ninth New York, during the Civil War, and those who remember his return from the service recall one of the liveliest scenes which ever took place on Tompkins Square. He died on September 12, 1877, and was succeeded by Dr. Patrick F. McSweeny. Father McSweeny studied at St. Francis Xavier's College and in Rome, where he was ordained in 1862. He first served at St. Joseph's in 6th Avenue and later at St. Patrick's in Mott Street, and was pastor in Peekskill and in Poughkeepsie. He was an authority on Catholic education. He added a new building for the younger children, whose class rooms had been in the basement.

Rev. Patrick J. Minogue, P.R., the present pastor, is assisted by Rev. James J. Power.

The school, which celebrated its golden jubilee on May 2, 1906, has given about 40 priests to the church. The school for boys, in charge of 2 Brothers of the Christian schools and 1 lay teacher, has 130 pupils; the school for girls, in charge of 2 Sisters of Charity and 2 lay teachers, has 200. St. Brigid's Academy in the parish is also in charge of the Sisters of Charity.

St. Catherine of Genoa, New York, N.Y. — This parish was established early in the summer of 1887 by Rev. Edward F. Slattery, at the direction of Archbishop Corrigan. Its boundaries were 145th to 161st Street, St. Nicholas Place and the Hudson River. Mass was first offered in the new parish on October 16, 1887, in a building known as the Atheneum. The cornerstone of the church was laid in the spring of 1889 by Archbishop Corrigan, the sermon being delivered by Rt. Rev. Joseph F. Mooney, V.G. The church was dedi-

cated to St. Catherine of Genoa, patron of holy souls in purgatory, in the autumn of the same year. Father Slattery was for many years an assistant to Rev. John Edwards in the parish of the Immaculate Conception in East 14th Street. His first assistant was Rev. Luke J. Evers, who remained in this parish until his transfer to St. Teresa's, Tarrytown, Westchester County, N.Y. Later Rev. Edmund W. Cronin and Rev. William P. Meehan served as assistants. The pastor, Rev. Patrick E. McCorry, is assisted by Revs. David J. Morley and Bernard H. Clark.

The parish numbers about 2400. St. Catherine's Convent of the Sisters of Mercy is a chapel of the parish. There is a school in charge of 7 Sisters of Mercy and 3 lay teachers, with 257 boys and 240 girls. The church property is valued at about $235,000, with a debt of $50,000.



ST. CATHERINE OF GENOA, MANHATTAN, NEW YORK

St. Catherine of Siena, New York, N.Y. — Territory stretching from 2nd Avenue to the East River and from 60th Street to the south side of 72nd Street was taken from St. Vincent Ferrer's parish and formed into St. Catherine's parish in October, 1896. Rev. C. M. Thuente, O.P., the first pastor, purchased ground, and on August 30, 1897, a three-story brick building was dedicated by Archbishop Corrigan for use as a temporary church. Some months later a school was opened in a house opposite the church. In 1901 Rev. Eugene V. Flood, O.P., became pastor and in 1904 was succeeded by Rev. Edward A. Martin. In 1905 the clergy moved to East 68th Street, where a house was rented. In 1906 the church building was altered so that the upper part, which seats 1100, serves as a church, and the lower part as a school. There is an attendance of 284 girls and 273 boys, in charge of 10 Dominican Sisters. Rev. George I. Conlan, O.P., who succeeded to the pastorate in 1907, built in 1912 a new rectory at a cost of $40,000. In December, 1913, Rev. John T. McNicholas, O.P., took charge of the parish. Father McNicholas is known throughout the country as the great advocate of the Holy Name Society. He made his studies at the Dominican houses of Kentucky and Ohio, and completed them in Rome. For four years he was novice master of the house of studies at Washington, D.C., and on his resignation he devoted his energies to the propagation and extension of the Holy Name Society. Nation-wide attention was drawn to his interpretation of the "Ne Temere" Decree which appeared in the "Ecclesiastical Review," and his First Communion Catechism was warmly welcomed by priests and nuns. He also compiled Holy Name Manuals (senior and junior). The parish now owns property worth $250,000, and has a debt of about $161,000.

The sodalities established are: Holy Name (400 members); B.V.M. (200); III Order of St. Dominic (100); Altar and Rosary Sodalities (300 each); St. Thomas and Bl. Imelda Sodalities (500 each).

The congregation numbers 3600; Rev. S. E. Anastasia, O.P., has charge of the Italian congregation, which numbers 1500. In 1913 there were 529 baptisms (389 Italian, 140 English) and 107 marriages (80 Italian and 27 English).

St. Cecilia, New York, N.Y. — Rev. Hugh Flattery was selected in 1873 by Cardinal McCloskey to organize this parish, which was formed from the southern portion of St. Paul's in Harlem. Ten years before, the Cardinal had purchased a piece of property at the northeast corner of 2nd Avenue and 105th Street on which it was his intention to place a church. The Civil War had interrupted this design, and it was not until 1873 that the time was deemed propitious to make the attempt. Father Flattery found the number of his parishioners small and scattered, but he proceeded to erect a frame church on the site which fortunately had been provided. The building was erected during the summer of 1873 at a cost of $10,000 including the altar and the necessary furnishings. To accomplish this, Father Flattery appealed to his many friends, who responded so generously that a short time after its erection the church was free from debt. It was dedicated on August 20, 1873.

Father Flattery was born in Ballinasloe, County Galway, Ireland, in 1839. He was educated in Dublin and Rome, where he completed his course before the canonical age for ordination, and accord-

ingly he spent the next six years in the study of philosophy, and was ordained in 1860. He first exercised his ministry at Adair, in his native country, but after a short time he joined the Archdiocese of New York. He was sent to St. Teresa's Church as an assistant and while there so endeared himself to the congregation that when he was sent to found St. Cecilia's, he was presented with two purses amounting to $3000. After he retired from St. Cecilia's in 1879, Rev. William Flannelly became pastor. Father Flannelly purchased four lots on East 106th Street upon which he began the erection of a larger church. The basement was finished and used for services during his administration. The old church was donated to the parish of the Holy Rosary, and was removed to a new site on East 119th Street. When Father Flannelly died in 1884, Rev. John J. Henry was appointed to this charge, but after a few months he retired.

Rev. Michael J. Phelan, P.R., succeeded. Father Phelan, was born in 1845 and was ordained at St. Joseph's Seminary, Troy, in 1870. The first two years of his priesthood he spent as an assistant at the Church of the Holy Innocents and the next two at St. Peter's. In 1874 he was appointed pastor of the church at Port Ewen, and then of St. Mary's, Newburgh, and in 1884, of St. Cecilia's. He is irremovable rector and is assisted by Revs. Michael J. Shine, William P. Nixon, Walter G. Henry and James E. Kearney. Father Phelan completed the upper church, and also built a parish, school and convent. The parish school, St. Cecilia's Institute, is under the direction of 14 Sisters of Mercy and 10 lay teachers, and has 1000 pupils. The parish numbers about 6000. The church property, consisting of church, school, rectory and convent is valued at about $400,000. The church maintains St. Cecilia's kindergarten and day nursery, conducted by the Sisters of Mercy. which is open every day to all creeds of the neighborhood. In the parish also is the Regina Angelorum, a home for working-girls conducted by the Sisters of Mercy and having an enrolment of about 100. Both these institutions have chapels which are attended by the priests from St. Cecilia's.

The parish societies are: Holy Name Society (400 members); Children of Mary (120); Rosary Society (150); Society for the Propagation of the Faith; Christian Doctrine Society; League of the Sacred Heart; St. Vincent de Paul Society; St. Aloysius; and the Angels. The church has a monthly publication called "St. Cecilia's Calendar" and an annual, "The Cecilian," published by the graduating class of the school.

St. Charles Borromeo, New York, N.Y. — Rev. Chas. M. O'Keefe, founder of the parish of St. Charles Borromeo, was born in New York. He spent many years of his priesthood in improving the parish at Wappingers Falls, and St. Raymond's, Bronx, and in 1887 was appointed to the new parish. His first place of worship was a small store in 8th Avenue near 141st Street. About a year later, he secured property on the corner of 141st Street and 7th Avenue, and built a church. After some years there was an exchange of property, and the church secured five lots on 142nd Street and five on 141st Street. The church was then transferred to the new site. About 1901 a new church was erected by Rev. Henry J. Gordon, and the old one was turned into a school. The church was dedicated on November 11, 1906, by Archbishop (later Cardinal) Farley.

On the death of Father Gordon, Right Rev. Francis H. Wall, D.D., became rector. Monsignor Wall, was made a domestic prelate by Pius X, on July 9, 1909. He was born in New York and educated at the College of St. Francis Xavier; in 1873 he entered the American College in Rome, where he received the degree of Doctor of Divinity, and was ordained on May 26, 1877. For two years he was vice-rector of the American College at Rome, and on his return to New York was for eleven years assistant in turn at St. Agnes and Our Lady of Good Counsel, New York, and pastor of St. Francis of Assisi at Mount Kisco. He was then appointed pastor of the Holy Rosary, New York, where he remained until his appointment to St. Charles Borromeo's in 1909. His assistants are: Revs. John M. Flynn, John B. Reilly, Philip J. Boylan and Francis C. Campbell.

The parish numbers about 8000, and is in the center of the city's uptown march. On November 9, 1913, the silver jubilee of the parish was solemnly celebrated. Cardinal Farley presided during the solemn Pontifical Mass. The school, in charge of 6 Sisters of Charity and 11 lay teachers, has 373 boys and 369 girls. The parish societies are: Holy Name; Children of Mary Sodality; League of the Sacred Heart; Holy Angels; Rosary; Eucharistic League; Altar Boys. The church property is valued at $450,000.

St. Clare, New York, N.Y. — Cardinal Farley assigned the Franciscans of the Italian Province of the Immaculate Conception to form a parish for the Italian Catholics of the central west side of New York City. In November, 1903, Rev. Ubaldus Maravalle, O.F.M., presided at the first meeting of the congregation, and began services in the small wooden building which now forms the chapel of the present church and the community house. The people, though scattered over a considerable territory, responded to the efforts of the Fathers, and in 1907 the present church was dedicated. It is of brick with a front of white glazed tiles which harmonizes with the Roman Renaissance architecture of the building, and cost $50,000. The interior of the church has high groined arches and is brilliantly lighted by windows over the nave.

Rev. Sigismundus Rosati succeeded Father Maravalle, and in February, 1911, Rev. Pacificus Savastano became pastor. He remodeled the parochial school, and provided a permanent residence for the Sisters of St. Francis who teach the children. He had the church handsomely deco-

rated, and added stained-glass windows. In December, 1913, Father Pacificus was transferred to Pittsburgh and Rev. Wenceslaus Parenti succeeded him at St. Clare's. Since its foundation the parish has continued to draw increasing numbers of the Italian population of the district, and at each of



ST. CLEMENS, MANHATTAN, NEW YORK

the four masses on Sunday every seat is filled and many are obliged to stand. A number of societies have been established, chief among which are: the III Order of St. Francis; Children of Mary; Our Lady of the Rosary; St. Clare; Guardian Angel; and St. Aloysius. In 1913 there were 159 marriages, and out of an estimated population of 10,000 souls there were 691 baptisms.

Although property was purchased on either side of the church and for a school on the opposite side of the street, many expenses incurred besides those for repairs on the church and school property, the whole parish indebtedness is not much above $60,000.

St. Clemens, New York, N.Y. — This parish was founded in 1909 for the Polish Catholics of west Manhattan. On November 14 of the same year, the first Mass was said in a candy store on 10th Avenue near West 51st Street; soon afterwards a Lutheran church on West 50th Street, near 11th Avenue, was rented. Then four lots, 406–12 West 40th Street, were bought, and a church and school were erected. The basement is fitted up as a hall with a stage. The school is above the church and over the school is the Sisters' house. The entire building is the clever plan of Mr. Fred Schwartz, an architect of Paterson, N.J. The building is of stone and brick, Gothic in style, and the church seats 750. The property, including a rectory, is worth $150,000, with a debt of about $120,000. The church has beautiful furnishings, and rare relics of St. Clemens, the Apostles and the Holy Cross. The school is in charge of 3 Polish Sisters of the Redemption, and has about 120 children.

Rev. J. Letanche, D.D., the founder and pastor, was born in Galicia in 1877, and was ordained in 1902. He is assisted by Rev. Francis Szubinski.

The congregation numbers about 300 families, increasing through emigration and natural growth. There are about 3000 parishioners. Statistics for 1913 show 109 baptisms and 86 marriages. The parish societies are Sacred Heart (60 members); Young Men's (40); Children of Mary (120); St. Mary's (50); III Order of St. Francis (20), and Holy Name.

St. Columba, New York, N.Y. — In 1845 there was a large suburban settlement on the west side in the vicinity of 23rd Street known as Chelsea. The Catholics of the region, having no church nearer than St. Joseph's, West Washington Place, determined to have a church; and, as the project did not seem premature, Bishop Hughes created a new parish and confided its organization to Rev. Patrick Joseph Bourke, an Irish priest who had been only a few months in the diocese. The original limits of the parish included the immense district between the East and North Rivers, 14th and 42nd Streets. Father Bourke purchased land on 25th Street near 9th Avenue, and on May 22, 1845, the cornerstone of the new church was laid by Archbishop Hughes, who assigned the name of St. Columba to it, in honor of the great Irish saint. The church was dedicated on October 12, 1845, by Bishop John McCloskey, Co-adjutor of New York.

After a pastorate of eighteen months, Father Bourke, on account of failing health, withdrew and returned to Europe. Bishop Hughes appointed Rev. Michael McAleer to the rectorate. Father McAleer, although a native of County Tyrone, Ireland, where he was born on March 4, 1811, was brought to this country by his parents at an early age and grew up in Frederick, Md. He entered Mount St. Mary's College at Emmitsburg in 1828, and was graduated in 1837, going immediately to the Diocese of Cincinnati where he remained three years. Then, until 1846, when he was brought to New York by Bishop Hughes, he labored in the Diocese of Nashville. When he took charge of St. Columba's the debt on the parish exceeded the

actual value of the church property. As soon as he liquidated the indebtedness, he enlarged and remodeled the church, to which he added a new sacristy and high altar. In 1856 the parochial school was built on the site next the church, and was opened in 1858. On Father McAleer's death (February 22, 1881), Cardinal McCloskey appointed Rev. Henry Prat his successor on March 1. Father Prat was a Frenchman, born on one of the French insular possessions in the Pacific Ocean on November 21, 1845; he was educated at the Roman College of the Propaganda and was ordained there on April 13, 1868. His administration lasted until his death on December 13, 1908. Several times the original parish of St. Columba's was subdivided, but such is the growth of population in this section that today it has as large a population as at any period of its existence. The Catholics in the parish number about 5000, one-fifth being school children.

On December 19, 1908, Archbishop Farley appointed Rev. Thomas A. Thornton pastor of St. Columba's. Father Thornton was born in the parish of the Holy Cross on June 30, 1864; educated at St. Brigid's parochial school, La Salle Institute and Manhattan College, New York City, and ordained at St. Joseph's Seminary, Troy, on June 25, 1892. On July 11, 1892, he was appointed assistant to Rev. John Farley (later Cardinal), rector of St. Gabriel's, New York City; where he remained for fourteen years. He was appointed Superintendent of New York Catholic Schools, in January, 1903, which important position he still holds. He is assisted at St. Columba's by Revs. William P. Dooley, Edward J. Higgins and Emmitt F. Rogers.

St. Columba's school for boys is in charge of 4 Christian Brothers and 3 lay teachers, and has 358 pupils, while that for girls is in charge of 4 Sisters of Charity and has 350 pupils. The school property is worth about $50,000 and costs $5000 annually to maintain. There is only a small debt of about $14,000 on the parochial property, which includes a plot of ground, 175 by 99 feet, on 25th Street between 8th and 9th Avenues, on which the church, rectory and school stand.

The parish societies are: Conference of St. Vincent de Paul, Holy Name Society, Altar Society, St. Columba's Club, St. Joseph's Society, League of the Sacred Heart, Children of Mary, Angels and Infant Jesus Sodalities and the Association of St. Columba for the liquidation of the church debt.

Corpus Christi, New York, N.Y. — This parish, which was founded in 1906, is an outgrowth of the Newman Club, at Columbia University, and of other Catholic clubs at Teacher's and Barnard Colleges. Early in 1906 Archbishop (later Cardinal) Farley decided that the territory adjacent to Columbia University needed greater and more personal supervision, and for that purpose he appointed Rev. John H. Dooley of Tivoli, N.Y., to found the parish.

Father Dooley was ordained at St. Joseph's Seminary on June 25, 1892, and since then has had a very active career. The parish embraces the territory from 114th Street north to Manhattan Street, with Morningside and Amsterdam Avenues as the eastern boundaries and the Hudson River as western.

The congregation, which at first numbered about 100 souls, increased more than sixfold in the first year. The cornerstone of the present building, which is a combination church, school and rectory, was laid on November 11, 1906, by Monsignor Lavelle, V.G., and the edifice was dedicated by Archbishop Farley on June 30, 1907. The building, which cost $49,700, is three stories high of brick trimmed with Bedford bluestone and terra cotta, and seats 500. $225,000 is a conservative estimate of the valuation of the church property, on which there is a debt of $200,000.

The school occupies the center floor for its assembly hall and classrooms. It was opened in September, 1907, under the direction of 2 Sisters of Charity and 1 lay teacher and has 226 children in charge of 3 Sisters and 4 lay teachers. At present four young men of the parish are studying for the priesthood and three girls have entered Sisterhoods. Work has been started on a home for working girls, Mrs. Devine, a parishioner, having donated the money to build and equip it.

The societies established are: Holy Name, Rosary, League of the Sacred Heart, Children of Mary, St. Aloysius', Angels, Tabernacle, Altar, St. Vincent de Paul and Ladies' Auxiliary. Affiliated with the parish under the pastor's direct supervision are local branches of the A.O.H., a building association, the Friends of St. Anthony and the Newman Club of Columbia University; a fife and drum corps; the membership of these varies from 8 to 120.

The parish statistics show 145 baptisms (1912), 172 confirmations (1911), 89 marriages (1912), and over 50 converts since 1906. The population is 2500, 2200 of whom attend the church, the remainder going to nearer churches. There are no missions attached to Corpus Christi, but the priests attend special calls at St. Luke's and J. Hood Wright Hospitals. Assisting Father Dooley are Revs. James J. Gilmartin (born in Ireland; educated at Lyons University, Alleghany, Pa., and ordained at Dunwoodie Seminary in 1903), Biagio del Negro (born in Italy; ordained there in 1908, and still affiliated with his home diocese), and John J. Mallon (ordained December, 1891, at St. Joseph's Seminary, Troy).

SS. Cyrillus and Methodius (Croatian), New York, N.Y. — On October 16, 1913, this parish was formally established for the Croatians and entrusted to Rev. Ambrose Sirca, O.F.M. An old church at 552 West 50th Street which was formerly used by St. Clemens' Polish congregation was obtained and dedicated to SS. Cyrillus and Methodius. The congregation numbers 4000 souls. Rev. Irenaeus Petricak, O.F.M., assists Father Sirca.

ST. ELIZABETH, New York, N.Y. — In 1869 when everything above 50th Street was still "the country", Rev. Cornelius O'Callaghan was sent to Fort Washington to organize a church between there and Spuyten Duyvil. He found a considerable Catholic population in each of these places, but



THE EPIPHANY, MANHATTAN, NEW YORK.

very few in the territory between them. So, for more than a year, Father O'Callaghan said Mass in such buildings as offered facilities, at different points in this region. In 1870 Rev. Henry A. Brann was appointed by Cardinal McCloskey to carry on the undertaking. On reaching Fort Washington he decided that Kingsbridge was the proper place for the church, and erected St. John's there as a mission, which it remained until 1868, when it was made a parish. He built the Church of St. Elizabeth about 1871, and it was dedicated on January 14, 1872. In 1890 he was transferred to St. Agnes', and Rev. Joseph H. Bigley was appointed his successor. The parishioners number 2000. The church property is valued at $100,000 with a debt of $24,000. Rev. Thomas F. Lynch, Father Bigley's successor, in 1912 became chaplain of the Convent of the Good Shepherd at 90th Street and East River. Rev. William T. Stewart, who succeeded Father Lynch, is assisted by Revs. Francis Fadden and Cornelius Hayes.

Father Stewart was born in New York on August 19, 1864, and entered commercial life in 1877, during which time he pursued his studies under priests and private tutors, before entering St. Francis Xavier's College. He entered St. Joseph's Seminary, Troy, in September, 1893, going to St. Joseph's, Dunwoodie, on the closing of the old seminary, and was ordained on May 27, 1899. He was assistant at the following churches: St. Ambrose, West 54th Street, All Saints', 129th Street, and the Epiphany, 21st Street and 2nd Avenue, New York. On April 11, 1905, Archbishop Farley appointed him pastor of Gardiner and its missions. He was then in charge of St. Mark the Evangelist's until 1912.

ST. ELIZABETH OF HUNGARY, New York, N.Y. — This parish was founded in 1891 for the Slovak and Hungarian Catholics of New York and Brooklyn. The first pastor, Rev. Francis Januschek, was followed by Revs. Francis Fremel, N. M. Reinhart, John Pollyakovics, Francis C. Denes, William Biskorovanyi (1905), and Matthias A. Tamassy. The population of the parish does not show a great increase, as the parishes of St. John Nepomucene (Slovak), St. Stephen of Hungary (Hungarian) and the Holy Family (Slovak) have been formed from St. Elizabeth's. It comprises some 450 families, or about 3500 persons. The church property is valued at $35,000.

The parish societies are: for men, St. John the Baptist (membership 118), St. Peter the Apostle (130), St. Stephen, King of Hungary (73), and St. Gregory (31); for women, St. Elizabeth of Hungary (63), St. Katherine (34), Immaculate Conception (22), Holy Rosary, and Sacred Heart of Jesus (60).

EPIPHANY, New York, N.Y. — To relieve the overcrowded condition of St. Ann's, St. Stephen's and St. Francis Xavier's parishes, Archbishop McCloskey formed in 1868 the Epiphany parish, whose limits are from 18th to 24th Streets and from east of Broadway to the East River. To Rev. Richard Lalor Burtsell was assigned the task of organizing the congregation. Father Burtsell was born in New York, N.Y., on April 14, 1840; educated at St. Francis Xavier's, New York City, the Sulpician College, Montreal, and Propaganda College, Rome; and ordained on August 10, 1862. Archbishop Hughes desired to make him a professor in the new seminary which was about to be opened, but other plans supervened, and he was appointed an assistant at St. Ann's. There he remained for five years. In 1868 he founded Epiphany parish and in 1883 that of St. Benedict the Moor. (*See* also RONDOUT, ST. MARY'S). Immediate on taking charge Father Burtsell leased a hall, which was fitted up as a chapel, and a High Mass was celebrated for the first time there on Sunday, January 5, 1868. In 1870 the cornerstone of the church was laid by Archbishop McCloskey, and the church was dedicated in 1871. The rectory was also built at this time. The church is unique among all the city churches in that its style of architecture is pure Lombard, which is seldom copied in this country.

It has a front of 65 feet on 2nd Avenue and a depth of 145 feet, and seats about 1400. The basement is of Quincy granite and the superstructure of Ohio and Belleville sandstone. It cost $150,000 and the rectory, including additions made, cost $25,000.

Father Burtsell started a parish school, which after a gallant struggle for existence was abandoned after three years, because of the heavy expenses incident to the erection of the church. In 1889, however, Father Burtsell was able to erect, at a cost of $70,000, a school, which he entrusted to the Sisters of Charity. In 1890, having been drawn into the McGlynn controversy, he was transferred by Archbishop Corrigan to Rondout. Father Burtsell appealed, believing that he was an irremovable rector, but, when a decision was rendered against him, Archbishop Corrigan gave the highest praise to his priestly character all through the controversy. Rev. Peter J. Prendergast, pastor of Rondout, succeeded Father Burtsell. No easy task confronted him, for the parishioners of the Epiphany resented Father Burtsell's removal. However, Father Prendergast had been popular as an assistant at Epiphany some fifteen years before, and soon gained the confidence of his congregation. He was a brother of Bishop Prendergast of Philadelphia, and was a man of striking personality. While at Rondout he was Dean of Sullivan and the adjoining counties. On his death at Philadelphia in October, 1899, Monsignor Denis J. McMahon, D.D., succeeded to the pastorate.

Monsignor McMahon received his primary education at St. Gabriel's parochial school; he entered Manhattan College and then took up his theological studies at the Sulpician Seminary, Montreal, where he earned his doctorate and was ordained in 1881. He served as assistant at St. Stephen's for half a year, and at St. Gabriel's until 1889, when he was appointed pastor of West Farms. He was censor of the diocese for five years. Despite the heavy cares of such a large parish, he also performs the manifold duties of supervisor of charities for the diocese. His interest in educational matters was recognized by his appointment for five years to the presidency of the Catholic Summer School. The Association of Catholic Charities, embracing all charity work done by Catholic women in the diocese, was organized by him in 1902. Pius X made him a domestic prelate with the title of monsignor in 1908. He is also one of the irremovable rectors of the archdiocese.

The parish school was completely reorganized by Monsignor McMahon in 1900, and since 1903 the enrolment has taxed the capacity of the school. In 1914 the roll is: parochial school, 378 boys, 418 girls; Sunday-school, 97 boys, 112 girls. The grammar department is conducted by 4 Brothers of the Christian Schools and 1 lay teacher, while 9 Sisters of Charity and 9 lay teachers have charge of the girls and small boys.

The Epiphany Library was established as a branch of the Cathedral Library in 1901, but in 1905 it was taken over by the city, and is now known as the Epiphany Branch of the Public Library. In 1901, an Italian congregation was formed in the parish. It is in charge of Rev. Santi Zuccaro, who conducts services in Italian in the church basement, two masses being said every Sunday for the 2000 members of this congregation. In 1902 St. Pascal's Day Nursery was established at No. 334 East 22nd Street, and since 1907 is conducted by the Missionary Helpers of the Sacred Heart. It is partly supported by the parish, and on account of recent additions it is one of the largest Catholic nurseries in the city. 150 children are cared for daily. Columbus Hospital, in East 20th Street, is conducted by the Missionary Sisters of the Sacred Heart, and attended from Epiphany parish. All of the usual church societies to be found in well-organized churches have been established.

This parish is undergoing a shrinking in numbers common to all of the downtown parishes. In spite of that, the congregation numbers 5000 English-speaking and 2000 Italian Catholics. The parish records for 1913 show: baptisms, 140 English and 132 Italian; marriages, 47 English and 45 Italian.

Monsignor McMahon's assistants are: Revs. Samuel A. Ludlow, Leo E. Ryan, Thomas F. Gavin and S. Luccaro.

St. Francis of Assisi, New York, N.Y. — This parish was founded about 1844, the church being dedicated on August 1, of that year. (*See* Vol. I, pp. 228–29.) The succession of pastors is: Revs. Zachary Kunz (1844–48), who blessed the bell which was placed in the tower of the church; Alexander Martin (1848–55), who enlarged the church; Carl Frederick Rudolph (1855–64); Andrew Pfeiffer, O.F.M. (1864–70); Eugene Dikovich (1870), who was rector and superior; Ludger Beck (until 1902), who built the present (1914) beautiful church, which was dedicated in 1892; Francis Koch (until 1903); Eusebius Schlingmann (until 1907), who on March 20, 1904, introduced the 2:30 A.M. Sunday Mass, called also the "Night-workers' Mass". This Mass is the best attended of any of the Sunday Masses. In 1907, Father Schlingmann introduced a midday Mass during the Lenten season and during November for working people. This Midday Mass was the first of its kind in America, and during its celebration the large church is taxed to its utmost capacity.

Rev. John Stark began the erection of the splendid Fathers' convent immediately upon his succession in 1910. In 1910 Rev. Eusebius Schlingmann became pastor. He is assisted by Revs. Gabriel Nangle and Chrysostom Huegel. Rev. Damian Kehr is guardian of the monastery. Very Rev. Anselm Kennedy (*See* Vol. I, footnote to page 235), provincial of the Province of the Holy Name, resides at the monastery.

The school, which was established in 1847, is in charge of 4 Missionary Sisters of the III

Order of St. Francis and has an attendance of 80 boys and 100 girls. The new monastery at 133 West 31st Street was completed in 1910. The Catholic population of the parish numbers 3100; the value of church property is $750,000, with a debt of $15,000. The parish statistics for 1913 show: 50 baptisms; 28,000 confirmations; 40 marriages; 22,000 communions. The large number of confirmations is due to the numbers from other parishes who come to St. Francis'.



ST. FRANCIS DE SALES, MANHATTAN, NEW YORK

ST. FRANCIS DE SALES, New York, N.Y. — In 1894, Archbishop Corrigan established a new parish on the East Side in 100th Street. Rev Joseph L. Hoey, pastor of Milton, Ulster County, N.Y., was selected to organize the congregation. The ground floor of a house was rented and the first Mass in the new parish was offered on November 18, 1894. The pastor took up collections in various churches, and soon the temporary chapel became too small. On December 8, 1895, the cornerstone of the basement church was laid by Auxiliary Bishop Farley, the first episcopal function performed by him, and on October 4, 1896, the lower church was dedicated by Archbishop Corrigan. The rectory next to the church was ready for occupancy in May, 1899.

The church is situated in 96th Street, between Park and Lexington Avenues, and is a noble Italian Renaissance marble structure. It was finished in 1903 and solemnly dedicated by Archbishop Farley on November 29, of this year. Bishop Colton of Buffalo, a classmate and lifelong friend of Father Hoey, celebrated the Pontifical Mass.

The various societies and sodalities connected with the church are: Holy Name (250 members); Junior Holy Name (100); Children of Mary (150); St. Aloysius' and Angels' sodalities (with a total membership of 500). In addition to these there are: the Sacred Heart League, Rosary Society, the Society of the Propagation of the Faith, Confraternity of Christian Doctrine, Conference of St. Vincent de Paul and the Debt Paying Association. There are 800 children in the Sunday-school, which is in charge of 4 Sisters of Mercy and nearly 100 lay teachers. The parishioners showed their zeal and faith by their financial support of the church. In the brief period between November, 1894, and November, 1903, a beautiful church and rectory were built at a cost of $250,000. The mortgage of $125,000 which was incurred in the erection of the church was reduced at the rate of $9000 or $10,000 a year.

Father Hoey died in April, 1913, and was succeeded by Very Rev. Monsignor James V. Lewis, formerly secretary to Cardinal Farley. Assisting Mgr. Lewis are: Revs. Patrick J. O'Donnell, John J. Moylan and Philip S. Conran.

ST. FRANCIS XAVIER, New York, N.Y. — This parish had its origin in 1847, when Father Larkin and three other Jesuits had charge of a church in Elizabeth Street near Walker Street, which was dedicated to the Holy Name of Jesus. The basement of the church served as an academy with 120 scholars. The church was burned down on January 28, 1848. It was decided not to rebuild on the old site, so Father Larkin sold the property and rented a house at 3rd Avenue, where he continued the school. To quote an appreciative historian of the parish:

"Father Larkin having been obliged to make a hurried trip to Europe in order to escape the honor of being 'Bishop of Toronto,' Father John Ryan, S.J., succeeded Father Larkin as rector, and continued the latter's search for a proper location for a permanent college, and after some time the property in West 15th and 16th Streets, on which the college now stands, was purchased.

"The cornerstone of the first church erected in honor of St. Francis Xavier in New York was laid on September 24, 1850, and the church was completed early in the following summer. Archbishop Hughes officiated at the dedication, which occurred on July 6, 1851. At the solemn vesper service on the same day, Rev. P. N. Lynch, D.D., preached and, 27 years later (1878), the same prelate, having since become Bishop of Charleston,

preached at the laying of the cornerstone of the present grand edifice, the new Church of St. Francis Xavier in West 16th Street. The college was opened on November 25, 1850. . . . The front elevation is considered to be the best specimen of Roman architecture we have, and the plan of the same was for many years after used by the Building Department of this city in the examination of building inspectors."

Among the early Fathers connected with the college were: Fathers Dealy, Glackmeyer, Hudon, Durthaller, Thiry, Shea, Loyzance, Cunningham, Cazeau, Renaud, Cassidy, Gleason, Pardow, Langcake, DeLuynes, Frisbee, Freeman, Ronayne, Jouin, Daubresse, Duranquet, Prendergast, McKinnon and Merrick.

The present rector of the parish, Rev. Joseph H. Rockwell, is also president of the college and of the Xavier High School. The parochial schools, established in 1857, are conducted by 4 Brothers of the Christian Schools, 8 Sisters of Charity and 9 lay teachers, and have an attendance of 520 boys and 490 girls. Attended from St. Francis Xavier's, are: St. Joseph's Home for the Aged, St. Vincent's Hospital, Nazareth Day Nursery, Sisters of Jesus Mary (West 14th Street), New York Hospital and Ward's and Randall's Islands.

The population of the parish numbers 5000, and the church property is valued at $900,000, with a debt of about $130,000.

St. Gabriel, New York, N.Y. — The Catholics of the district east of 5th Avenue and below 50th Street increased between 1850 and 1855 so that a new parish was needed in that locality. Most of them attended St. John the Evangelist's in East 50th Street, but in 1858 Archbishop Hughes laid off a new parish to the south of this and assigned to Rev. William Clowry the task of organization.

A valuable donation to the new parish in 1859 was a site of eight lots in East 37th Street worth, as was shown by the price of four additional lots purchased by the pastor, at least $25,000. This was the gift of Dr. Henry J. Anderson, a professor of mathematics at Columbia College and a member of its board of trustees, who was converted about 1853. He was one of the most distinguished of the early converts in New York, and served as president of the Upper Council of the Society of St. Vincent de Paul, of the Society for the Protection of Destitute Roman Catholic Children in New York, and of the Catholic Union; and he was of great service in the founding of the New York Catholic Protectory.

Father Clowry's first efforts were directed toward the erection of schoolhouses, which were completed toward the close of 1859; the first floor of the boys' school served as temporary church for five years. A congregation of 1500 assembled there at the first Mass.

Work on the church was not begun until 1864, owing to delays through the unsettled conditions caused by the Civil War and the financial stringency preceding it. The building is in the Gothic style of the thirteenth century, and was designed by H. Engelbert. It was dedicated on November 12, 1865, by Archbishop McCloskey. On Father Clowry's death (June 12, 1884), Rev. John M. Farley (later Cardinal) succeeded to the pastorate. Father Farley was made monsignor in the same year. His first efforts were towards the erection of a beautiful marble altar, costing some $10,000, in memory of Father Clowry. He next (1890) completed the church according to the original design which called for a spire, built St. Gabriel's hall at a cost of $32,000, and renovated the entire church, the improvements including a new roof and new stained-glass windows. The parochial schools were placed under the Board of Regents of the University of the State of New York. All parish property being free of debt. St. Gabriel's was consecrated on May 30, 1894. Monsignor Farley was consecrated Titular Bishop of Zeugma on December 21, 1895.

The St. Gabriel's schools were a source of pride to the parish from the first. As far back as 1879 the pupils numbered more than 1500. In 1914 there were 725 boys, in charge of 4 Brothers of the Christian Schools and 11 lay teachers, and 750 girls in charge of 12 Sisters of Charity and 6 lay teachers.

The Catholic population numbers about 14,000, and the church property is valued at $300,000, with a debt of $30,000. The parish societies include: St. Vincent de Paul Conference, St. Gabriel School Association, Sacred Heart, Rosary and Scapular societies and Children of Mary.

The pastor, Rev. William Livingston, P.R., is assisted by Revs. John F. Turner, Michael J. Larkin, Patrick F. O'Connor and John A. Harris. The chapel for Italians at No. 307 East 36th Street, is attended by Rev. Ercole J. Rossi, and St. Gabriel's Academy is attended from the parish.

St. George, New York, N.Y. — This parish was organized for the Ruthenian Greek Catholics of New York in 1905, when the old church of the Baptist Mission at East 20th Street was bought for $32,000. The succession of pastors is: Revs. J. Chaplinsky (Nov. 11, 1905–Dec. 29, 1907) and Nicholas Pidhorecki, who was first assisted by Rev. V. Petrovsky, since December 10, 1908, by Rev. Flarion Jakimovitch, and in 1913 by Rev. Vl. Petrovski. Father Pidhorecki was ordained in Przemysl, Galicia, Austria, in 1895 and came to this country in 1897. Until 1905 he was rector in Jersey City, N.J., and from 1905 to 1907 at South Fork, Pa. As the representative of St. Raphael's Society, he has the pass to Ellis Island; he is also connected with the Austrian Immigrant Home.

At the foundation of the parish the congregation numbered 2064; in 1914 there were some 4000. The church property is valued at $40,000 and has a mortgage of $24,000. The church also serves as a school; the attendance (1914) is 40 boys and 35 girls, in charge of a lay teacher, who is also the choirmaster. The societies established are: St. Olga's (210 members); St. Andrew's (52); St. Vladi-

mir's (120); as well as a choral society, gymnastic club and educational and benevolent associations. St. Raphael's Society also conducts a free employment bureau, which was organized by the present pastor. "Svoboda", the Greek Catholic weekly, and "Duszpastyr", the monthly organ of the Greek Catholic Church in America, are published in New York. Father Pidhorecki also attends the Church of SS. Peter and Paul, Spring Valley, N.Y.

St. Gregory the Great, New York, N.Y. — Rev. James Fitzsimmons, A.M., S.T.B., was appointed on December 14, 1906, to form St. Gregory's



ST. GABRIEL, MANHATTAN, NEW YORK

Good Shepherd, New York, N.Y. — In 1911 territory was taken from the parishes of St. Elizabeth and St. John (Kingsbridge Road) and formed into the new parish of the Good Shepherd. Very Rev. Thomas A. Daly, of the Paulist community, was entrusted to organize the congregation. Mass was said in a hired hall until the completion of the artistic little church on Broadway, near 207th Street. The church cost $25,000 to erect, and was dedicated on April 19, 1904, by Bishop Cusack. In December, 1913, the Fathers added to the plot bought by them in November, 1912, ten adjacent lots, two on Cooper Street and eight on the north side of Broadway, beginning at the corner of Isham Street. Father Daly is assisted by Rev. Henry E. O'Keeffe, C.S.P.

parish, the territory allotted being from 86th to 92nd Streets, and from Central Park West to the Hudson River. Services were held in a temporary chapel in West 89th Street until May 22, 1913, when the building was destroyed by fire. The church proper, however, was dedicated on October 19, 1913. It is situated at 138–144 West 90th Street, and combines a parochial school. The school opened on September 8, 1913, with an enrolment of 200 children; it is in charge of the Sisters of Charity.

The Catholic population numbers 3200 souls (adults and children). The new church and school building is valued at $250,000.

Father Fitzsimmons was born in Ireland in 1863. He was educated at St. Patrick's College, Cavan, Manhattan College, New York, and St. Joseph's Seminary, Troy, and was ordained at St. Patrick's Cathedral, New York, on October 28, 1889. He took a postgraduate course at the Catholic University, and taught at St. Joseph's, Dunwoodie, for twelve and a half years. Assisting him are Fathers Thomas F. Owens and Francis P. Burke, D.D.

Guardian Angel, New York, N.Y. — Rev. William A. O'Neill founded this parish, and Bishop Conroy dedicated the church on June 10, 1888. Father O'Neill remained the pastor until 1895, when he was appointed rector at St. Ann's. He was succeeded by Rev. John C. Henry (1895–1909), and Rev. James F. Raywood. Father Raywood is assisted by Revs. Timothy J. O'Brien and Daniel J. Fant. The Catholic population numbers 3000, and the church property is valued at $60,000, all out of debt. In 1911 a parochial school was opened; its school roll in 1914 shows an attendance of 132 boys and 130 girls, in charge of 5 Sisters of St. Dominic.

The Catholic societies are: Sacred Heart, Holy Rosary, Children of Mary, Holy Angels, and Junior Holy Name and St. Aloysius Society for boys.

Holy Cross, New York, N.Y. — This parish was established in 1852 by Archbishop Hughes. At about this time, he planned to build eight or ten plain, substantial churches in the city, each to cost not more than $15,000; and to this end he desired to form a society like that in France for the propagation of the Faith, by which each member should contribute a weekly sum to a fund from which loans could be made to each new church, and, when returned, loaned to others. This association never reached the dimensions desired by him, but it served its purpose of stimulating the energy and devotion of the Catholics of New York, and the parish of the Holy Cross was one of the first-fruits of his determination. In view of the pressing need for churches he deferred his long-cherished plan of building a cathedral and gave his attention to this duty. Foreseeing the certainty of a growing Catholic population on the west side, he selected 42nd Street as the site for a church, and chose Rev. Joseph H. Lutz, an assistant at the Church of St. John the Baptist, as pastor. The parish limits extended from the west side of 5th Avenue to the Hudson River, and from the north side of 31st Street to Yonkers. Two lots were purchased in 42nd Street between 8th and 9th Avenues, and the cornerstone of the church was laid on November 25, 1852, by Bishop Whalen of West Virginia. On November 17, 1854, it was dedicated by Rev. William Starrs, V.G. Father Lutz was succeeded in 1855 by Rev. Thomas Martin, who remained only a short time. Rev. Patrick McCarthy then became pastor. In 1867 the church was struck by lightning and when examined its walls were found to be unsafe down to their base. The church had to be razed to the foundation and rebuilt. The cornerstone of the new church was laid on May 3, 1868, by Archbishop



HOLY CROSS, MANHATTAN, NEW YORK

McCloskey, and the church was dedicated on May 8, 1870. It is of Philadelphia brick with stone facing, cruciform in shape, and in the transition style of Byzantine. The cost of erection was $200,000, and a debt of $25,000 existed on the old church. In 1876 the formation of the Sacred Heart parish, principally from Holy Cross, diminished the income to be relied upon for the payment of this debt; yet such was Father McCarthy's zeal in the cause of the Faith, that he strongly advocated the founding of the new parish, and recommended as its rector his own assistant. In addition to the church Father McCarthy opened a school in 43rd Street for girls, and encouraged the Sisters of Charity to open an industrial school and afterwards an academy within the parish. He also built the brick rectory at a cost of $25,000. His death (August 7, 1877) at the age of 52 was hastened by the responsibilities and burdens of his office. His successor, Rev. Charles McCready, was appointed on September 24, 1877.

Father McCready was born at Letterkenny, County Donegal, Ireland, and was educated at the preparatory schools of his native place and at Maynooth College, where he met Dr. Edward McGlynn, who was on a visit to Ireland. From Dr. McGlynn Father McCready heard much concerning the work in America, and in 1864 he came

to this country. He studied for two years at Mount St. Mary's, and was ordained at St. Patrick's Cathedral in Mott Street, on August 17, 1866, by Archbishop McCloskey. His first appointment was to the old Church of St. John the Evangelist at 50th Street and Madison Avenue, as assistant, then to St. Andrew's, and in 1871 to St. Stephen's as assistant to Dr. McGlynn.

On coming to the parish of Holy Cross, Father McCready found it in debt to the extent of $92,000. The rectory had been sold for taxes and assessments; there was no money in the safe and none in the bank. He went to work with such energy and success that on January 1, 1885, the church was entirely free of debt, and in August, two lots in 43rd Street having been purchased, work was begun on the extension of the church and the erection of a school. On March 26, 1886, the church was consecrated. The interior had been rearranged, the floor repaved, an organ which Father McCready had bought in 1882 installed, the entire decoration renewed, and a number of stained-glass windows which were necessitated by the erection of high buildings around the church, were added. Father McCready met the running expenses of the church and girls' school, while reducing the debt at the rate of $1000 a month. The church was decorated in 1913 at a cost of over $10,000. In 1886 he petitioned the Archbishop to form a parish west of 10th Avenue, and the territory for the new parish was taken from Holy Cross and St. Michael's parishes.



HOLY CROSS SCHOOL, MANHATTAN, NEW YORK

The Archbishop wished to make him successor of Dr. MGlynn at St. Stephen's, but on his avowed desire to remain at Holy Cross, the Archbishop withdrew the request. On March 4, 1891, Father McCready was made permanent rector, and the church was raised to the rank of a missionary rectory. From 1889 to 1895 he was diocesan attorney, and is now examiner of the clergy, *defensor vinculi*, and a member of the school board. In 1891 Mount St. Mary's College conferred upon him the degree of LL.D. In 1904 he was made a domestic prelate with the title of monsignor. He was the first priest on the West Side of the city to establish (December, 1877) the devotions to the Sacred Heart. In 1879 he established the Young Men's Association of Holy Cross, which in 1891 was incorporated as the Holy Cross Lyceum.

In 1891, a boys' school which accommodates 1400 was built at a cost of $100,000; it is in charge of 3 Brothers of the Christian Schools and 17 lay teachers, and has 600 pupils. The girls' school, in charge of 7 Sisters of Charity and 7 lay teachers, has 700 pupils. Monsignor McCready is assisted by Revs. James F. Ferris and Aloysius C. Dineen.

The population of the parish is about 8000, and is decreasing on account of the erection of office buildings and theaters, fourteen of the latter being within the parish limits. Of the congregation 30 became priests and 25 nuns. The church property is valued at $400,000, and is free from debt. The Catholic societies and sodalities are: St. Vincent de Paul, Sacred Heart, Children of Mary, Holy Name (senior and junior), Rosary and Holy Cross Lyceum. The parish records for 1913 show: 154 marriages, 371 baptisms, 34 converts, 297 confirmations and 156,000 communions.

HOLY INNOCENTS, New York, N.Y. — This parish was formed in 1866 by Archbishop McCloskey from portions of St. Stephen's, St. Michael's, Holy Cross, Cathedral and St. Columba's parishes. Rev. John Larkin, an assistant at St. Michael's, was appointed pastor. Father Larkin was born at Deerpark, County Galway, Ireland. He graduated from Maynooth College, coming to the United States in 1848. He was ordained at Baltimore in the same year, and labored in the Dioceses of Pittsburgh and Chicago until 1861, when he came to New York and was successively assistant at St. Stephen's and St. Michael's.

Father Larkin purchased property at the corner of 37th Street and Broadway upon which was a small frame Episcopalian church. This was used as a chapel until the completion of the church, the cornerstone of which was laid on June 20, 1869, and which was dedicated on February 13, 1870. Eugene Kelly and the Havemeyer and Iselin fam-

ilies who at that time lived in the parish, contributed large sums to its erection. A school adjoining the church was built in 1872. The two edifices, together with the site, cost $306,000. At that time, except St. Columba's, there were no parochial schools in the surrounding parishes. For the first five or six years it was under the direction of the Sisters of Charity, and about 1866, Christian Brothers came to aid in the instruction.

On Father Larkin's death in 1890 Rev. Richard Brennan, D.D., became pastor and remained until his death in December, 1893. In January, 1894, Archbishop Corrigan appointed the present pastor, Rev. Michael C. O'Farrell, who had a reputation as a church builder and educator.

Father O'Farrell was born in Waterford, Ireland, ordained in 1868, and appointed pastor of St. Mary's at Rondout, N.Y., in 1873. In 1880 he was sent to St. Teresa's, New York City, where he remained until 1894. He renovated the interior and exterior of Holy Innocents' Church, and it is one of the most beautiful in the city. John B. Manning donated the handsome high altar; Mrs. Havemeyer, the two side altars; and John E. Alexandré, the magnificent sanctuary railing. Other parishioners presented twenty beautiful Munich stained-glass windows. By 1901, in addition to spending $50,000 for improvements, Father O'Farrell succeeded in paying off the indebtedness of $60,000 which he found on the church. He was thus able to consecrate the church and gain the distinction of being the only priest in the United States who consecrated two city churches. The ceremony was performed on February 12, 1910, by Archbishop Corrigan, who also consecrated the high altar. The side altars were consecrated by Bishop Burke of Albany and Bishop Gabriels of Ogdensburg. Father O'Farrell is president of the first college in New York State founded primarily for Catholic women, the College of New Rochelle at New Rochelle, N.Y. Assisting him at Holy Innocents' are Revs. Thomas B. Cotter and Charles D. Breslin. The Catholic population numbers about 2000. The parochial school attendance is 46 boys and 51 girls, in charge of 3 Sisters of Charity and a lay teacher.

Holy Name of Jesus, New York, N.Y. — In 1867, the West Side above 75th Street was a region of vacant lots, with here and there a suburban cottage, while the majority of the inhabitants were squatters who supported themselves by tilling small pieces of ground around their huts. This section, then known as Bloomingdale, was part of the parish of St. Paul the Apostle. In 1867 the Catholics of Bloomingdale petitioned Archbishop McCloskey to form them into a separate congregation and to send them a resident priest.

A committee of men undertook to collect funds for the erection of a church, and for this purpose formed the Bloomingdale Roman Catholic Association with Edward Fisher for president; John Daly, vice-president; Charles Dowd, recording secretary; Martin Ray, corresponding secretary; and George Finnegan, treasurer. A few months later ground extending along the block from Broadway to Amsterdam Avenue on the north side of



HOLY INNOCENTS, MANHATTAN, NEW YORK

97th Street was purchased for $11,250 and the erection of the church was begun. Mass was said in the church on August 9, 1868, by Rev. Richard Brennan, the pastor, and Archbishop McCloskey performed the dedication ceremony on December 20. Father Brennan was succeeded on July 20, 1875, by Rev. James M. Galligan. Father Galligan took charge at a time of great industrial depression, when a large debt burdened the parish. In spite of such difficulties he placed the parish on a secure foundation. The rapid increase in the population of the West Side indicated that soon the church would be inadequate. Father Galligan acquired the ground on Amsterdam Avenue and 96th Street, now occupied by the church and rectory, school and convent, in April, 1887. Work was soon afterwards commenced on the erection of a new church, and on March 20, 1892, the lower church was dedicated. The cornerstone of the upper church was laid by Archbishop Corrigan on April 17, 1898. The consummation of Father Galligan's hopes came



CHURCH AND SCHOOL OF THE HOLY NAME OF JESUS, MANHATTAN, NEW YORK

when the beautiful new church was dedicated by the Archbishop on April 1, 1900. It is of pink Milford, richly carved at the entrance and towers; the interior finish is in American quartered oak. On Father Galligan's death (April 3, 1901), Rev. John J. Kean, L.L.D., P.R., became pastor.

Father Kean was born in 1848 in the Nativity parish, New York City, and was educated at old St. Patrick's parochial school, De La Salle Academy and Manhattan College, from which he graduated in 1866. He made his theological course at Troy Seminary, where he was ordained on June 3, 1871. He was assistant at the old cathedral for nine years and then at St. Stephen's for a short time. He served as irremovable rector of St. James' Church from September 6, 1880, until 1901. Manhattan College conferred on him the honorary degree of Doctor of Laws. Father Kean is assisted by Revs. Edward J. Tierney, Joseph I. Norris, D.D., John T. Jordan and John B. Britt.



HOLY ROSARY, MANHATTAN, NEW YORK

The great monument of Father Kean's administration is the parochial school founded by him. It is a magnificent four-story building with basement containing 31 classrooms, and it is not surpassed by the most pretentious of the city's most expensive public schools. The cornerstone of the building, which is situated on Amsterdam Avenue adjoining the church, was laid on October 15, 1904, and the school was opened in the following autumn with 1300 pupils. In 1909 it registered 1740 children, and in 1914, 2000. The Sisters of Charity (10), Christian Brothers (6), and 18 lay teachers are in charge. In addition there are special teachers for music, drawing and physical culture. A commodious convent for the Sisters, of similar architecture and adjoining the school in 97th Street, was erected with the school, and a home for the Christian Brothers was purchased in 1906 at No. 167 West 97th Street. The church property occupies the entire frontage on Amsterdam Avenue, and extends along 96th and 97th Streets about 180 feet. The church occupies a commanding position at the corner of Amsterdam Avenue and 96th Street. The church property is worth about $650,000, and is encumbered by mortgages amounting to $145,000, which are being reduced at the rate of from $12,000 to $15,000 yearly. The Catholic population numbers about 10,000. In 1907 the parish was made an irremovable rectorship.

The societies established are: Holy Name (400 senior members and 150 junior); League of the Sacred Heart (2500); Free School Association, for the support of the school (1000); Conference of St. Vincent de Paul and Ladies' Auxiliary; Children of Mary; Angels; St. Aloysius; Holy Infancy; Altar and Sewing Society. There are also local branches of the C.B.L., L.C.B.A. and K. of C. The parish monthly publication, "The Calendar," has a circulation of about 3000 copies. The chapels of the Christian Brothers' house and Sisters' Convent are attended from Holy Name parish.

Prominent among the donors to the church are: Mrs. Bridget Tone, the Misses Sullivan and Mrs. McPartland, who donated altars: Mrs. Reynolds, a baptismal font; John D. Doyle, set of gold vestments; James G. Johnson; Mrs. John Goodwin; Peter Doelger; P. J. Brennan; Judge Mayo; Jos. L. Conron; William R. King; E. F. Gaynor; David Canavan; Mrs. John Freund; and Stephen Farrelly.

Holy Rosary, New York, N.Y. — This parish was formed in the spring of 1884, before which time there was no Catholic church in Harlem east of 3rd Avenue. The population of this district increased so greatly that Cardinal McCloskey appointed Rev. Joseph Byron, assistant at St. Gabriel's, to found a new parish. A site for a church was secured on March 18, 1884, during its erection Mass was said in the old Church of St. Cecilia, which Father Byron moved in sections from 105th Street east of 2nd Avenue to East 119th Street. Archbishop Corrigan dedicated the new church in October, 1884. Father Byron's next task was to build a rectory, and so anxious was he for its completion that in order to be always near to hasten the work he took possession of a room on the ground floor, before the house

was ready for occupancy, and caught a cold which caused his death, on March 29, 1893.

His successor, Rev. Francis H. Wall, D.D. (*See* St. Charles Borromeo), renovated the church and rectory and established many societies. In 1894 the work of wiping out the debt on the church property and creating a fund for a new church was begun. During 1894 to 1896 three houses were bought in 119th Street, and on Trinity Sunday, 1897, the old church was declared free of debt.

In the spring of 1898 the little chapel in 122nd Street was built, and the demolishing of the old church was begun. On Rosary Sunday, 1898, the cornerstone of the new church was laid by Right Rev. John M. Farley, Auxiliary Bishop of New York, and the church was dedicated on February 11, 1900. At the dedication service was used for the first time a chalice made from gifts of jewelry donated by members of the parish. The church is in the Byzantine-Romanesque style, and contains much beautiful work in marble and mosaic.

The present pastor (1914), Rev. William J. Guinan, was a diocesan missionary priest attached to the Church of St. Stephen's before assuming his present charge. He is assisted by Revs. David C. O'Connor, James H. Flood and Martin F. Cavanagh. The Catholic population of the parish numbers 5200.



SCHOOL OF ST. IGNATIUS, MANHATTAN, NEW YORK.

Holy Trinity, Manhattan, New York, N.Y. — On October 23, 1898, Archbishop Corrigan appointed Rev. Joseph H. Bigley to Holy Trinity parish on the West Side of Manhattan, between the parishes of the Holy Name on the north and the Blessed Sacrament on the south. On October 25, 1898, the Archbishop defined the limits of the new parish as from West 79th to West 86th Streets and from Central Park West to the Hudson River.

Father Bigley obtained permission to purchase the plot at the north side of 82nd Street, 100 feet west of Amsterdam Avenue, which comprised four city lots plus ground 20 by 25 feet at its northeast corner, for $62,500. Title was taken February 1, 1899. The trustees of the church were Archbishop Corrigan, Rev. John M. Farley, V.G., Rev. Joseph H. Bigley, Patrick Kiernan and James Lynch. Plans for a church resembling St. Stephen's, Constantinople, were drawn, but the Archbishop granted permission for the erection of the basement only. The work was entrusted to Luke A. Burke, whose bid was a little less than $40,000.

Meanwhile a hall was rented, and Mass was first said there on Christmas Day, 1898. At Father Bigley's request an assistant, Rev. Denis J. Driscoll, was appointed. According to a census taken at this time, the congregation numbered 4000 souls. Father Bigley sent a letter to the parishioners appealing for money to erect the basement chapel, and in response received more than $8000.

On April 23, 1900, Father Bigley was found dead in his room. He was buried in St. Raymond's Cemetery, Westchester, after a solemn Mass of Requiem in St. Patrick's Cathedral.

Rev. Michael J. Considine was appointed his successor on May 25, 1900. The new chapel was first used on August 5, 1900; it was blessed by Archbishop Corrigan on October 14, 1900. Early in 1902 a house in West 83rd Street was purchased, which when altered and made fireproof, opened on September 14, 1903, as a school with 151 pupils under 7 Sisters of Charity and 1 lay teacher. In September, 1904, two Brothers of the Christian Schools took charge of the larger boys. The attendance in 1914 is 199 boys and 238 girls and small boys. In June, 1904, Nos. 214 and 216 West 83rd Street were purchased, and in October, 1904, this property was mortgaged to the Emigrants' Industrial Savings Bank for $50,000 at 4½ per cent. Later No. 216 was converted into a rectory into which the clergy moved on May 29, 1905.

The church debt is being reduced at the rate of

$9000 or $10,000 a year. The congregation numbers about 6000.

Father Considine's assistants are: Revs. James Hackett, Thomas S. McGrath, John W. Murphy, and William F. Brady. The chapel of the Sisters of Charity in West 79th Street is attended from Holy Trinity.

St. Ignatius Loyola, New York, N.Y. — This parish was founded in 1851 under the patronage of St. Lawrence, by Rev. E. J. O'Reilly, who secured a small temporary chapel at 84th Street near Park (then 4th) Avenue. A year later he was relieved by Father Quarter, who completed the brick church begun by Father O'Reilly, and it was dedicated on June 11, 1854. Rev. Samuel Mulledy, S.J., succeeded Father Quarter in 1863, and remained in charge until 1866, when Archbishop McCloskey entrusted the parish to the Jesuits. (*See* Vol. I, p. 261.) Rev. David W. Hearn, S.J., succeeded in 1909 on the death of Rev. William O'Brien Pardow, S.J. The interior of the church is being gradually decorated. At Christmas, 1913, the mosaics, the most wonderful examples of this art in America, were installed. These were made in Venice by Salviati. A small organ was built in the sanctuary and was electrically connected with the choir organ.

The parochial school, one of the finest in the city, is conducted by 9 Sisters of Charity and 11 lay teachers, and has an attendance of 750 boys and 755 girls. A magnificent high school for Catholic children is (1914) being built. The Catholic population numbers about 14,000, and the church property is valued at $1,000,000 with a debt of $275,000. The chapel of the Sisters of Charity is attended from the parish.

Immaculate Conception, New York, N.Y. — To accommodate the increasing number of Catholics near 14th Street, Archbishop Hughes in 1853 secured through Father Martin, rector of St. Bridget's, two lots for a church. These were subsequently exchanged for a better site in 15th Street, which was occupied by a piano and blind factory; in this factory, often referred to as the "carpenter's shop," Mass was first said on August 15, 1855.



IMMACULATE CONCEPTION, MANHATTAN, NEW YORK

On the Archbishop's return from Rome, after the declaration of the dogma of the Immaculate Conception, he issued a pastoral letter calling upon the Catholics of the city to aid in building a chapel to Our Lady, and appointed Rev. Bernard Farrell to take charge of the collection of funds. As the needs of the people became apparent, it was determined to erect a church instead of a chapel. Father Farrell resigned on account of ill health, and was succeeded (October 25) by Rev. John Ryan. Father Ryan had been a Jesuit missionary in the South and West, and was once president of the College of St. Francis Xavier.

On December 8, 1855, the cornerstone of the church was laid by Rev. William Starrs, V.G.; on February 7, 1858, the church was opened, and on May 16, dedicated by Archbishop Hughes. The financial panic of 1857 took place during the erection of this church, and the health of Father Ryan was so undermined by the struggles attending his task that he died on March 22, 1861. His successor, Rev. William S. Morrogh, extended the church through to 15th Street and established

the parochial schools (1864). On account of failing health he left the parish in 1873, and died at Albano, near Rome, on October 23, 1875.

Dr. Morrogh's successor, Rev. John Edwards, who came from St. Joseph's Seminary, Troy, in October, 1873, immediately set to enlarge and develop the schools, until 2200 children in all attended them. The new school building in 15th Street was opened in 1885. In 1887 the church was consecrated by Archbishop Corrigan, and in 1904 it was redecorated in honor of the jubilee of the Immaculate Conception. In 1900 Pope Leo XIII made the pastor domestic prelate with the title of monsignor. Archbishop Farley made him one of the vicars-general. Monsignor Edwards was in charge of the parish until October, 1906. The present pastor, Monsignor William G. Murphy, took charge on November 1, 1906. For the celebration of the jubilee of the consecration of the church, many improvements were made by Monsignor Murphy, and the altars of the Blessed Virgin and St. Joseph were consecrated. His assistants are: Revs. Thaddeus W. Tierney, Patrick S. Masterson, Thomas J. Deegan, D.D., and Joseph A. De Marco.

The parish societies are: Holy Name; League of the Sacred Heart; B.V.M.; Rosary; the Young Men's Lyceum, Conference of St. Vincent de Paul, and the School Association. The basement church for the Italians is in charge of Rev. Joseph A. DeMarco. The boys' school is under the direction of 3 Brothers of the Christian Schools, and has 800 pupils; the girls' school, under the charge of the Sisters of Charity, has 850. St. Brigid's Academy in East 10th Street is attended from this parish.

Incarnation, New York, N.Y. — This parish, one of those recently made necessary by the rapid growth of the city along the Hudson River above 145th Street, was founded in 1908 by Rev. P. J. Mahoney, D.D. Mass was said in a store until the erection in 1910 of a two-story building, which serves as a school and church. Ground for a church adjoins the school building on the corner of 175th Street and St. Nicholas Avenue. A handsome three-story rectory was built. Dr. Mahoney is assisted by Revs. Francis A. Kiniry and Joseph V. Stanford. The school, in charge of 2 Sisters of Charity and 2 lay teachers, has 125 pupils.

St. James, New York, N.Y. — The parish of St. James is one of those few churches whose history goes back to the struggling days of the Church under the first bishops of New York. St. James' Church itself is a continuation of an even older church, Christ Church, which is no more than a memory. In 1827 Bishop DuBois established this parish to relieve the crowded condition of St. Peter's. He purchased an Episcopalian church, and appointed to organize the congregation Father Felix Varela, a learned Cuban who came to this country after having been proscribed in Spain when the constitutional government of that country was overthrown. Father Varela built up a parish and established a free school. On October 27, 1833, while Mass was being celebrated, the congregation was thrown into a panic by the formation of a large crack in one of the walls that had been strained by the excavations for an adjoining building. The damage, however, was repaired and the church served for two more years. Two notices were published calling a meeting of the parishioners to adopt measures to rebuild. The present site in James Street was then purchased, and the following notice was issued on June 6, 1835:

> The pew-holders of Christ Church, Ann Street, and those who are friendly to the erection of a new church on the site purchased, are requested to meet at Christ Church on Monday, the eighth instant, at five o'clock, p.m., to elect trustees for the purpose.
>
> John, the Bishop of New York.

As the old church was not secure, rooms were hired first at No. 45 Ann Street, then at No. 33. Some of the congregation, however, were dissatisfied with the new site as being too far uptown, and on January 21, 1836, purchased the Reformed Presbyterian Church in Chambers Street and founded the parish of the Transfiguration with Father Varela as the first pastor. Pending the completion of their new church in James Street, the parishioners of Christ Church continued to hold services in Ann Street until September 18, 1836, when the first Mass was said in the basement of the church in James Street. On January 29, 1837, this church was dedicated under the invocation of St. James the Apostle, by Bishop DuBois, and Rev. Andrew Byrne, former Vicar-General of Charleston Diocese and afterwards first Bishop of Little Rock, was appointed rector.

In 1842 Rev. John Maginnis, an assistant at the church since its first days, became pastor. He was succeeded in the same year by Father John N. Smith, who succumbed in 1848 to ship fever contracted while administering the last Sacraments to Father Murphy of Staten Island, who had contracted the dread disease from the poor immigrants crossing the Atlantic. The next pastor, Rev. Patrick McKenna (died on February 5, 1858), renovated the church, built a vestry and purchased a rectory. In 1854 he purchased the Mariners' Church in Roosevelt Street, and converted it into a splendid schoolhouse. His successors were: the Dominican Father Thomas Martin (died in May, 1859); Rev. James Brennan until 1865; Rev. Felix Farrelly (until September, 1880), who in 1868 erected a magnificent school on the corner of James Street and New Bowery (to accommodate the pupils brought by the members of St. James' Free School Society), and in 1877 repaired and redecorated the church; John J. Kean, LL.D. (until 1901); and Rev. James B. Curry, P.R. Father Curry is assisted by Revs. William J. Rafter, Walter D. Slattery, Charles M. Woods and James M. Kilroe.

In 1914 there are about 1000 pupils in the schools, which are in charge of 5 Christian Brothers, 8 Sisters of Charity and 6 lay teach-

ers. The convent of the Sisters at No. 21 Oliver Street is attended by the priests of St. James'.

The parish societies are: League of the Sacred Heart, Rosary, Holy Name, Propagation of the Faith, Children of Mary, Free School Society and St. James' Working-Boys' Club. The population is of Irish and American extraction and numbers about 7000 souls. The debt amounts to $66,000, and was reduced $4500 in 1913.

St. Jean Baptiste, New York, N.Y. — This parish was established in 1882, when Father de la Croix was appointed pastor of the French-Canadian Catholics of New York. Mass was celebrated in a temporary chapel in East 77th Street until the dedication of the first church in 1884, by Archbishop Corrigan. Father Tetreau succeeded Father de la Croix in 1886, in which year the parochial school was established, and, in 1900, the Fathers of the Blessed Sacrament took charge of the parish. The present pastor, Rev. Arthur Letellier, S.S.S., is assisted by Revs. Alfred Pauzé, Wenceslas Giasson, Beat Gmür, Philippe Lagacé, Alphonse Ouimet, Honore Brosseau, Leon Shaienks, Henry Lachance and Very Rev. Canon L. N. Petit.

In 1912 the beautiful new stone church was built at a cost of $500,000 by Thomas F. Ryan; the debt of $200,000 is for the ground only. The church follows the Renaissance style, and seats 1500. Nicholas Serracino was the architect. The organ cost $25,000, and the pews $10,000. The windows are being made in France. All the rest of the furniture is temporary, and no interior decoration is done (March, 1914). The spacious lower church is beautifully furnished and was used for a year before the opening of the upper church. The community house, also built in 1912, is of stone and white brick, and cost $110,000, of which $90,000 is still a debt. On January 6, 1914, Cardinal Farley solemnly blessed the church. Pontifical Mass was celebrated by Bishop Maes of Covington, assisted by Bishops Cusack, Colton of Buffalo and Forbes of Joliette. The schools are in charge of 9 Marist Brothers, 9 Sisters of the Congregation of Notre Dame and 3 lay teachers. The attendance during 1912–13 is 1030. The school is of red brick, with a seating capacity of 1100, and cost $80,000, of which $70,000 is a debt. Villa Maria Academy for girls, in charge of Sisters of the Congregation of Notre Dame, St. Ann's Academy for boys, in charge of Marists, are attached to the parish. The Fathers attend the chapels of these academies as well as that of the Sisters of Mercy.

The parish societies are: Nocturnal Adoration (300 members); Holy Name (400); Children of Mary (400); People's Eucharistic League (700); Priests' Eucharistic League (7000); St. Vincent de Paul (20); Ladies' Auxiliary (30); and Eymard Lyceum (100).

The statistics for 1913–14 show: 140 baptisms; 300 First Communions and Confirmations; 60 marriages; 22 conversions; and a Sunday attendance of from 4 to 5000. A new parish hall and auditorium were opened in October, 1913, when a three days' kermiss was held.

St. Joachim, New York, N.Y. — This parish was founded in 1888 by the Missionary Fathers of St. Charles Borromeo, Rev. F. Morelli doing the chief



ST. JOACHIM, MANHATTAN, NEW YORK

work of organization. A church, in Roman style and with a seating capacity of 800, was erected. It was the first church founded in the United States for the Italians. The congregation, which is entirely Italian and numbers 18,000, has given two priests and six nuns to the Church. One of the main objects of the parish is the effective assistance of Italian immigrants.

Father Morelli was succeeded by Fathers Oreste Alussi, Vicentini, Strummia, Martinelli, Poggi and Rev. Vincent Jannuzzi, D.D., C.S.C.B.

The church owns three buildings, one of which it is hoped will soon be turned into a parochial school. The total debt on the church and property is $158,000.

The wonderful success of this parish as well as the great growth of the congregation induced Father Jannuzzi to open in 1908 a mission, St. Rocco's Chapel, at No. 18 Catherine Slip. This mission is attended from St. Joachim's, as is the Madonna Day Nursery in Cherry Street. This nursery was opened in 1910, and is attended by the Sisters of Christian Doctrine. The statistics for 1913–14 show: 1000 baptisms; 250 marriages; and 400 confirmations. (For further information

on this parish, *see* Vol. I, p. 189.) On November 4, 1913, the parish celebrated its silver jubilee.

St. John the Baptist, New York, N.Y. — This parish was founded in 1840, being the second German Catholic Church in New York, and a small frame church in 30th Street near 7th Avenue was dedicated on September 20, 1840. Rev. Zachary Kunze, O.S.F., was its first pastor. In 1844 dissensions arising from the trustee system caused lack of prosperity as well as of harmony, and forced Father Kunze to resign, a part of his congregation following him to the Church of St. Francis of Assisi (*q.v.*), which he founded. The Church of St. John was interdicted until 1845, when Rev. J. A. Jakop undertook the charge, but in June, 1846, it was again closed. After some time it was occasionally attended by Rev. J. Nagl and Father Felician, O.M.Cap., until it was burned on January 10, 1847. The cornerstone of a new brick church was laid by Bishop Hughes on March 14, and until 1851 the church was attended by the pastor of the Church of the Nativity. Father Joseph Lutz was then appointed and after four months wrote in the parish books:

"On account of the obstinacy of the parishioners this church was closed and the administration of the Sacraments prohibited by order of His Grace, November 24, 1851."

On March 7, 1852, Rev. P. J. Matschejewski came, and remained two weeks. Rev. Augustine Dantner, O.M.Cap., was appointed in 1852, and remained until 1869, when he was obliged to retire and the church remained closed for some months. The archbishop then placed it in the hands of the Capuchins (*see* Vol. I, p. 133), appointing as pastor Father Bonaventure Frey (*see* Vol. I, pp. 129–31). Father Bonaventure laid the cornerstone of the new church on June 11, 1871. Before the dedication of the church on June 23, 1872, by Archbishop McCloskey, $75,000 was collected. Father Bona-



ST. JOHN THE BAPTIST, MANHATTAN, NEW YORK

venture had opened a school in a hotel on 6th Avenue with 50 children, during the winter of 1870–71, and now added another story to the rectory to accommodate the school and the Brothers of Mary, who took charge of the boys; the Sisters of St. Dominic returned to instruct the girls, and the monastery was built, its canonical erection and three lay brothers. The school is in charge of 4 Brothers of Mary and has 160 pupils; the girls' school is in charge of 6 Sisters of St. Dominic, and has 200 pupils. The chapel of the Sisters is attended from the church. The Catholic population of the parish is 1500, and the church property is valued at $350,000, with a debt of $44,000.



ST. JOHN THE EVANGELIST'S CHURCH AND SCHOOL, MANHATTAN, NEW YORK

dating from April 19, 1872. On June 15, 1879, Father Bonaventure celebrated his silver jubilee as a priest, assisted at High Mass by Father Francis Haas, O.M.Cap., his lifelong friend and associate in the founding of the Order, and Fathers Lawrence, Didacus and Jerome. In that year, he became head of the Province, and left New York for Calvary, Wis. He was succeeded at St. John's by Father Daniel Scherer, who was followed by Father Luke Rasch in 1885. In 1888, Father Bonaventure returned and built the tower of the church in preparation for the golden jubilee, January 18–20, 1891, in which Archbishop Corrigan, Bishop Wigger of Newark, Archbishop-elect Katzer of Milwaukee and Abbot H. Pfraengle of Newark took part. Father Bonaventure remained until 1891, when Father Capistran Claude took charge (1891–97). The casino for young men was opened on April 7, 1893. Father Bernardine Schmitz had charge until 1901, when Father Capistran again took charge. The present pastor, Rev. Justin Hausmann, O.M.Cap., is assisted by four Fathers

St. John Evangelist, New York, N.Y. — The original parish of St. John the Evangelist dated from 1841, and had a rather stormy history. The church stood on the site of the present cathedral. In 1810 the Jesuits removed their academy to a fine old house at the corner of 5th Avenue and 50th Street. In this house was the chapel of St. Ignatius, in which Father Peter Malou, later of St. Peter's, and other Jesuits officiated. Trappist monks occupied the house from 1813 until 1815. In 1840 when the Catholics employed in the Deaf and Dumb Asylum, and others of the neighborhood, appealed to Bishop DuBois for a priest, the chapel was again opened, and Rev. John Maginnis was appointed to organize a new parish. A modest frame church was built and was dedicated on May 9, 1841, by Rev. John Hughes, administrator of the diocese. Following the custom of that day the affairs of the church were in charge of trustees. At first, the congregation being by no means wealthy and the debt considerable, tickets of admission were issued to aid in reducing the debt.

In September, 1842, Father Maginnis was succeeded by Rev. William Nightingale, an English priest. Rev. Felix Larkin succeeded in 1844. The church meanwhile struggled under the difficulties engendered by the trustee system, and was finally sold at auction, the mortgagee having foreclosed. This blow is said to have caused the death of Father Larkin, who came too late to save the church and whose appeals had failed to avert the threatened calamity. The experience of this church was one of those which helped to abolish the trustee system. Archbishop Hughes appointed Rev. Michael A. Curran, a young and energetic priest, to retrieve the fortunes of the parish. Father Curran fitted up a hall in the old college building and there the congregation met for about a year, during which time Father Curran was collecting funds to buy back the church. This task was rendered more difficult because the famine in Ireland, reducing to privations the friends and relatives of nearly all Irish-American Catholics, called for every spare dollar but in two years Father Curran bought the church, taking the deed in his own name until other arrangements could be made. The site of St. Patrick's Cathedral, hence, came to the Church through the labors of this young priest and the self-denial of his countrymen and not by the gift of the city.

In May, 1850, Father Curran was removed to St. Andrew's. His successor, Rev. James McMahon (afterwards of the Catholic University), paid out of his own pocket the remaining debt. In 1853 it became plain that a larger church was needed and as the new cathedral was to occupy this site, it was decided to build one block east of Madison Avenue. The new church (140 by 90 feet) contained an organ valued at $30,000, which was constructed under the direction of Father McMahon, who was a skilled musician. A fire on January 10, 1871, destroyed organ and church, and the insurance covered only a small fraction of the loss. Within a year another church was constructed. Father McMahon remained until the opening of the new cathedral parish in 1879 when the parish of St. John the Evangelist was again removed eastward, when he remained for a time with the cathedral parish and in 1880 went to St. Andrew's in Duane Street.

Monsignor James J. Flood, P.R., was appointed pastor of the new parish of St. John. Services were held in the hall until the completion of the basement of the church. The church was completed in 1886, and stands at the corner of 55th Street and 1st Avenue.

Monsignor Flood is assisted by Monsignor John J. Dunn, and Revs. John T. O'Reilly, Thomas J. McCormick and John J. Donovan.

The Catholic population of the parish numbers about 7000, and the church property is valued at $425,000. The school, which was opened in 1908, is in charge of 11 Sisters of Charity and 7 lay teachers, and has 497 boys and 500 girls on its roll.

St. John Martyr, New York, N.Y. — This parish was founded by Rev. John T. Prout in 1903 for the Bohemian Catholics in the neighborhood of East 72nd Street. A house in East 71st Street was fitted up as a chapel and served until September 25, 1904, when the Knox Memorial Presbyterian Church at 250 East 72nd Street was purchased for $39,000 and refitted for the use of St. John's congregation.

Father Prout was born in New York on May 9, 1875, of Bohemian parents; educated in the parochial schools, at St. Mary's College (North East, Pa.), St. Joseph's Seminary (Troy), St. Joseph's Seminary (Dunwoodie) and New York University; and ordained in St. Patrick's Cathedral on June 1, 1901. He served at St. Paul's Church, Congers, and then as assistant at St. Monica's, New York, where he attended the Bohemians of the neighborhood. Agnostic influences are very strong there in the parish, but Father Prout receives hearty support from many of the best known Bohemian families and also from the *alumnæ* of the Sacred Heart Convent (Madison Avenue), and others. In 1909, through the efforts of Father Prout, the Austrian Immigrant Home was established at 170 East 80th Street. Later it was moved to 84 Broad Street.

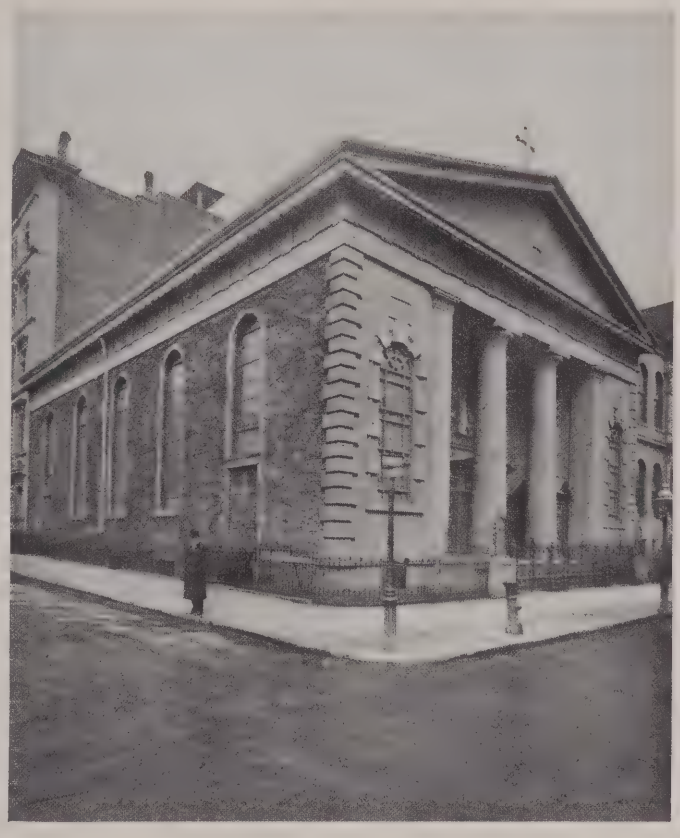
Among the paintings presented to the church are the "Three Marys at the Tomb of Christ" (valued at $40,000) by Albert Zimmermann and "St. John Nepomucene" by Alphonse Mucha. The chime of ten bells was a personal gift to Father Prout from Christian Young, a banker and a Lutheran, and was rung for the first time at New Year's, 1905. At the Christmas Mass in the same year the Bohemian violinist, Kubelik, played.

The church possesses a reliquary containing more than 60 precious relics, secured from a noble family in Rome. The certificate is signed by Cardinal Patrizzi, and the collection is said to be one of the most valuable in the archdiocese. The Catholic population numbers about 4000. The records for 1913 show 408 baptisms and 105 marriages. The church property is valued at $92,000, with a debt of $52,500. Father Prout is assisted by Revs. Joseph Parker and Joseph Debal.

St. John Nepomucene, New York, N.Y. — The parish is attended by the Slovaks of the city, and was founded on September 8, 1895, from St. Elizabeth's. Property was bought at East 4th Street for $24,000, but this was abandoned when the church at 348–54 East 57th Street was purchased by Rev. Anthony Berhely in June, 1911, from a Hebrew congregation. A rectory adjoining was also secured, and the entire property cost $53,500, exclusive of the cost of remodeling. The pastors in charge were: Revs. F. J. Prybil; F. J. Simonik; Horvath; Jaskovic; George Czismar; Vyhodill; Hlebik; Neuwirth; J. Martincek; the Capuchins and Redemptorists, the stay of each of whom was brief; and Rev. Anthony Berhely.

Father Berhely was born in Hungary on June

21, 1866; studied in Europe and for four years at the University of Budapest; and was ordained on July 25, 1892, at Tyrnau, Hungary, by Bishop Baltizar. He came to America on April 14, 1903 at the call of Bishop Garvey of Altoona, and on September 24, 1908, came to New York. He immediately took charge of this parish, which he reorganized, bringing together the dispersed Slovaks families. He gradually changed the old trustee system, thus removing the main cause of dissensions in the parish, which in a great measure was responsible for the many changes of pastors. There are six societies established for men, six for women and two each for young men, boys and girls, and a choir. The value of the church property is $80,000 and the mortgage thereon $18,500. Owing to the transient character of the Slovaks in this city, the number of permanent parishioners is very small, but the parish draws an attendance from about 3000. It is constantly increasing through immigration as well as conversions. Of the congregation four have become priests. The Slovaks, to a great extent, are lax in their donations to their own Church for the reason that they are drawn to Bohemian churches, their language being similar. There they are not required to contribute toward the support of the Church as they would be required in their own.



ST. JOSEPH (WASHINGTON PLACE), NEW YORK

The statistics for 1913 show: 200 baptisms, 276 confirmations, 80 marriages and over 8000 communions.

St. Joseph (6th Avenue and Washington Place), New York, N.Y. — In 1830 when the neighborhood known as Greenwich Village was indeed an open country in which many New York people had summer homes, it became evident that a Catholic church was needed, and in March of that year a temporary chapel was opened on Grove Street. The first trustees were Eugene Cummiskey, John Devlin, Andrew Leary, Joseph Lamb and Patrick Kinsella. Rev. James Cummiskey was appointed to build the church, the cornerstone of which was laid on June 10, 1883, and the church was dedicated in 1884 by Bishop DuBois. Rev. Charles Pise, D.D., succeeded Father Cummiskey before the end of the year. The parish at that time extended from Canal Street to 20th Street. In 1838 Dr. Pise was succeeded by Rev. John McCloskey (afterwards first Cardinal in the United States). Father McCloskey remained until he was made first president of St. John's College, Fordham, in 1847. Father McCarron, his successor, completed the school on Leroy Street, which was opened on April 16, 1855, the boys being taught by the Brothers of the Christian Schools and girls by the Sisters of Charity. Father McCarron's successors were: Revs. Thomas Farrell (who died in 1882); Felix H. Farrelly (who died soon after his appointment); John B. Salter; Denis P. O'Flynn; and Monsignor John Edwards, V.G.

Monsignor Edwards was born in County Clare, Ireland, in 1833 and came to America in 1849; he studied at St. Francis Xavier's College, New York; in 1864 he entered St. Joseph's Seminary, Troy; and in May, 1866, was ordained subdeacon and appointed treasurer of the seminary. He was ordained by Archbishop McCloskey in April, 1866, and remained with the seminary until 1873. He then came to the Church of the Immaculate Conception, New York, and was made pastor in 1874, on the death of Dr. McMurrogh. In 1900, Pope Leo XIII made him Domestic Prelate with the title of Monsignor. Assisting him are: Revs. David A. Murray, William C. Humphrey, Arthur J. Avard and John A. Grogan.

Although the parishes of St. Alphonsus Ligouri, St. Anthony of Padua, St. Bernard, St. Veronica and St. Francis Xavier were founded from St. Joseph's, there are 8000 Catholics in the parish. The parochial school roll for 1914 shows an attendance of 170 boys in charge of 5 Christian Brothers and 565 boys and 759 girls in charge of 14 Sisters

and 12 lay teachers. St. Vincent's Hospital, the House of Calvary (*see* BLAUVELT), the Convent of the Sisters of Charity (Waverly Place), the Christian Brothers' House (Sheridan Square) and Jefferson Market Prison are attended from St. Joseph's.

ST. JOSEPH, Yorkville, New York, N.Y. — In 1873 the German Catholics living near 87th Street and 1st Avenue, which was known as Yorkville, determined to have a church of their own, and petitioned the Provincial of the Society of Jesus of New York to assign a priest of that Order to create the new parish. With the consent of the Archbishop, the Provincial, Father Bapst, appointed Rev. Joseph Durthaller, S.J. Five lots on 87th Street near 1st Avenue were purchased, and during the erection of the church services were held in the Asylum Chapel of the Redemptorist Fathers of 3rd Street. The church was dedicated to St. Joseph on April 26, 1874, by Archbishop McCloskey.



ST. JOSEPH (YORKVILLE), MANHATTAN, NEW YORK

In 1879 Father Durthaller built a school to accommodate the children of the parish, who up to this time had been attending classes at the Asylum through the kindness of the Redemptorists, and in 1880 the school was opened with five Sisters of Notre Dame for teachers. In 1889 the building was increased by the addition of another story. Subsequent to Father Durthaller's death, Father Blumensaat had temporary charge until Father Busam assumed the pastorate. In 1888 as the Jesuits were needed in their colleges they withdrew, and Archbishop Corrigan appointed Monsignor Anthony Lammel to the pastorate of St. Joseph's. Father Lammel was born in Germany in 1850, and ordained to the priesthood in 1873. He was assistant at St. Nicholas' Church from 1876 to 1879, and had charge of the chancel choir at the cathedral from 1879 to 1888. During his administration the growth of the congregation necessitated a larger church. The new one was dedicated by Archbishop Corrigan on November 3, 1895. Monsignor Lammel was made permanent rector and domestic prelate. On his death in 1911, Rev. Gallus Bruder took charge. Father Bruder was born in Germany; educated at Baden and at St. Vincent's Seminary, Beatty, Pa.; and ordained in 1876. He served as assistant at the Churches of the Assumption and St. Mary Magdalen, New York, and as pastor for 32 years at the Nativity Church, Poughkeepsie, before coming to St. Joseph's. He is assisted by Revs. George Barthel and A. Asfalg.

The parish sodalities are: St. Stanislaus' (boys), St. Aloysius' (young men), St. Anthony's (men), St. Rosa's (girls) and Guardian Angels' (women). The benevolent societies are: St. Joseph's (men), Holy Family (women), the Conference of St. Vincent de Paul and the Centennial Council of the C.B.L. The number of communions in 1913 was 80,100.

ST. JOSEPH (of the Holy Family), New York, N.Y. — In 1859 another church was needed for the German Catholics of New York and, on August 28, a meeting was held to organize the parish. The site of the church, West 125th Street and Morningside Avenue, was purchased for $3300. Rev. William Starrs, V.G., laid the cornerstone on March 18, 1860, and the church was dedicated on September 5, 1860, services having in the meantime been held in the chapel of the Sacred Heart Convent, Manhattanville. Rev. D. F. Hartmann, the first pastor, remained until 1860, and was succeeded by Rev. P. F. Karel, who remained in charge from October, 1860, until January, 1864. His successor, Rev. Francis A. Gerber, a Franciscan, was pastor until August, 1865, and was followed on September 5, 1865, by Rev. Anthony Kessler. Father Kessler was born in the Rhenish Province in Germany on August 24, 1836, and came to America about 1851. He studied at St. Peter's College (Cumberland, Md.), St. Mary's Seminary (Baltimore), and the Seminary of Our Lady of the Angels at Niagara Falls, and was ordained on April 22, 1865, in old St. Patrick's Cathedral, by Archbishop McCloskey. He served at St. Nicholas' until 1865, when he became pastor of St. Joseph's. He at once proceeded to pay off the debt and build up the parish. In 1871 the church was enlarged at a cost of $6000. New bells were procured and were

consecrated by Bishop Bayley of Newark, on February 15, 1873. The rectory was built about 1872.

The school, founded in 1860 and entrusted to lay teachers, was taken over in 1886 by the Dominican Nuns. After two years they were forced to resign it to the Agnesian Sisters, who abandoned the work in 1892. Finally in September, 1892, the Sisters of Notre Dame took charge. Father Kessler's tragic death caused widespread mourning among the clergy and laity. He was drowned on July 4, 1898, when the *La Bourgoyne*, bound for Germany, sank. His successor, Rev. Gerard H. Huntman, is the present pastor.

Father Huntman was born in Westphalia, Germany, on February 28, 1849. He entered the American College at Münster, Westphalia, to prepare for the American mission, was ordained on May 25, 1872, and came to America in September. He was assistant at Port Jervis, pastor for twelve years at Callicoon, eight years at Stapleton, N.Y. (having founded the latter two parishes), and for two years at Mt. Kisco, N.Y. He is assisted by Revs. Chas. McMullin, Daniel A. Quinn and Herman Eitel. Father Huntmann gave special attention to the parochial school. Since his appointment the attendance has increased from 345 to 1011 in 1914. He enlarged the school building at a cost of $45,000.

The Catholic population of St. Joseph's parish is about 6000. The records for 1913 show: 200 baptisms, 85 marriages and 20 conversions. The church property is now valued at $600,000. The chapel at the convent of the Sisters of Notre Dame on Morningside Avenue is attended from St. Joseph's.

St. Joseph (Maronite), New York, N.Y. — The Maronites began to emigrate to the United States from Syria about 1875. Between 1875 and 1889 two or three Syrian priests came to New York, and on December 24, 1889, the first missionary of the Greek Catholic Rite arrived, but it was not until August 6, 1890, that a priest for the Maronites, Rev. G. Korkemas, arrived in New York. In December, 1890, the Maronites of New York rented one story of the house at 127 Washington Street, and converted it into a chapel which they dedicated to St. Joseph. Afterwards the chapel was moved to 81 Washington Street, but in March, 1906, the Maronites could no longer support it and were forced to take refuge in St. Peter's Church, Barclay Street.

Rev. Francis Wakim, who was sent to this country by Elias-Peter Hoyeck, Maronite Patriarch of Antioch and all the Orient, at the solicitation of Archbishop Farley, and who was an assistant of Father Kairullah Stephan (successor of Father Korkemas), became pastor of the Maronites in New York City when the latter in 1906 purchased land in Brooklyn on which to erect a church for the Maronites of that city. Father Wakim was able before long to establish his flock in quarters of their own at 46 Washington Street. In 1908 he established a day-school for the Syrian children, and entrusted it to one Syrian lay teacher. Later he gave it over to the Sisters of Charity. In 1914 the attendance is 25 girls and 35 boys, in charge of 2 Sisters.

There are about 800 Syrian Maronites in charge of Father Wakim and his assistant, Rev. Pierre



RECTORY AND CHURCH OF ST. JOSEPH (OF THE HOLY FAMILY), MANHATTAN, NEW YORK

Chelala. The sodality of the Immaculate Conception was established for women and the Conference of St. Vincent de Paul for men.

St. Leo, New York, N.Y. — This parish was inaugurated in 1880, and the church is within the limits of the old parish lines of St. Stephen's, whose overcrowded condition it greatly relieved. The church was built by Rev. Thomas J. Ducey, its first rector, who continued in charge until his death in 1909.

Father Ducey was born in Ireland on February 4, 1843, and came to America in 1848. He entered the seminary at Troy in 1864, was ordained in December, 1868, and became assistant to Rev. George McCloskey of the Church of the Nativity, New York. He added to his regular duties, for three years, those of volunteer chaplain of the Tombs prison. In 1871 and 1872 he preached a series of sermons on the necessity of religious and moral ideals in public life, and denounced the Tweed ring. The latter body used all its influence to have him removed to some parish outside the city. This, however, Cardinal McCloskey refused to do.

In 1873 Father Ducey became assistant at St. Michael's, and in 1880 was appointed to found St. Leo's parish. This church was from the first marked by a broad humanitarian spirit. Its mortuary chapel at 9 East 28th Street, for the reception of bodies of those who pass away in hotels or under such circumstances as make it difficult to secure proper care and respect for the dead, is open to Catholics and non-Catholics alike, and, until such time as relatives can secure a priest, minister or rabbi of their own faith to conduct the services for the

dead, the bodies may lie here in surroundings of solemnity and dignity such as the public undertaking house cannot afford. Whenever asked, the pastor and his assistants officiated at funeral services without regard to remuneration. The church in fact devoted much of its effort to the solution of those modern problems which are only to be found in large cities and which are particularly urgent and difficult of solution in New York City.

Since Father Ducey's death (August 22, 1909), the parish is attached to St. Stephen's, from which the church is attended. When the Sisters of Marie Reparatrice were exiled from France in 1910, Cardinal Farley gave them this church. There is exposition of the Blessed Sacrament every day, with Benediction in the evenings. The old rectory was turned into a convent for the Sisters, among whom are 13 professed nuns, 5 lay Sisters and 1 postulant.

St. Lucy, New York, N.Y. — On November 12, 1899, Rev. Edmund W. Cronin was appointed by Archbishop Corrigan to form this parish for the Italian and English-speaking Catholics of the section of the city that lies between 97th and 110th Streets and 2nd Avenue and the East River. Mass was said in a temporary chapel on January 21, 1900.

Father Cronin was born in New York City on August 9, 1863; educated at St. Francis Xavier's College, the North American College, Rome; and ordained in Rome on June 4, 1887, by Cardinal Parocchi.

Ground was broken in East 104th Street for the basement church and rectory on June 6, 1900. The rectory was ready for occupancy by Christmas of that year, and the basement church was solemnly dedicated by Archbishop Corrigan on Pentecost Sunday, May 26, 1901. The population was then between 5000 and 6000 souls, of whom more than one-half were Italians. In 1914 there were between 15,000 and 16,000, of whom only 500 are English-speaking, the remainder being Italian. Including Sundays and week days, there are about 1000 children under religious instruction. The average number of first communicants is 500.

There are separate societies in the parish for the English and Italian-speaking members. For the former are: Holy Name (senior and junior), Children of Mary (senior and junior), Rosary Society, Angels' Sodality, League of the Sacred Heart and the Eucharist League. For the latter are: Holy Name, League of the Sacred Heart, St. Lucy's, St. Ann's and St. Joseph's societies, and Society of the Souls in Purgatory.

Rev. Patrick Lennon succeeded Father Cronin in May, 1911. Father Lennon was ordained in Rome on May 27, 1893. Assisting him are Revs. Victor Le Bassi and Philip Leone, efficient and zealous Italian priests.

St. Malachy, New York, N.Y. — St. Malachy's parish was founded by Rev. Thomas P. McLoughlin in May, 1902, from territory taken from the Sacred Heart parish. The basement church, which is of brick, in the French Gothic style, with a seating capacity of 600, was dedicated during the summer of 1904. The upper church was dedicated in May, 1911. Father McLoughlin, who was transferred to the Church of the Blessed Sacrament, New Rochelle, was succeeded in January, 1903, by Rev. William J. B. Daly and Rev. Joseph F. Delany, who took charge in September, 1906.

Father Delany was born in New York City, educated at St. Francis Xavier's College, the Provincial Seminary, Troy, and the American College, Rome. He was assistant at St. Bernard's and St. Ann's, New York, after which he was appointed professor of philosophy at the Provincial Seminary, Troy. After the closing of the seminary at Troy, he was assigned (1896) to the Church of the Holy Name, New York, where he ministered until 1904. He is assisted by Revs. Patrick A. O'Marra and Joseph Leo Mastaglio.

The following societies are connected with the parish: Holy Name (for men), League of the Sacred Heart (for men and women), Children of Mary (for young women), Rosary (for women), and Altar Boys'. The population (3000) shows a decrease.

St. Mark the Evangelist, New York, N.Y. — The parish of St. Mark was founded in November, 1906, by Father John J. Owens.

Father Owens was born in New York City on January 16, 1857; educated at St. Francis Xavier's College, New York, and at St. Joseph's Seminary, Troy, where he was ordained on June 7, 1884. He served as assistant at St. Augustine's, Bronx, and at St. Andrew's, Duane Street, and in 1894 was appointed pastor of Croton-on-Hudson.

The limits assigned to St. Mark's parish were on the south, 134th Street; on the north and east, the Harlem River; and on the west to 7th Avenue. Beginning on January 16, 1907, Mass was said in a temporary chapel for six months, and when the roof of the church was finished, was said in the church on Sundays. The cornerstone of the church and rectory was laid on June 16, 1907, by Monsignor Lavelle, and the church was dedicated on October 11, 1908, by Archbishop Farley. The church, with the rectory, a four-story building of the same red brick and terra-cotta construction as the church, cost $47,000, and the ground $69,000. These buildings were erected during the time of a serious financial depression, when the banks were loath to lend. In 1912 a house (61 West 134th Street) was rented as a school for the colored children. It was established by Mother Catherine Drexel, and is in charge of 4 Sisters of the Blessed Sacrament. When it opened its second year on September 8, 1913, 150 children were enrolled and as many turned away for lack of room.

Rev. William J. Stewart, successor to Father Owens, was succeeded in 1912 by the Fathers of the Holy Ghost. Rev. Christopher J. Plunkett, C.S.Sp.,

the pastor, is assisted by Rev. P. J. Fuller, C.S.Sp. The Harlem Hospital (136th Street and Lenox Avenue) is attended from St. Mark's.

St. Mary, New York, N.Y. — The increase in the Catholic population of New York after the Revolution and the advent of Bishop DuBois was out of all proportion to the number of churches. St. Peter's was for many years the parish church for New York, Brooklyn and northern New Jersey, and old St. Patrick's later gathered in the residents of what was then the northern part of the city. When the Rutgers and Delancey farms, east of the Bowery, were built up in the beginning of the nineteenth century, many of the new residents were Catholics and there began to be talk of a new church in that neighborhood.

St. Peter's and St. Patrick's were filled to overflowing at the Masses of obligation, but so little did the public know of the growth of the Church in New York that when the new parish was established at a time of financial stringency, there were rumors that a schism had occurred. The seventh Presbyterian Congregation were about this time obliged to sell their church on Sheriff Street, and it was bought by the Catholics in April, 1826, for $7000. It was a small frame building, 45 by 60 feet, with a brick front and a steeple in which hung a very fine bell — the first Catholic bell in New York. Chapels in Ireland were prohibited from using bells and, perhaps from the force of habit, neither of the two older churches had one.



ST. MARY, MANHATTAN, NEW YORK

Rev. Father McGilligan, founder of the parish, said Mass in the new building from May 1 to May 14, 1826, when it was formally opened and Mass was said by Rev. Hatton Walsh, O.S.A., who became the first resident pastor. The sermon preached by Father Walsh on that occasion is preserved in the parish records. Bishop DuBois dedicated the church on March 25, 1827, this being

the first church in the diocese dedicated by a bishop of the see. Nearly every priest in the city was present. The first trustees were Garret Byrne, Patrick Sullivan, Andrew Fallon, Lackey Reynolds, Charles Coles, Francis Hanratty, Peter Smith, Edward Flanagan and John Kent. Father Walsh remained pastor about three years, and was assisted by Rev. Timothy McGuire. Rev. Luke Berry, the second pastor, opened a school in the basement of



MARY, HELP OF CHRISTIANS, MANHATTAN, NEW YORK

the church. On November 9, 1831, a burglar set fire to the church, and nothing was rescued except an iron safe, which is still in use. This disaster precipitated the death of Father Berry, which occurred on December 7.

Father McGuire succeeded to the pastorate, and leased a small frame building on Grand Street, known as All Saints' Episcopalian Church, which became the second St. Mary's. Ground was purchased from Peter Allen for $9000 on November 25, 1831, by John O'Neil and Edward Flannigan, two trustees, and work on the present church was begun in January, 1832. The cornerstone was laid on April 30 by Bishop DuBois. The lot adjoining on Ridge Street was secured for the rectory. During the summer the city was ravaged by cholera and the severity of the labors of the priests in attending the dying may be imagined from the statement of a parishioner that he saw five coffins carried out from one house in one morning. On December 28, Mass was offered in a temporary chapel in the basement of the new church and the hired structure, with its unexpired lease of three years, was sold at auction. The church was dedicated on June 9, 1833, Bishop DuBois officiating. Rev. William Quarter was then appointed pastor, Father McGuire remaining as his assistant. Father Quarter opened a parochial school in 1833, and in 1834 introduced three Sisters of Charity, who established the first Sisters' school in the church basement. In May, 1835, they opened St. Mary's Academy, 447 Grand Street, which was later moved to East Broadway. Father Quarter remained pastor until appointed Bishop of Chicago in 1844, and was assisted by Fathers O'Beirne, Teixcheiro, Dougherty, Walter Quarter (his brother) and Mark Murphy, a fine Greek and Latin scholar and mathematician, who died while ministering to some poor immigrants at Staten Island, who were suffering from ship fever.

About 1840 galleries were put up on either side of the organ for the school children, and a steeple was built in 1842. On March 25, 1837, a Rosary Society was canonically instituted, and a Confraternity of the Sacred Heart of Jesus was organized on June 26, 1840. St. Mary's is the mother of several Catholic parishes. In 1835 the German Catholics used the basement of St. Mary's until the erection of the German St. Nicholas's Church on 2nd Street. In the Lenten season of 1840 a Lutheran minister, John James Maximilian Oertel, was received into the church, and afterwards became the able editor of a German Catholic paper.

The next pastor, Rev. William Starrs, introduced in May, 1844, the devotion of the Month of Mary. He also established an Altar society, and in 1849 the Ladies' Benevolent Society, which in twelve years distributed nearly $15,000 among the poor. In 1850 he founded St. Mary's Temperance Society, and on October 21 Father Theobald Mathew gave the pledge to a great number of the congregation. Father Starrs built a new rectory, introduced the Brothers of the Christian schools and reduced the debt of $16,000 to $4000.

Rev. Thomas Farrell was pastor until 1857; in 1855 he built a new school and established the Society of the Living Rosary. His successor, Archdeacon McCarron, in 1860 bought the Rutgers' Female Institute on Madison Street and opened it as "St. Mary's Female Institute," a parochial school for girls. In 1861 the parish was divided owing to the rapid increase of Catholics, and St. Teresa's parish formed. On the Archdeacon's death (February 23, 1867) Rev. Edward J. O'Reilly succeeded as pastor. A further division of the parish took place in 1868 when the parish of St. Rose was formed.

Father O'Reilly reorganized the affairs of St. Mary's and a new charter was obtained; the enlargement of the church was then decided upon. Property owned on Grand Street was sold and another lot purchased on Ridge Street, which with the ground occupied by the rectory made it possible to rebuild the church and increase its depth to 150 feet. This work was begun in July, 1870, and on February 26, 1871, the church was dedicated anew by Archbishop McCloskey. The cost of the improvements was $93,000. On May 14, 1876, the golden jubilee was celebrated, the sermon preached by Father Walsh being reprinted with historical notes by William Dougherty, one of the oldest

members, who witnessed as a boy the opening of the first church. Other churches within the limits of St. Mary's old parish are Our Lady of Sorrows and St. Stanislaus. St. Mary's Library Association was founded in November, 1872, by Rev. Michael McEvoy. Father O'Reilly died on October 18, 1881. His successors are Rev. Nicholas J. Hughes, P.R. (November 18, 1881–April 18, 1909) and Rev. James M. Byrnes.

Father Byrnes was born in St. Brigid's parish, New York, and was ordained on December 20, 1879. He was appointed assistant to Father Mahoney, at Rossville and Tottenville, Staten Island, of which parish in 1892 he was appointed rector. He remained in charge until his appointment to the irremovable rectorship of St. Mary's. His assistants are Revs. Richard O'Sullivan, Bernard J. Rourke and Daniel C. Cunnion.

The Catholic population of the parish numbers about 1500, and the church property is valued at $500,000 and is free from debt. The chapels at St. Rose's Free Home for Incurable Cancers and Gouverneur Hospital are attended from the parish.

The boys' parochial school in 1913 had an attendance of 250 pupils, in charge of 3 Brothers and 2 lay teachers; the girls' enrolled 280 pupils, and was conducted by 5 Sisters of Charity and 7 lay teachers.



ST. MARY MAGDALENE'S CHURCH AND SCHOOL, MANHATTAN, NEW YORK

St. Mary (Greek-Ruthenian), New York, N.Y. — In 1912 St. Mary's parish was founded by Rev. Eugene Homisco for the members of the Greek-Ruthenian Rite. This parish is one of the largest of its kind, and was formed from St. George's Ruthenian parish. The congregation, which is composed of Greek Catholic Slavs from Hungary, at first used the basement of St. George's Church, but the basement of the building at No. 117th Avenue B was later obtained and remodeled for church purposes.

St. Mary, Help of Christians, New York, N.Y. — On December 8, 1898, the Salesian Fathers of Don Bosco (Ernesto Coppo and Marcelino Scagliola) started their missionary work among the Italians of the district bounded by the East River, East 8th Street, East 14th Street and the Bowery.

They opened a house at 315 East 12th Street and on Sundays and Holy Days said Mass in the basement of St. Brigid's Church. The congregation so increased that after a few years it was necessary to build a church in the center of the Italian population. Father Coppo was succeeded by Rev. John Ferrazza in August, 1906. Two houses on East 12th Street were secured; one was turned into a chapel, the other being adapted as a rectory and Sunday-school. On July 8, 1908, the mission was erected into the parish of Mary, Help of Christians, with Rev. John Ferrazza as pastor. In 1910 the basement of a new church was built on ground in East 11th Street which was leased from Calvary Cemetery. Six Masses are celebrated on Sundays in the new church and one in the old chapel. Succeeding Father Ferrazza were Revs. Frederick Barni (July 1, 1910); John Voghera (1911–12); and John Ferrazza, who again took charge on December 8, 1912. The parish has no limits, and the congregation numbers about 20,000, mostly Sicilians. The sodalities are: Holy Name (100 members); Don Bosco (80 men); St. Aloysius (100 young men); St. Ann (100 women); and Children of Mary (150).



ST. MATTHEW, MANHATTAN, NEW YORK

St. Mary Magdalene, New York, N.Y. — St. Mary Magdalene's was established for the Germans. During the second half of the nineteenth century there was a strong influx of German Catholics into New York; many settled in the southeastern part of Manhattan and the Churches of St. Nicholas, Most Holy Redeemer and Our Lady of Sorrows could scarcely accommodate the throngs that flocked to them on Sundays. The work of establishing a German parish was entrusted to Rev. A. F. Tonner. A plot of five lots on 17th Street between Avenues A and B was purchased, and what was meant to be merely a temporary church was erected. The rear of this church was used for school purposes until 1877, when a handsome building was completed to serve as a school and rectory. In 1878 the Sisters of St. Dominic assumed charge of the school, which up to that time was instructed by one lay teacher.

The ground together with the buildings and their outfit entailed an outlay of about $65,000. Not only was this debt canceled within eighteen years, but a building fund of some $29,000 was in hand for a more imposing house of worship. Father Tonner was about to begin this work, when he died in 1891. His successor, Rev. F. Siegelack, had to combat a serious rebellious spirit among some of his parishioners whose choice of a pastor was not approved by the diocesan authorities. The church suffered severely from this internal dissension; the plan of building a new church was abandoned, for owing to the curtailment of the church revenue, the interest from the building fund and later on a considerable portion of the capital was needed for current expenses.

When age and ill-health induced Father Siegelack to resign in 1907, Rev. Edward Heinlein, D.D., succeeded him on August 1 of that year. The present pastor (1914) is Rev. Martin A. Grasser, D.D.

The parish of St. Mary Magdalene is suffering the fate of other downtown parishes, whose populations are being driven uptown by the encroachment of business buildings. The language question is also reducing the attendance. Some of the older people cling with the utmost tenacity to their mother-tongue, while the younger generation is almost invariably in favor of English. Two sermons are preached on Sundays, one in English and one in German, nevertheless the average attendance at both Masses is about 175, excluding schoolchildren.

The school is still conducted by 6 Sisters of St. Dominic and has an enrolment of 75 boys and 125 girls. There are three sodalities in the parish.

From 1876–1907 the following priests were successively assistants: Revs. N. S. Tonner, G. Bruder, J. J. Guentzer, Ch. Antoni, N. M. Reinhart, J. S. Braun, H. Uelhof, Th. Bamberg and J.

B. Beck. With the beginning of 1908 the services of an assistant were deemed unnecessary. Father Grasser also attends the Dominican Sisters' chapel in 18th Street.

St. Matthew, New York, N.Y. — The parish was established on September 21, 1902 on which day Mass was said for about 50 people in the temporary rectory at 166 West 65th Street, by Rev. Patrick F. Maughan, the priest appointed to organize the new parish. A basement hall served as a chapel until November 29, 1903, when the first Mass was said in the new church in West 67th Street, between Amsterdam and West End Avenues. The edifice is very plain, Gothic in style, and seats between 600 and 700. The cost of erection was less than $10,000; the site cost $16,500 In October, 1906, ground was bought for a rectory behind the church, and the house was completed on May 1, 1907. On September 15, 1911, a neighboring Baptist church was purchased as the nucleus of a parochial school. It was, however, turned into a hall for the various societies, and it also serves as a Sunday-school.

The parish extends from the north side of 63rd Street to the south side of 69th Street, and from Amsterdam Avenue to the North River. The neighborhood was built up before the parish was started, so that the number of parishioners is not materially increased. There are about 6000 souls, over 3000 of whom are Italians. The parish property is valued at $200,000, with an indebtedness of $24,000.

Rev. Patrick F. Maughan was born on December 25, 1844, in New York City. He was educated at Holy Cross College (Worcester, Mass.) and the American College, Rome, and was ordained at the Church of St. John Lateran on May 19, 1883. His first charges were Nativity and St. Stephen's, New York; Assumption, Peekskill; St. Raymond's, Westchester. He was then pastor of the parishes at Tivoli (1892) and Rosendale (1897–1902), N.Y. He is assisted at St. Matthew's by Revs. John P. Hines, Charles T. Finnegan and Francesco Matone.



ST. MICHAEL, MANHATTAN, NEW YORK

The parish societies are: Holy Name (150 senior members and 115 junior members); Children of Mary (100); League of the Sacred Heart (400).

St. Michael, New York, N.Y. — The history of this parish begins in the summer of 1857, when the rapid growth of Catholicity on the West side made it advisable to found a new parish between 28th and 38th Streets, and 6th Avenue and the Hudson River. At that time there was no Catholic Church between St. Columba's on 25th Street and Holy Cross on 42nd Street.

Rev. Arthur J. Donnelly, the first pastor, was born at Athy, County Kildare, Ireland, on January 18, 1820, and came to this country with his parents when seven years old. He was educated in St. Mary's parochial school until fourteen years old, when he took up a business career, but in 1846 entered St. Joseph's Seminary, Dunwoodie, and was ordained on October 6, 1852. He was appointed almost immediately to form the parish of the Annunciation, Manhattanville, and was for three years its pastor. He was then procurator of St. Joseph's Seminary, and appointed to organize St. Michael's.

On September 20, 1857, a temporary chapel was opened in 31st Street, near 9th Avenue. A rectory was built in 1859 and basement walls were erected around the temporary structure for a permanent church. This basement chapel was dedicated on the Feast of St. Michael, 1861; during 1862 the tower and front wall were built, and in 1863 the church was inclosed. It was completed according to the original plan and dedicated on April 10, 1864. By degrees ten additional lots were bought, and in 1867 the work of extending the church from street to street was begun. The new edifice was dedicated on May 17, 1868, and consecrated on February 22, 1886.

Meanwhile Father Donnelly established a parochial school, the cornerstone of which was laid on June 10, 1866. In September, 1867, the boys' department was opened with an attendance of 400, and in 1874 the girls' school was opened with 600 pupils under the care of 6 Presentation Nuns and 5 postulants from the convents at Terenure and Clondalkin, Dublin. In 1883 Father Donnelly purchased 80 acres of land at Green Ridge, Staten Island, and in 1884 opened St. Michael's Home for Destitute Children, with the Presentation Nuns in charge. Since then 106 additional acres were added to the home.

In 1886 Father Donnelly was made permanent rector and in 1888 domestic prelate. He was a consultor of the diocese (for the last twenty years of his life), vicar general, spiritual director of the Catholic Club of New York, and bore the title of Right Rev. Monsignor. Six months after his death, which occurred on March 24, 1890, Rev. John A. Gleeson was appointed pastor.



SCHOOL OF ST. MICHAEL, MANHATTAN, NEW YORK

Father Gleeson was ordained in the Seminary of Our Lady of the Angels, Niagara County, N.Y., on June 7, 1873. He was immediately assigned to St. Mary's, Grand Street, New York City, as assistant, and in 1886 was appointed to found the parish of St. Raphael.

Scarcely had Father Gleeson completed improvements to St. Michael's, when it was ruined by a fire on May 5, 1892, and a debt of $225,000 had to be incurred for the rebuilding. The galleries were removed, and by annexing ten feet of ground on either side of the church an even width from end to end was obtained. The edifice was blessed on January 29, 1894, by Archbishop Corrigan. In 1907 the Pennsylvania Railroad's selection of a site for its new terminal made the destruction of St. Michael's Church and parish buildings imminent. Father Gleeson entrusted the temporal affairs of the parish to David A. McClure of New York, to whom the successful solution of the problems of removal is largely due. The new buildings at 412-424 West 34th Street were designed by LeBrun, and the church, school, convent and rectory are of fireproof construction throughout. Father Gleeson's assistants are: Revs. William J. Johnston, John A. Lane, James M. Winters and Francis T. Hanretty. The chapel at the Presentation Convent is attended by the parochial clergy.

The parish societies are: the Association of St. Michael, for the payment of the debt and the support of the schools; Children of Mary; Conference of St. Vincent de Paul; St. Michael's Total Abstinence Benefit Society; St. John Berchman's Sanctuary Society; League of the Sacred Heart; St. Anthony's Society; the Order of Ushers; Holy Name and Altar societies.

The boys' school has 11 lay teachers and 500 pupils. The girls' school, in charge of 17 Presentation Nuns and 6 lay teachers, has 834 pupils. The Catholic population numbers about 7000. The church property is valued at $1,500,000 and is free of debt.

St. Monica, New York, N.Y. — This parish is one of the number founded as a result of the rapid building up of colonies of working people along the East River. It was organized in 1879 by Rev. James J. Dougherty, and the church was completed in 1880. Father Dougherty's successor, Rev. James Dougherty, D.D., directed his efforts toward clearing off the debt and enlarging the parochial school. The church property is valued at $550,000, with a debt of $120,000. The Catholic population of the parish numbers about 7500. The schools, which were established in 1880, are in charge of 12 Sisters of Charity and 5 lay teachers, and are attended by 370 boys and 525 girls.

The present pastor (1914), Rev. James D. Lennon, has three assistants, Revs. Francis J. Prunty, James P. Hughes and William J. Jordan. The Chapel of the Sisters of Charity in East 80th Street is attended.

Most Holy Redeemer, New York, N.Y. — In 1844 Archbishop Hughes called the Redemptorists to his diocese to take charge of the German Catholics, who at that time had a church on 2nd Street (*see* St. Nicholas), which was just then vacant. Rev. Gabriel Rumpler, C.SS.R., was sent from Baltimore with two other Fathers and a lay brother, and until 1846 administered the parish. The population had by immigration increased so during those two years that St. Nicholas' was far too small for the throngs landing every week at Castle Garden. No other German priest could at the time be found for St. Nicholas, so Father Rumpler had, in addition to the care of that parish, to build a new German Church for the overflow. A spacious temporary structure, with schoolhouse and rectory, all in the simplest, cheapest and most practical style, was built, and on July 5, 1846, the Redemptorists left the 2nd Street parish and moved into their new home. The school was at once opened, and German and English were taught in it from the start. The efforts of the Redemptorists did not stop here. They followed the German Catholics to their new homes; missions at Albany, Williamsburg (Long Island), Poughkeepsie (N.Y.), Verglandspoint, Elizabeth, Paterson (N.J.), Rondout, Bloomingdale, Woodburn, Stonehill, Callicoon (N.Y.), Boston (Mass.), and many other places 100, 200 or even 300 miles or more from New York were attended from the 3rd Street church. Father Rumpler also built St. Alphonsus' Church, Thompson Street. He was recalled to Annapolis in 1849. His successor, the second superior of the foundation, was Rev. Joseph Müller, C.SS.R. In that year (1849) cholera broke out and made so many orphans among the people of the German parishes that an orphan asylum became necessary. Father Müller started one at St. Alphonsus', with 23 orphans. In 1853 he introduced the school Sisters of Notre Dame for the girls' schools, the boys having lay teachers. In 1848, by order of Bishop Hughes, the Redemptorists from 3rd Street took charge of Blackwell's Island, visiting it each week and attending also the lunatic asylum, the poorhouse, the prison, the prison hospital, where they said Mass and preached every Sunday and holy day of obligation; they also attended Ward's Island Hospital, Staten Island General Hospital for Germans and Randall's Island.

Under the superiorship of Father Müller this foundation was raised to a rectorate. In 1852 he began the building of the new church, and it was consecrated on November 28, 1852, by Archbishop Hughes, in the presence of Bishop McCloskey of Albany, Bishop Neumann, D.D., C.SS.R., of Philadelphia, Bishop Whelan of Wheeling and Bishop Mosque of Bogota. It is of brick and white sandstone, in the Romanesque style, and seats about 1000 people. Father Müller also built the present schoolhouse and rectory. In 1854 he was succeeded by Rev. Joseph Helmprächt, who bought property at Yorkville for St. Joseph's Orphan Asylum. On March 25, the asylum was finished and solemnly dedicated. The Notre Dame School Sisters were placed in charge, and the orphans immediately took possession of their new home. On February 15, 1861, Father Helmprächt was removed, and was succeeded by Father Lawrence Holzer. Father Holzer remained until May 17, 1862, when he was succeeded by Rev. Leopold Petsch, who procured in 1864 the state incorporation of the congregation of the Most Holy Redeemer under the title of "The Mission Society of the Most Holy Redeemer in the State of New York." On July 24, 1865, he was succeeded by Rev. Maximus Leimgruber, by whom the brown Franciscan Sisters of the III Order were called in to found a hospital in 5th Street between Avenues B and C. On July 7, 1871, Father Joseph Wirth took charge. During his administration he built (1872) another schoolhouse for the boys, and gave the old one to the girls. In 1873 he invited the Brothers of Mary from Dayton, Ohio, to take charge of the boys' school.

Father Wirth was succeeded by Rev. Thaddeus Anwander on July 16, 1877. Father Anwander was succeeded on May 12, 1880 by Rev. Joseph Helmprächt, who was followed on May 28, 1884, by Rev. Andrew Ziegler. Father Ziegler replaced the Brothers of Mary by the Brothers of the Christian Schools, added three marble altars, a marble floor to the sanctuary, and aisles and a marble communion railing in the church. On August 12, 1892, he brought from Rome the body of the martyr, St. Dacianus. He was the originator of the founding of the parish for Bohemians on 61st Street (*see* Our Lady of Perpetual Help), caused the purchase of the property and the building of the church. He also purchased the property at Throgg's Neck for the sanitarium for the sick children of St. Joseph's Asylum. On May 19,

1893, he was succeeded by Rev. William Tewes, who remained until July 21, 1904, when Rev. Fidelis Speidel took charge. Father Speidel sold the property at Throgg's Neck for more than three times its original cost, and built a chapel at the Orphan Asylum. He was summoned to Rome, on July 28, 1909, as one of the six consultors of Rector Major, and was succeeded in this parish by Rev. Joseph Schneider. The rector is Rev. John Lieberth, Fathers of St. Charles Borromeo, and was entrusted to the Franciscans in February, 1894. Rev. Romano Simoni, O.F.M., the pastor, is assisted by three Franciscans. (*See* Vol. I, pp. 236–37.) Connected with the church are: a conference of St. Vincent de Paul; Italian Child Welfare Committee and Segretariato del popolo (a branch of the Italica Gens).

The Catholic population numbers 15,000, and the church property is valued at $171,000, with a debt



NATIVITY, MANHATTAN, NEW YORK

C.SS.R. The addition of the new façade and tower to Holy Redeemer Church was completed in October, 1913, at a cost of $50,000. Both tower and façade are of Indiana limestone.

The Catholic population is estimated at about 2000, and shows a decrease; 80 parishioners became priests and 60 became lay brothers, while over 200 girls joined the various Sisterhoods. The societies in the parish are: Holy Family (100 men; 400 women; boys, 60; girls, 120; children, 196); Most Holy Heart of Mary; Confraternity of the Precious Blood; St. Ann's (beneficial society for women, 200); St. Agnes' Altar Society (60); St. Helena's Altar Society (55); St. Gerard's Altar Society (boys, 60); St. Aloysius' (beneficial society, 80 members); St. Paulinus' Bell Ringer Society (12 active; 50 honorary members); St. Vincent's Society (for poor of the parish); and Propagation of the Faith Confraternity. The value of church property is about $200,000. In 1913 there were 130 baptisms, including 34 of converts; 29 marriages (3 mixed); 49 deaths. When confirmation was last administered there were 149 candidates and 325 candidates at the Orphanage.

Most Precious Blood, New York, N.Y. — This parish was established in September, 1891, by the of $77,000. A new stone façade and tower were added to the church in January, 1914, a handsome altar was erected to Our Lady of Perpetual Help, and a marble reliquary for the remains of St. Datian was installed. The interior decoration is being done, and this with the rebuilding of the exterior will cost about $90,000. The records for 1913 show: 1167 baptisms; 190 marriages; 215 confirmations; and 27,190 communions.

Nativity, New York, N.Y. — Before 1842 there was no Catholic Church on the east side of New York between St. Mary's, Grand Street, and St. John's, 50th Street. Rev. Andrew Byrne was appointed to form a new parish. In 1842 a fine Presbyterian church building on 2nd Avenue was bought by Father Byrne, and on June 5, 1842, dedicated by Bishop Hughes under the title of the Nativity of Our Lord.

On Father Byrne's elevation to the Bishopric of Little Rock in 1844, Rev. Edward O'Neill succeeded for a few months, and was in turn followed by Revs. Richard Kein (1846); George McCloskey (1847), who resigned in April, 1869, and went as vicar general to his brother, Bishop McCloskey of Louisville, where he died in 1890; William Everett (1869); and Bernard J. Reilly.

Father Reilly was born in New York in 1865, educated at Seton Hall, N.J., and at St. Joseph's Seminary, Troy, N.Y., where he was ordained on June 24, 1889. For a year and a half after his ordination he labored at Nassau, Bahama Islands. He was then assigned to the Church of the Nativity as an assistant, and succeeded to the pastorate in 1901. Since his appointment, he paid off most of the debt, decorated and renovated the church, and made many necessary improvements. The church is of brick, in the Renaissance style, seats 800, and cost $125,000, of which only $2500 remains a debt.

The Catholic population of 1500 shows a decrease, owing to removals to other quarters of the city. The sodalities are: Holy Name (men, 75); Junior Holy Name (boys, 30); Promoters of the League (35); Holy Angels (40); Blessed Virgin (30). In 1913 there were 47 baptisms and 25 marriages.



ST. NICHOLAS, MANHATTAN, NEW YORK

St. Nicholas, New York, N.Y. — One of the first priests who officiated for the Catholics of New York was Father Ferdinand Farmer, S.J., a German, who visited New York at intervals, and said Mass in the house of a German on Wall Street on his earliest visits. Although there was talk of establishing a German Catholic Church as early as 1800, it was not until 1833, however, that definite steps were taken toward that end. This work was undertaken by Rev. John Raffeiner, who in the time of Bishop DuBois had charge of the German Catholics of New York, that diocese comprising also Brooklyn, Buffalo, Albany and Newark. Archbishop Hughes said of him: "Wherever there were German Catholics there would Father Raffeiner seek them out and minister to them, being prevented neither by the winter's snows, the summer's sun, nor the inconveniences of travel in that day, from fulfilling the duties assigned him."

An unoccupied Baptist Church at Delancey and Pitt Streets was hired and Mass said there for more than a year. The term of rental expired before the church on 2nd Street was finished, hence it appears from records of St. Mary's Church that for a short time the basement of St. Mary's accommodated the German Catholics. The cornerstone of the first German Catholic Church in New York was laid on June 28, 1835, by Father Power, and on Easter Sunday, 1836, it was dedicated. It was at that time that John Nepomucene Neumann called on Father Raffeiner to invoke his assistance to become a priest of the Diocese of New York. Mr. Neumann had finished his studies in Europe and sought the American mission field. While making preparations for the priesthood, he taught the first communion class of St. Nicholas' parish, and on June 28, 1836, said his first Mass in St. Nicholas', when he also administered First Holy Communion to his communion class.

Father Raffeiner was succeeded in 1840 by his assistant, a Benedictine, Nicholas Balleis. Father Balleis was succeeded in 1841 by the Franciscan, Rev. John Lewitz.

Archbishop Hughes brought the Redemptorists into the city, and tendered them the church property of St. Nicholas' at this time. The trustee system still obtained; the word of the founder of the parish to his flock had been, "Never give up your property." True to these words, the parish retained control of its property, and thereby birth was given to the splendid Holy Redeemer Church. Rev. Gabriel Rumpler, C.SS.R., was rector of St. Nicholas' until 1844, when the Capuchin, Ambrose Buchmeyer, took charge, and remained until his death on October 11, 1861. The reminiscences of Father Bonaventure Frey recount how he and his companion, Father Francis, were welcomed in 1855 by Father Buchmeyer and his assistant, Felician Krebesz, and were invited to preach and say Mass at St. Nicholas', before continuing their journey westward.

The second Church of St. Nicholas was built in 1848 and on December 24 was dedicated by Archbishop Hughes. The schoolhouse was built

in 1867. On Father Buchmeyer's death he was succeeded by Father Krebesz, also a Capuchin, and upon the death of the latter in 1876, Father Francis J. Shadler became pastor, assisted by Revs. Anthony Lamell and John B. Mayer. In 1879 Father Nicholas Sorg became pastor, and was succeeded by Father Mayer, P.R., in 1888. Rev. John A. Nageleisen took charge in 1908.

During the administration of Father Sorg a number of church societies and confraternities were established, while under Father Mayer the grand sanctuary was built, together with a large house on 1st Street, the rectory on 2nd Street, and a number of improvements made. The trusteeism that threatened to undermine church discipline in matters spiritual and temporal still obtained under Father Mayer. Upon the death of Father Mayer, Archbishop Farley undertook to place the parish under the régime in vogue in the State of New York regarding church property. He selected the men to be placed in charge of the situation, repeatedly attended meetings of the people, listened patiently to the arguments of their speakers, invited the trustees to call on him in the archiepiscopal residence, with the final result that the last vestige of trusteeism vanished in the largest diocese in America. In 1908 began the normal form of church government in the parish, under its first pastor and rector as such, Father Nageleisen. Circumstances and the financial depression in the country brought the church to the verge of bankruptcy, but Archbishop Farley kept it from inevitable disaster by his timely aid and advice. Within a year Father Nageleisen canceled some $30,000 of the $230,000 debt. The diamond jubilee memorial, an artistic chandelier of metal erected on both sides of the high altar, has the form of a vine, at the root of which appear the words, "Pray for the benefactors of St. Nicholas' parish." The tendrils encircle the names of the benefactors, and are set with electric lights as jewels, each representing $1000 paid by the donor. There are twenty tendrils or diamonds as yet, and the proceeds of the offerings are applied not only to the liquidation of the debt, but also to the missionary ends of church extension.

Father Nageleisen was born at Piqua, Ohio, on August 27, 1861, and ordained in the cathedral at Cincinnati by Archbishop Elder on May 30, 1885. He taught philosophy at the theological seminary at Carthagena, Ohio, for two years, and was then assigned as professor at St. Joseph's, Rensselaer, Ind. In 1897 Archbishop Corrigan received him into the Archdiocese of New York, where he officiated as curate at St. Boniface's, 2nd Avenue, until 1898, when he was sent into Rockland County. In 1908 he was appointed irremovable rector of St. Nicholas'.

The parishioners number about 600. The church property is valued at $445,000, with $200,000 encumbrance. The basement of the church is used by the Slovenian Catholics, who are attended by a Franciscan from Brooklyn. The societies in the parish are: Rosary, Corpus Christi, Agony of Our Lord, Confraternity of the Sacred Heart, four sodalities of the Blessed Virgin, Conference of St. Vincent de Paul, St. Nicholas' and St. Aloysius' societies, and the St. Nicholas' School Association.

The school has an attendance of 155 boys and 210 girls, and is taught by 6 Sisters of St. Dominic.

Notre Dame, New York, N.Y. — On October 10, 1910, Archbishop Farley solemnly dedicated the Chapel of Notre Dame, on Morningside Drive. The chapel is a replica of the Grotto of Lourdes, and promises to be a center of this devotion. It seats about 500 persons, and is being considerably enlarged. The floor is of pure marble, and the ceiling and walls display a simple pretty style of paneling. At the apse line are two Romanesque pillars which gracefully separate before a rugged grotto, in which is a marble statue of the Blessed Virgin. Rev. Maurice Reynaud, of the Church of St. Vincent de Paul, has charge of Notre Dame. A rectory is under construction adjoining the chapel.

Our Lady of Angels, New York, N.Y. — This parish was established in 1886 for the German Catholics of Harlem by the pioneer priest of the Capuchin Order, Very Rev. Bonaventure Frey (*See* Vol. I, pp. 129 and 131). From August 8 to the 22nd, Divine Services were held in Sylvan Hall, 119th Street and 2nd Avenue, about 40 people attending. On August 18 a brick residence, 227 East 112th Street, was purchased. This was used for a rectory and church, until a new brick church facing 113th Street was built on property which was purchased on September 2, of the same year. This property extends from the rear of the above-mentioned rectory to 113th Street. The church was completed within two months, and was blessed on November 21 by Archbishop Corrigan, D.D. From the fact that it was built so quickly, it may be readily seen that it was not intended to be permanent: owing, however, to the large influx of Hebrews, the Germans soon decreased as fast as they had increased, so that a larger church was not needed. The seating capacity is 600. In 1891 the sanctuary was enlarged. In 1905 beautiful large oil-paintings representing the life of Our Lord and the Blessed Virgin, new windows and an altar-railing of brass were added to the church, and the expense, $5000, met by Mrs. Frances Gross. In 1906 a new vestibule was added, with two additional entrances.

Provisions were made at the foundation of the parish for Catholic education of the children by the purchase of property and buildings for school purposes at a cost of over $70,000. The Sisters of St. Agnes, whose motherhouse is at Fond du Lac, Wis., were put in charge of the school, which was opened on September 13, 1886, with an attendance of 60 children. The following year the number had grown to 260. The old school buildings were replaced by a massive brick structure in 1892 at a cost of $52,000. This school opened with an at-

tendance of 360 children. In 1914 there are 530 pupils, of whom 140 are of German descent, 169 Irish, 126 Italian, and 95 Hungarian and mixed.

As early as 1888, a parish library was opened. It now contains over 2000 volumes of English and German books and is well patronized. It is free to all parishioners and members of any of the parish societies. Outside members contribute 50 cents yearly or $5.00 for perpetual membership.

The following societies are established: St. Bonaventure for men (beneficiary); C.M.B.A.; Confraternity of Christian Mothers; Young Ladies' and Men's Sodalities; St. Rose (girls); St. Stanislaus (boys); St. Vincent de Paul; People's Eucharistic League; the III Order of St. Francis; Sacred Heart Confraternity; Holy Name; C.W.B.L.; and School Society.

The following Capuchin Fathers were pastors of the church: Bonaventure Frey (1886–88); Luke Rasch (1888–91); Pius Wendl (1891–94); Lawrence M. Henn (1894–97); Timothy Grossmann (1897–1900); Albert Locher (1900–01); Anthony Adams (1901–06), during whose time the community house, hitherto a hospice, was made a monastery; Paul Reichert (1906–09); Justin Hausmann (1909–12); and John O'Donovan. Father O'Donovan, who is also guardian of the monastery, is assisted by Revs. Fabian Feths, Constantine Leyendecker, Damasus Wickland and Innocent Ferstler. The Fathers attend to the spiritual welfare of the Catholics of the Isabella Heimrath, a home for the aged at 190th Street and Amsterdam Avenue. They also frequently aid priests of the diocese on Sundays, and give retreats and missions. Since the convent was made a monastery (February 12, 1905), enjoying the various privileges of the Order, the Fathers are obliged to say the Divine Office in the choir.

The church celebrated its Silver Jubilee on November 12, 1911. The cost of the present property, with buildings, was $175,000. There are now 1500 parishioners, including school children. Since 1894, 194 conversions were made in the parish.

Our Lady of Esperanza, New York, N.Y. — The Church of Our Lady of Esperanza was made possible through the generosity of Archer M. Huntington of New York, who in 1906 offered Archbishop (later Cardinal) Farley the land adjoining the site of the Hispanic Society, and started a building fund with a large donation. The Archbishop appointed the Fathers of the Assumption to raise an equal amount. Through the efforts of Father Adrian Buisson, A.A., and the aid of Miss de Barril this task was accomplished, and in 1910 the church was built, Father Buisson becoming its pastor. The parish is for the Spanish-speaking people of New York. The church is in an adapted style of the Italian Renaissance, in keeping with the other buildings in the group, of which it forms a part, — the Hispanic Museum, Numismatic Society and the Geographical Society buildings, — and crowns the hill overlooking historic Audubon Park.

The furnishings of the church are of rare value. King Alfonso XIII of Spain donated the sanctuary lamp, which is modeled after a lamp in the Church of San Antonio de la Florida, Madrid, whose dome is painted by Goya. Mr. and Mrs. Frederick Courtland Penfield gave the high altar and communion rail. Other donors are: J. Pierpont Morgan, Amos F. Eno and Mrs. Penfield, each of whom gave an altar; Thomas F. Ryan, the Stations of the Cross; Mr. and Mrs. Frederick Vanderbilt, the organ, canonical candlesticks and cross on high altar; and the Spanish colony, the large windows. The background of the ceiling skylight, the gift of Mrs. John Wm. Mackay and Clarence H. Mackay, is of light amber glass representing the vine with three points of departure. These points are filled with symbols of the Trinity, and distributed through the branches of the Vine are the heraldic arms of the great Christian sees of the Spanish-speaking world.

Father Buisson is assisted by Rev. Crescent Armanet, A.A. During 1913 there were in the parish 30 baptisms, 25 marriages. The Fathers also attend the chapel of the Sisters of the Holy Child.

Our Lady of Good Counsel, New York, N. Y. — Among the very earliest works of Archbishop Corrigan was the organization of the parish in honor of Our Lady of Good Counsel, for whom he had a particular devotion. On January 14, 1886, the newly-appointed rector, Rev. William J. O'Kelly, leased a house in East 86th Street and entered upon his new field. The parish consisted mostly of fields under cultivation, there being few people and fewer houses, the fields irregularly proportioned, some 50 feet lower, others 30 feet higher than the street level. It was old Yorkville in all its primitive simplicity. On 2nd Avenue, between 86th and 96th Streets, there were but four brick dwellings and a few one-story habitations of squatter architecture, while the district from 89th to 96th Streets, bounded by 2nd Avenue and the East River, contained only five residences. The view, indeed, was grand, yet the prospects for the future were not uncertain, for, owing to its central location and the necessary growth of the city, the success of the new parish could easily be foreseen.

On January 14, 1886, the site of the church was secured and the work of excavating the solid rock was begun. The ground for the rectory was leased in March, and was purchased eight years afterwards. The cornerstone was laid on May 2, 1886, by Archbishop Corrigan. More than 5000 persons witnessed the ceremony from the various points of vantage that were offered by the quarried rock that rose tier above tier like a ruined amphitheater, while in the rear of the platform a background of trees lent a splendor that no artificial scenery could reproduce and over all smiled a cloudless sky.

The first Mass was celebrated on December 19, 1886, in the lower church, and those who were present had to use various devices to protect them-

selves from the leaking temporary roof. Not a few umbrellas were held up during the service. The Archbishop formally blessed the chapel on April 8, 1888, and also administered confirmation to 332 children. In 1890 contracts were awarded for the completion of the upper church, which is one of the best and most beautiful examples of English Gothic architecture in the city. The high altar was made in Venice by Mr. Longo; the other four altars and altar railings are the work of Fugina of Carrara. On September 18, 1892, the high altar was consecrated, and the upper church blessed by Archbishop Corrigan.



OUR LADY OF GOOD COUNSEL, MANHATTAN, NEW YORK

The history of the parish until April 28, 1901, is that of every parish, — constant, faithful work on the part of the priests and hearty co-operation on the part of the people, to whose credit it is that from the day the first Mass was said up to the present writing, no charge was ever made at the door. On April 28, 1901, the church was solemnly consecrated by Archbishop Corrigan. Father Kelly did not live long to enjoy the fruits of his labors. He died in the rectory on December 9, 1901, in his fifty-third year, and the bronze tablet erected by his parishioners in the vestibule of the church bears testimony to the love and esteem in which he was held.

In January, 1902, Rev. James N. Connolly became pastor. Father Connolly was born in New York; educated at St. Francis Xavier's College in 16th Street, and ordained on June 15, 1889, in Rome. Previous to his appointment to Our Lady of Good Counsel, he was for ten years secretary to Archbishop Corrigan. Monsignor Connolly is assisted by Revs. James J. Talbot, Vincent P. McGean, Patrick F. Mackin and John B. Kelly. Father Connolly bought property for a school in 91st Street in April, 1902, and the cornerstone of the building was blessed by Archbishop Farley on Sunday, April 26, 1903, the feast of Our Lady of Good Counsel. The cornerstone bears the motto "For God and Country", and both Church and State were represented on the occasion. The national flag presented by the officers of the Twelfth Regiment National Guard, New York, of which Monsignor Connolly is chaplain, was blessed by the Archbishop and amid great cheering was raised aloft by Colonel Dyer.

The school was blessed by Monsignor Lavelle on September 10, 1905, and the building is admitted to be one of the best in New York. The boys' department is in charge of 3 Brothers of the Christian Schools and 13 lay teachers and has 725 pupils; the girls' department, in charge of 8 Sisters of Charity and 8 lay teachers, has 775 pupils. The convent for the Sisters was purchased in August, 1905, and the parish house and day nursery in April, 1908. The church property is valued at over $500,000, and the Catholic population numbers about 7000. The parish societies are: Rosary, Immaculate Heart of Mary, Holy Name (junior and senior), St. Vincent de Paul, League of the Sacred Heart, Apostleship of Prayer, St. Joseph, Holy Angels, Altar Boys, and Church Fund Association.

Our Lady of Grace, New York, N.Y. — This church, which was established in 1907 for the Italo-Greek Albanese, is situated at 14 Stanton Street, and is in charge of Rev. Cyrus Pinnola.

Our Lady of Guadaloupe, New York, N.Y. — Organized in 1902 for the Spanish-American Catholics of New York, by the direction of Archbishop Corrigan, this parish was entrusted to the Fathers of the Assumption (Augustinians). The first pastor, Rev. Stephen Chaboud, is assisted by Fathers Fulgénce Moris, Paul Journet, Symphorien Terraz, Octave Caron, Albert Catoire and Tranquillus Pessoz with three lay brothers. The Fathers attend the chapels at the convents of the Little Sisters of the Assumption on 15th and 130th Streets and the Sisters of Bon Secours at 1195 Lexington Avenue. The Catholic population numbers about 13,000. The value of church property is $35,000, with a debt of $16,000. In 1913 there were 160 baptisms, 160 marriages and 35,000 communions. (For further history of this parish, *See* Vol. I, p. 32.)

Our Lady of Loretto, New York, N.Y. — This mission was organized on August 16, 1891, for the immense Italian population east and west of the Bowery and North of Broome Street, and was entrusted to the Jesuits. (*See* Vol. I, pp. 261–262, for further account of the foundation.) Father Nicholas Russo, S.J., the first pastor, was assisted by Fathers Aloysius Romano and Henry Longo. The church was dedicated by Archbishop Corrigan on September 27, 1892. By an odd coincidence the first church (burned on January 22, 1848) of the Jesuits on Manhattan Island was opened in Elizabeth Street in 1847, bearing the title of the Holy Name of Jesus. The Mission is within the parochial limits of St. Patrick's, the old cathedral. The church property of Loretto Mission is valued at $92,000, with a mortgage of $45,000.

Father Russo died April 1, 1902, and Father Aloysius Romano was in charge until July, 1903, when Rev. William H. Walsh, S.J., was appointed superior of the Mission. He immediately began the erection of the small building connecting the church and school. This was the gift of Mr. Rocco Marasco, a rich property holder of the neighborhood, who although a Freemason was friendly with the Fathers and brought up his family in the Catholic Faith. This building added one classroom to the boys' school, an outer sacristy, a small wing and a basement room to the church. It also made possible some very desirable changes in the church. The reed organ which had served since the opening of the mission was replaced by a fine pipe organ.

Loretto School was formally opened in the fall of 1892. With the additional classroom in the new building the school roll was increased and new teachers were added. It had been a common thing for parents to leave their children in Loretto School until they had made their First Communion and then to send them for the higher grades to the public school, under the impression that they would learn English better. This practise, injurious alike to the children and the school, has been entirely abolished. In the fall of 1904 three Sisters of Jesus Mary took charge of the girls' school, and in 1905 a fourth Sister was added. The boys' school in charge of Miss Louise Rossi and eight lay teachers is also doing good work.



OUR LADY OF ESPERANZA (SPANISH), MANHATTAN, NEW YORK

No better proof can be asked than the success of the boys who go annually to St. Francis Xavier's High School and who stand among the first in the classes. Loretto School recently won the gold medal in a contest among all the Catholic schools of the Archdiocese for the largest number of American Penman Diplomas within two years. The combined school roll for 1914 shows 750 pupils. The congregation is entirely Italian. The records for 1913 show: 566 baptisms, 369 confirmations, 103 marriages and 69,550 communions.

Father Walsh was born on July 1, 1885, in New York City. He was educated in St. Francis Xavier's College, and entered the Society of Jesus in 1875. Assisting him are Revs. Joseph Gennaro, S.J., Henry Longo, S.J., Dennis Lynch, S.J., and C. Battaglia, S.J.

The Barat Settlement House was originated in the desire to provide the girls of the Mission with the means of earning their living otherwise than by working in factories. In February, 1905, two floors of 106 East Houston Street were rented by the Children of Mary of the Sacred Heart Convent, Manhattanville, who, assisted by competent teachers, taught the children daily after school hours. When

the house was sold the school moved to a factory building opposite the church in Elizabeth Street.



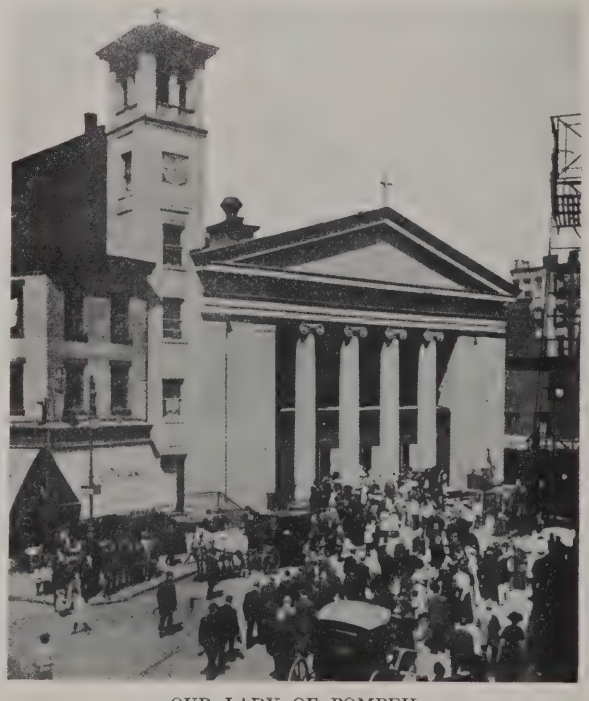
OUR LADY OF LORETTO CHURCH AND SCHOOL, MANHATTAN, NEW YORK

By 1908 the roll had increased to 150. In October, 1911, a house at 223 Chrystie Street, in the middle of what was formerly known as "Crime Block", was bought and opened as the Barat Settlement House for the purpose of saving the Italian children from the proselytizing agencies who were causing many of the children to be lost to the Church. Immediately on its opening mothers came with their babies hoping to leave them during the day. Seeing that a day nursery was much needed, the adjoining house was purchased in May, 1912, and it is now being renovated, and will be opened as a nursery on May 1, 1914. The settlement is governed by a board of directors composed of Children of Mary belonging to the Convent of the Sacred Heart, Manhattanville. It is managed by a resident matron, assisted by a resident worker, and a janitor and janitress. The settlement is not endowed, but depends on voluntary contributions. The daily program is as follows: from 9 A.M. until 3 P.M. the Kindergarten, which was opened in January, 1912, is in session. The Kindergarten attendance averages 70. From 3.30 to 4.30 P.M. there are classes in Christian Doctrine (on Mondays and Wednesdays for girls, and Tuesdays and Thursdays for boys), and the attendance averages 60 boys and 75 girls. In 1913, 150 were prepared for First Communion. St. Martha's Society was organized to teach every branch of domestic science — marketing, cooking, laundry work, sewing, embroidery, housekeeping and cleaning. From 7 to 9.30, three evenings in the week, a boys' society, which combines the advantages of a sodality and club, meets for instruction, quiet games, story-telling, or debating on subjects of interest to future citizens.

OUR LADY OF LOURDES, New York, N.Y. — This parish was founded in 1901 by Rev. Joseph H. McMahon, D.D. Within the limits of the parish are the Convent of St. Ursula and the Convent of St. Walburga (Sisters of the Holy Child Jesus). The church is of white marble, and reproduces in some measure the famous church at Lourdes. The parochial schools were established in 1903–4. The kindergarten and primary schools have an attendance of 200 boys and 250 girls, and are taught by 6 Ursuline Sisters and 4 lay teachers. A splendid new grammar school was opened on September 8, 1913; it is in charge of the Sisters of the Holy Child and Ursuline Sisters, whose convent chapels are attended by the parochial clergy. Assisting Dr. McMahon are Revs. James P. Sheridan, James Veit and James H. P. Honeyman.

OUR LADY OF MOUNT CARMEL, New York, N.Y. — This parish was founded in 1884 by Rev. Emil Koerner, P.S.M. Mass was said in a temporary chapel in East 111th Street, until the completion of the church in 1885. It is of Portland stone, seats 2000 people, and cost $200,000. Father Koerner built the rectory, and then in his endeavor for the completion of his school building, lost his life through the collapse of one of its walls. His successors were: Revs. Aloysius Monselli (1887–90); Michael Carmody (1892); Scipio Tofini (1893); John Dolan (1908), and Anthony Muller, all of the Pious Society of Missions. Father Müller is assisted by Fathers E. Mezzatesta, E. Messina, R. Sorgi, S. Tofini and Hugh F. O'Connor.

The shrine of Our Lady of Mount Carmel is enriched by jewels donated by the parishioners. Most



OUR LADY OF POMPEII, MANHATTAN, NEW YORK

notable among these treasures are two solid gold crowns studded with precious stones, which were

especially blessed by Leo XIII. On July 11, 1904, the solemn coronation was performed by Archbishop Farley in Jefferson Park. At that time, by special favor of Leo XIII, the Church of Mount Carmel was promoted to the dignity of a Sanctuary — the only Sanctuary of Our Lady in North America. In 1909 the 25th anniversary of the erection of the parish was solemnly celebrated.

The population, which numbers 25,000 Italians and 2000 Americans, shows an increase through immigration. Of its members ten became priests and five Sisters. The parish records for 1913 show: 2700 baptisms, 600 marriages and 5200 weekly communions. In 1911 there were 1000 candidates for confirmation. The parochial school is conducted by 5 Sisters of Charity and 7 lay teachers, and has an attendance of 900 pupils.



OUR LADY OF LOURDES, MANHATTAN, NEW YORK

Our Lady of Perpetual Help, New York, N.Y. — This parish was formed for the Bohemian Catholics of New York and is in charge of the Redemptorists since 1886. The first congregation of the Bohemian Catholics was formed in the basement of St. Nicholas' Church in 1871 by Rev. George Weidlich. Some years later a building was secured in East 4th Street, and was dedicated to SS. Cyril and Methodius on December 12, 1875. The first pastor, Rev. A. Vacula, founded the first school in the basement. After the death of the next pastor, Rev. August Lang, in 1886, Archbishop Corrigan, requested the Redemptorists to assume the charge. They soon found it necessary to build a church in the upper part of the city, to which the Bohemians were moving in great numbers. The new church was dedicated to Our Lady of Perpetual Help and opened on August 7, 1887. It is Romanesque in style and cost $40,000 to build. (For further information on the history of the parish, *see* Vol. I, p. 378.) Since then the Redemptorists labored for the spiritual welfare of the Bohemian Catholics and, in spite of great obstacles and the opposition of numerous free-thinking societies, their labors were not unsuccessful. The Redemptorist pastors in charge were: Revs. J. Henn (1887–90); J. H. Lowekamp (1890–93); Jos. C. Hild (1893–98); John J. Kissner (1898–1912), and Jos. W. Shott, who took charge on August 5, 1912.

Owing to the school built in 1907 the parish debt is $131,500. The value of the church property is $250,000. The school, in charge of 14 School Sisters of Notre Dame, has (1914) 354 boys and 370 girls. The kindergarten has about 100 children in charge of 2 Sisters. During 1913 there were in the parish: 790 baptisms, 210 marriages, 180 candidates for confirmation, 50 converts, 504 sick-calls, 84 funerals and 100,020 communions. Since the foundation of the parish over 15 parishioners became priests and 35 became nuns. There are 13 Bohemian beneficial associations connected with the church as well as branches of the usual parish societies.

Our Lady of Pompeii, New York, N.Y. — This parish was founded in 1892 by the Fathers of St. Charles Borromeo, who are still in charge. The

pastor, Rev. Antonio Demo, who is also provincial, is assisted by Fathers Pio Parolin and Flaminio Parenti and two secular priests. Father Demo was



OLD ST. PETER, BARCLAY STREET, NEW YORK
(1785)

born at Lazzaretto di Bassano, Veneto, on April 23, 1870, entered the army in 1890, and became an American missionary of the Fathers of St. Charles Borromeo in September, 1897. He served as an assistant at the Sacred Heart Church, Boston, and became pastor of Our Lady of Pompeii's on July 19, 1899.

The church, originally a Protestant one, was purchased and remodeled during 1898–1906, and the brick rectory built at a cost of $40,000. In January, 1913, Father Demo bought a five-story house behind the church for $20,100. It is his intention to remodel it as a parochial school. The Catholic population of 25,000 shows an increase of 5000 in five years, due to emigration and, principally, to natural growth. During Father Demo's first year as pastor there were 180 marriages and 400 baptisms; in 1912 the figures were: baptisms 1420 and marriages 468; and in 1913: 1352 baptisms and 432 marriages. St. Raphael's Home, in Charlton Street, for Italian immigrants, is attended from this church by Rev. G. Moretto. Plans are made to open a Kindergarten in this (1914) year.

Our Lady of the Rosary, New York, N.Y. — The Mission of Our Lady of the Rosary owes its inception in great measure to the efforts made in behalf of Irish immigrant girls by Miss Charlotte O'Brien, an Irish woman who was appalled at the conditions which menaced young Irish girls both on the steamships and on their arrival in New York. She came to the United States and, due to her representations, Cardinal McCloskey in October, 1883, appointed Rev. John J. Riordan chaplain of Castle Garden, where immigrants then landed.

Father Riordan secured the large Colonial mansion at 7 State Street as a home for the mission. In doing so he incurred an indebtedness of $70,000, but was encouraged by the universal aid and sympathy he received. His untimely death, at the early age of 38, occurred on December 15, 1887.

The mission was temporarily in charge of Revs. Matthew Cahill and Hugh Kelly until Archbishop Corrigan appointed Rev. Michael Callaghan rector in 1889. Father Callaghan wiped out the debt of the mission, in large part from the receipts of a fair which netted $40,000, and in which Mrs. Grover Cleveland, the wife of the President of the United States, took a prominent part. On Father Callaghan's death in 1896 the mission was entrusted to Rev. Michael J. Henry. Under Father Henry's administration immigration reached a high-water mark, and to meet the increased requirements, the home was several times refitted and repaired. The silver jubilee was celebrated by a mass-meeting of friends and well-wishers held at Carnegie Hall, on November, 8, 1908. On this occasion Monsignor Lavelle, V.G., represented the Archbishop, and Hon. Morgan J. O'Brien was chairman.

During the first 50 years of the mission, 707,741 Irish immigrants entered the port of New York, 336,648 of whom were men. Of the women fully 100,000 were received in the home, and positions were found for 12,000.

The home has a spacious sitting-room, clean, attractive dining-room, well ventilated dormitory and a pretty little chapel as well as offices and accommodations for the services and clergy. Meals are provided free for the guests, some of whom remain only an hour or two, others for days or even weeks. No matter how long or short the stay, there is no charge. The mission is supported solely by voluntary contributions. Of late years an annual athletic meet was held at Celtic Park for its benefit. Another source of income is the Rosary Society, each member of which pays an annual subscription of 25 cents.

Father Henry and his assistant, Rev. A. J. Grogan, attend the chapel on Governor's Island and the mission of Ellis Island.

Our Lady of the Scapular of Mount Carmel, New York, N.Y. — This parish was formed in 1889 by the Irish Carmelite Fathers (*See* Vol. I, pp. 147–48, for full history of the foundation). Rev.

P. P. O. Dwyer, O.C.C., the prior and pastor, the third in succession, is assisted by Fathers Christopher A. Slattery, S.T.L., H. D. Devlin, Patrick J. Wade, Felix A. McCaffrey and W. J. Brennan of this Order. Father Dwyer was on two occasions sent to Australia. He came directly from Ireland, where he was master of novices, to take up the duties of pastor in New York. The Fathers attend sick calls to Bellevue Hospital; three of them visit daily there the different departments for sick.

The Catholic population of the parish numbers 7200; the church property is valued at $270,000, with a debt of $133,000. The boys' school is in charge of 4 Brothers of the Christian schools and 5 lay teachers and has 390 pupils; the girls', in charge of 5 Sisters of Mercy and 4 lay teachers, has 450 pupils.



ST. PETER, MANHATTAN, NEW YORK

Our Lady of Sorrows, New York, N.Y.—Early in 1867 Archbishop McCloskey empowered Rev. Bonaventure Frey, O.M.Cap. (*See* Vol. I, pp. 130 sqq.), to organize a new parish for the German-speaking people of the East Side of the city. Accordingly on March 11, 1867, Father Frey secured a bar-room, and there said Mass and taught school. The room seated about 130 people; in its rear stood a cow-stable, and alongside of it ran a cow path. Meanwhile Father Frey bought lots in Pitt Street at a cost of $21,000, and on April 3, the cornerstone of Our Lady's Church was laid. The church was completed at a cost of $80,000; the furnishings cost $12,000. The dedication took place on October 4, 1868. Father Frey stated that in 1868 half of the 1500 seats in the church were rented, from which fact may be deduced that the parishioners numbered over 800 families. In 1867 there were 8 marriages; in 1868, 258 baptisms and 63 marriages.

Father Frey's next step was to provide a suitable school; the basement had served from the completion of the upper church. Three lots were obtained at auction for $27,000, although Father Frey's previous offer of $60,000 was rejected. In March, 1861, Rev. Lawrence Vorwerk, O.M.Cap., succeeded as rector of the parish and superior of the hospice. The succession of pastors after Father Vorwerk is: Revs. Ivo Prass (1873–76), who built the school; Joseph Pickel (1876–78); Lawrence Vorwerk (again until 1888), who built the monastery; Gabriel Messmer (until 1891); Hieronymus Henkel (until 1894); Capistran Claude (until 1897), who renovated the church, added beautiful paintings and removed the galleries, thereby reducing the seating capacity to 800; Casimir Lutfring (until 1891), who died in 1912; Timothy Grossman (until 1909); Aloysius Blonigen (until 1912); and Venantius Buessing, who took charge in 1912. Father Buessing was born at Clopenburg, Germany, on November 24, 1879. He entered the Capuchin Order on July 14, 1898; made his solemn profession on July 14, 1902, and was ordained at Milwaukee on July 16, 1905. He came to Our Lady of Sorrows soon after his ordination, and at the Capuchin Chapter held at Detroit (July, 1912) was appointed superior of the monastery and rector of the church. Assisting Father Buessing are: Fathers Timothy Grossman, Hyacinth Schomer, Fidelis Reiser, Felix Schelb, Michele Gori and Raimondo Tonini and three lay brothers.

In 1881 property in the rear of the church was purchased; part of this was used to enlarge the sanctuary, and on the remainder a convent was built for the Sisters. When the school first opened (January 2, 1875), the boys were placed in charge of the Christian Brothers, and the girls under the Sisters of St. Dominic. Later the Brothers of Mary (from Dayton, O.) replaced the Christian Brothers. During Father Messmer's administration the influx of Jewish immigration into the parish limits was so great that the pastor was forced on account of the decreased number of pupils to dismiss the Brothers of Mary. This decrease in Germans is made up for by the hundreds of Italian families who have settled in the parish. About 750 children, mostly Italians, frequent the school, which is in charge of 11 Dominican Sisters. Sermons are preached in English, German and Italian every Sunday. The number of baptisms decreased from 404 in 1888 to 327 in 1891.

Beginning with 1903 the Italians were attended by Fathers Venantius and Theophilus who had learned

Italian for that purpose. In October, 1913, however, two Capuchins from Toscana, Revs. Raimondo Tonini and Michele Gori, came to take charge of the large Italian congregation. They began their work with a most successful two weeks' mission. The population (1914) numbered about 1200, and the church property, which is valued at $100,000, is without debt. The Fathers also attend the Convent of the Sisters of St. Dominic in Ridge Street. Of the congregation 8 members became priests; 4 joined the Capuchin Order as priests and 5 as lay brothers; and 18 young women entered the convent.

The parish societies are: The III Order of St. Francis. This society is divided into three divisions — German, English and Italian, — and its members are drawn from various parishes in New York and Brooklyn. The attendance at the German monthly meetings averages 500; the Italian, 100; and the English, 300. The other societies are: St. Joseph's; St. Aloysius' (young men); St. Stanislaus'; Christian Mothers'; Children of Mary; St. Rose's; St. Vincent de Paul's. The parish limits, which were defined by Archbishop Corrigan in 1881, extend north to 3rd Street; west to Avenue B and Essex Street; east to the East River; southeast by Rutgers Street; and northeast by South and Front Streets.



INTERIOR OF ST. PETER'S, MANHATTAN, NEW YORK

Our Lady of Vilna, New York, N.Y. — The first Lithuanian parish in New York City was founded in the basement of the Church of Our Lady of Sorrows, in 1885. At this time there were about 200 Lithuanian families residing in the city. In 1886 the pastor, Father Varnagiris, suddenly left for another city. Since there was no Lithuanian priest to minister to the people, the congregation dispersed and attended the various churches within convenient reach. Such was the state of affairs in 1905 when Rev. Joseph Shestokas took charge. Father Shestokas organized a congregation in the basement of St. Teresa's Church, where Mass was said until March 5, 1911, when the Church of Our Lady of Vilna at 568 Broome Street was erected. The church, a beautiful specimen of Roman architecture, is of yellow brick, seats 600, and cost, including its furnishings, $70,000. A brick rectory was bought in November, 1912, for $10,500.

Father Shestokas was born in Poevon Parish, Suvalki (Russian Lithuania). He studied at Mariampole, St. John's College and Seminary, Brooklyn, and at St. Bonaventura's Seminary, Allegheny, N.Y., where he was ordained by Bishop FitzMaurice in April, 1903. During his pastorate he built up Our Lady of Vilna parish, which is now in a splendid condition. Every second Sunday he says Mass in St. Mary's Chapel, Yonkers, for the Lithuanians of that city.

The congregation numbers about 2000 Lithuanians, and shows a great increase; two of its members are now studying for the priesthood. The following sodalities are established: Holy Cross (160 members); St. Isidore (210); Our Lady of Vilna (90 young women); Holy Rosary (60 women), and the Citizens' Club (120). The parish records for 1913 show 99 baptisms and 45 marriages.

St. Paul, New York, N.Y. — In 1834 the only Catholic church north of Canal Street was St. Patrick's, but Mass was said in houses and in barns when a congregation could be gathered together; priests summoned to attend sick-calls had to make their way to their destination by any means they could find. Bishop DuBois finally resolved to

establish a church with a resident priest on East 117th Street, between 3rd and 4th Avenues, and chose for the founder of the parish, Rev. Michael Curran. Father Curran was finely educated, and had a thorough knowledge of Gaelic which was of great use to him in his labors among his widely scattered congregation. He served as a missionary in the Pennsylvania Mountains and came to the Bishop with a strong recommendation from Father Galitzin. An incident in Father Curran's early career is evidence of his devoted character. During the cholera year of 1832 he was called to attend a man and his wife on one of the highest peaks of the Alleghanies. Having gone as far as possible on horseback he tied his horse to a tree, climbed to the little cabin on the summit and found a woman lying dead, a man whom he had barely time to hear and to absolve, and a girl baby yet alive, which he wrapped in his cloak and carried a considerable distance to the house of some good people by whom the parents were interred and to whose care the orphan was entrusted. Later Father Curran did missionary work through Long Island and Westchester, and during his pastorate at Harlem there were practically no limits to his parish.

The cornerstone of the Church of St. Paul was laid on June 29, 1835, by Bishop DuBois. In 1843 Father Curran resigned his pastorate and went to Ireland; on his return he founded the church at Astoria, where he died on November 27, 1856. He was succeeded at Harlem by Revs. John Walsh (1843–53); George R. Brophy (1853–66), who was a very old man when he took charge, and was reputed to be over 100 years old when he died; Eugene Maguire (1866–83), who built the parochial schools, introduced the Sisters of Charity and so enlarged the church that it became more new than old, and was rededicated on July 9, 1871, by Archbishop McCloskey. Father Maguire died at Pau, France, in 1883.

Rev. John McQuirk, D.D., the next pastor, was ordained in Rome. He was stationed at St. Stephen's and at the Holy Innocents' and was first assistant at St. Patrick's when he received his appointment to St. Paul's in 1883. His assistants are: Revs. Arthur J. Kenny, John V. Mullin and Pompilio d'Rienzi.

The number of parishioners is about 7000. The church property is valued at $550,000. The school is conducted by 6 Sisters of Charity, 3 Marist Brothers and 3 lay teachers, and has 780 pupils. The convent of the Sisters of Charity at No. 1895 Madison Avenue is attended by the parochial clergy.

St. Paul the Apostle, New York, N.Y. — This parish was founded about 1858, and on June 19, 1859, Archbishop Hughes laid the cornerstone of the first church of the Paulist Fathers. This structure now forms part of their convent in 60th Street; it was enlarged in 1861 and again in 1865. A second church in 60th Street, between Columbus and 10th Avenues, was built in 1877, and the cornerstone of the stately building which now forms a landmark of that part of New York was laid on June 4, 1876, by Bishop Corrigan of Newark (afterwards Archbishop of New York). The work of



ST. RAPHAEL, MANHATTAN, NEW YORK

construction was done under the supervision of Fathers Young, Hecker and Deshon, the plans having been drawn by Jeremiah O'Rourk. The church was dedicated on January 25, 1885. It is a magnificent granite structure some 262 feet long, 106 feet wide and over 90 feet to the crown of the chancel arch. As the work was progressing many artists, notably Stanford White, architect, John La Farge, painter, and Augustus Saint Gaudens, sculptor, visited the building and gave advice which not only contributed to the beauty of the church, but which resulted in the change of the original plans. After several disagreements with Mr. O'Rourk and the Paulists, Rev. George Deshon, in addition to his charge as chief mechanic, became architect.

When the structure was finished, the interior decoration was taken up by McKim, Mead and White; Heims and La Farge; John La Farge; Frederick MacMonnies; Robert Reid; Bela Prat, La Marquise de Wentworth; Philippe Martiny; and William Laurel Harris. The sanctuary lamps, designed by Stanford White, are among the most beautiful specimens of bronze work in the United States. The sanctuary decorations, nine beautiful mural paintings representing figures of the Angelic

Host, are the work of John La Farge, as are also the windows in the apse, clerestory, and the lancet windows at the back of the church. Mr. La Farge's mural medallion in the apse, "The Angel of the Sun", is the companion picture of his "Angel of the Moon", on the opposite wall, for which the artist was awarded a medal by the Architectural League of New York in 1909.

Mr. Harris' task, the mural decoration, of which he took charge in 1899, is a life work. He at once made a comprehensive decorative and color scheme, which has been adhered to under his supervision. He adopted for his principal ornamental motive, the Parable of the Vine, since this motive enabled him to gather together the scattered decorative units. The text of the parable is printed in golden letters on the side walls of each chapel, and the running vine decoration leads the eye to the high altar. Entwined with the vine decoration in each chapel are the special symbols appropriate to the saint to whom the chapel is dedicated. In St. Joseph's chapel, the vine and lily entwine, and in St. Patrick's the shamrock, Irish ivy and vine. Although many artists have contributed important details, the great work was developed in harmony with the general plan, the central figure being the splendid high altar of gold, onyx, alabaster and Numidian marble, which Stanford White designed. This altar is in the noble and wonderful style of the time when Christian Art was in its first glorious triumph. The most important illustration, which also occupied the largest decorated space in the church, is a panel (55 feet long and 20 feet high) over the main vestibule depicting the Crucifixion. Mr. Harris spent two years, one in the Holy Land, preparing to make this picture.

No church in America has such a gorgeous array of colored windows as is formed by the 22 by John La Farge. The colors make the beholder feel as if the incomparable talents of Clemens Carnutensis, or of the great Robertus who added so much to the glory of Chartres, live again in St. Paul's. The great church is the center of much literary activity, the Fathers publishing both magazines and pamphlets. In the entrance to the church is a stand filled with publications of all kinds and prices. As the collection includes leaflets at a penny each, as well as more pretentious publications, there is something to suit every need. (*See* VOL. I, pp. 338–40).



THE SACRED HEART, MANHATTAN, NEW YORK

The Catholic population of the parish numbers about 12,000, and the church property is valued at $900,000. The schools are in charge of 10 Sisters of the Holy Cross and 31 lay teachers, and have an attendance of almost 2000 pupils. The clergy attend: the lower church (St. Michael's for Italians), chapel at Grace Institute and the chapels of the Dominion Nuns in 61st and 57th Streets.

ST. PETER, New York, N. Y. — The venerable church of St. Peter in Barclay Street was the cradle of Catholicism in New York. It was for long the only church for the Catholics of northern New Jersey as well as New York, and within its walls took place most of the epoch-making events of early Catholic history. In it priests of all nationalities preached, and missionaries of the great religious Orders delivered their first sermons.

The evacuation of New York by the English on November 23, 1783, relieved the Catholics from the odious restrictions placed upon them by the English anti-papist laws, and permitted them for the first time freely to exercise their religion. Some of the influential foreign officials, accredited to the United States, and residing in New York, were Catholics. Among them were: Hector St. John de Crevecoeur, French consul-general; Don

Thomas Stoughton, Spanish consul-general; Don Diego de Gardoqui, the Spanish Ambassador; Jose Roiz Silva, the Portuguese representative. The first priest who paid anything like regular visits to New York during 1781–82, was Father Ferdinand Steinmeyer, S.J., or Father Farmer, as he was more familiarly known. Sometimes he said Mass in the home of the Spanish consul in Water Street, or in the Ambassador's residence, and more than once in the Vauxhall Garden on the North River front, between Warren and Chamber Streets. He died on August 17, 1786. The first congregation was organized on June 10, 1785, and St. Peter's Church incorporated. Through the efforts of the above-mentioned Catholics five lots at the south-east corner of Barclay and Church Streets were purchased from the trustees of Trinity Church, and the cornerstone of the first Catholic church in the State of New York was laid on October 5, 1785, by Don Diego de Gardoqui. At the foundation of the parish the total number of Catholics in the city was only 400. The first pastor was Rev. Charles Whelan, who was formerly a chaplain in de Grasse's fleet. The first Mass in the new church was said on November 4, 1786, by Rev. Andrew Nugent, a Capuchin, who on account of his eloquence was preferred by the congregation to their former pastor.



ST. TERESA, MANHATTAN, NEW YORK

Father Nugent was suspended from his charge in November, 1787, by Dr. Carroll, the Prefect Apostolic, who appointed Rev. William O'Brien, a Dominican, pastor. As St. Peter's was heavily in debt, Father O'Brien made a trip to Mexico, where he collected $5920, and brought back several beautiful paintings, one of which, the Crucifixion, is still the altar-piece at St. Peter's. Father Matthew O'Brien, another Dominican, assisted him in the erection of the church. An organ was procured and a free school was established in 1800 — the first in the history of the city. In 1808 age and ill health compelled Father O'Brien to retire, and the trustees set aside a sum of $500 per year for his support until his death (May 14, 1816).

After Rev. Louis Sibourd, a Frenchman (1808–09), came Revs. Anthony Kohlmann and Benedict J. Fenwick, of the Society of Jesus. The Jesuits, encouraged by the appointment of Rev. Luke Concanen as first Bishop of New York, were zealous in advancing the cause of Catholicism in the new diocese. They founded the New York Literary Institution, an academy for boys, and then provided for the education of girls by bringing from Ireland the Ursuline Nuns. Among the professors in the boys' academy, which occupied a building on a part of the present site of St. Patrick's Cathedral, was Father Pierre Malou, whose eventful career deserves something more than a passing mention. He was a general in the Belgian army, and in 1795–99 came to Princeton, N.J., bought 500 acres of land in Cherry Valley and built there a mansion whose stateliness is a local tradition and which had its chapel, with altar and stations of the cross. He returned to Europe to bring his wife and two sons to this new home; but his wife died on the voyage. He then sold his estate, returned to Belgium and, disposing of all his possessions, went to Russia and joined the Jesuits as a lay brother. One of a party of visitors, a former officer in the Belgian army, recognized his old general tending the garden in the garb of a lay brother and involuntarily gave the military salute. On learning his history, the Fathers insisted that he should be raised to the priesthood, and eventually he was sent to America, where he taught in the academy and was for awhile attached to St. Peter's. He visited Madison, N.J., and became one of its first resident priests, living in rooms over the church. Cardinal McCloskey, who was in his catechism class, used to tell of his lovable character and how, as a reward for good behavior, he would show the children, by whom he

was idolized, a little miniature of his own children, and much they marveled that he, a priest, should have children. One of his sons, John Baptist Malou, became a senator of Belgium, and of his



ST. STANISLAUS, MANHATTAN, NEW YORK

grandsons, one became minister of finance and another Bishop of Bruges. Father Malou died in New York on October 13, 1827, and is buried under St. Peter's Church.

Father Kohlmann began in 1809 the erection of St. Patrick's Cathedral, and when he was recalled to Maryland, Father Fenwick became pastor of the two churches, at which Mass was said on alternate Sundays. Bishop Connolly appointed Father Fenwick his vicar general, but the latter was recalled in 1816. St. Peter's and St. Patrick's obtained separate acts of incorporation in 1817. Rev. Charles Ffrench, a Dominican, was appointed pastor of St. Peter's Church early in 1818, and, on his retirement, Rev. John Power, Father Ffrench's assistant since 1822, was appointed pastor of St. Peter's and later vicar general of the diocese.

The church was rebuilt on an enlarged plan in 1836, the cornerstone being laid on October 26, by Bishop DuBois. The board of trustees conducted the building operations. When the edifice was completed in 1837, the debt was more than $116,000. On February 25, 1838, the dedication was performed by Bishop Hughes. The financial difficulties increased year by year. The board of trustees in 1844 became virtually bankrupt, and made an assignment of the church for the benefit of the creditors. To the grief of the Catholic body, the church was put up at auction, and was bid in for $46,033 by a prominent and devoted Catholic, Gregory Dillon, who transferred the title to Bishop Hughes. The title is vested in the corporation of the Church of St. Peter, New York. Owing to the litigation which followed, the Bishop did not obtain possession of it until November 1, 1849. Dr. Power had died on April 14 of that year, his last years saddened by the disasters that had fallen upon his parish. Rev. Charles Constantine Pise succeeded him, but in November the Bishop appointed Rev. William Quinn. Through the determination and persistency of the new pastor, the income of the church was increased, the floating indebtedness was paid, all but $7000 of the debt was liquidated and many improvements were made to the church.

Archbishop McCloskey made Father Quinn his vicar general in 1873, and appointed Rev. Michael J. O'Farrell pastor of St. Peter's. Father O'Farrell on June 11, 1873, purchased for $80,000 a large factory which was remodeled as a parochial school. On its opening day, September 8, 700 pupils were enrolled. The basement of the church was fitted up for the girls' school until in 1874 Father O'Farrell erected a schoolhouse for them at a cost of over $25,000. The maintenance of the free school, amounting to $12,000 to $15,000 yearly, was in part provided for by the establishment of a school association reaching every parishioner. In spite of the hard times following, the debt of $93,000 incurred for the school system was rapidly reduced.

Father O'Farrell was succeeded at St. Peter's in 1881 by Father (afterwards Monsignor) James H. McGean, P.R.

Monsignor McGean was born in New York City on January 29, 1841. He was educated at St. Francis Xavier's College, from which he graduated in June, 1861, the Grand Seminary, Montreal, and was ordained at St. Patrick's Cathedral, New York City, on September 24, 1864. His first mission was as assistant at the cathedral; he was appointed pastor of the Church of the Transfiguration in



ST. VINCENT DE PAUL
MANHATTAN, NEW YORK

1871. Monsignor McGean is one of the diocesan consultors and chairman of the church music commission.



ST. VINCENT FERRER, MANHATTAN, NEW YORK



ST. VINCENT DE PAUL, MANHATTAN, NEW YORK



RT. REV. MGR. HENRY A. BRANN, D.D.
ST. AGNES, MANHATTAN, NEW YORK



RT. REV. MGR. JAMES N. CONNOLLY
OUR LADY OF GOOD COUNSEL
MANHATTAN, NEW YORK



RT. REV. MGR. JOHN J. DUNN
DIOCESAN DIRECTOR OF THE SOCIETY FOR
THE PROPAGATION OF THE FAITH, NEW YORK

The high-water mark of the growth of the congregation was reached in the 60's when there were over 20,000 Catholics within the parish limits. Since 1893 commercial and financial structures are taking the place of homes in this section, and the Catholic population numbers (1914) not more than 5000 souls. The Syrians of the Melchite Greek Rite with Rev. Abraham Bachewate as their pastor use the lower chapel. The convent of the Sisters of Charity in Barclay Street is attended from St. Peter's. The church was consecrated by Archbishop Corrigan in 1885, 100 years after the laying of the cornerstone. In 1905 the new altars were consecrated after the renovation of the interior of the church. All the expenses of renovation, amounting to nearly $70,000, were met by one family in the parish. A double celebration was held in St. Peter's on November 23, 1913, when the 28th anniversary of the consecration of the church and the 128th anniversary of the foundation of the parish was observed. Monsignor McGean celebrated Mass, and Monsignor Hayes preached the sermon.

New York State's first native priest, Rev. James A. Neill, belonged to St. Peter's, and was a *protégé* of Father Kohlmann. The latter sent him to Georgetown College, and Bishop Fenwick ordained him on November 25, 1827. Father Neill served at Holy Trinity Church, Georgetown, until 1832, and taught at the College until 1833; when he was appointed curate in his native parish, where he remained until his death on November, 5, 1838.

The church societies are: Confraternity of the Sacred Heart, School Society, Conference of St. Vincent de Paul, Holy Name (junior and senior), Sodality of the Immaculate Conception (girls), St. John Berchman's (altar boys), St. Aloysius (school boys), Holy Angels (school girls), Holy Infancy (little girls), Confraternity of the Scapular of the B.V.M. of Mount Carmel and DuBois Council No. 148 of C.B.L.

The boys' school is in charge of 5 Brothers of the Christian Schools, 3 Sisters of Charity and 3 lay teachers, and has 375 pupils; that for girls, in charge of 6 Sisters of Charity and 8 lay teachers, has 460 pupils.

St. Raphael, New York, N.Y. — The territory extending from 34th to 44th Streets, west of 10th Avenue, was separated from St. Michael's and Holy Cross parishes and formed into the new parish of St. Raphael in 1886. A building was rented and fitted up to serve as a temporary church by Rev. John A. Gleason, the first pastor. In September, 1890, Rev. Malick A. Cunnion succeeded to the pastorate. The cornerstone of the church was laid in October, 1902, and the building was dedicated in October, 1890. It is of brick and stone in the Gothic style, seats about 850, and cost $200,000. A rectory to harmonize with the church was then built.

About 1908 Father Cunnion's health began to fail, and he was unable to complete the interior of the church. Father Cunnion was born in New York on January 26, 1855; educated at St. Bridget's Parochial School, De La Salle Institute and Manhattan College, New York City, and was ordained in 1879. He served in the parishes of St. Augustine, St. James, St. Michael and Epiphany. After an illness of six years he died on February 17, 1914. In March, 1914, Rev. Michael J. Duffy succeeded as pastor. Father Duffy was born in New York in 1861, and ordained at Troy in 1890. He served as assist-



VERY REV. EDWARD G. FITZGERALD, O.P., S.T.L.
ST. VINCENT FERRER
MANHATTAN, NEW YORK



VERY REV. MATTHEW FOX, O.F.M.
DEFINITOR AND MISSIONARY, ST. FRANCIS OF
ASSISI, MANHATTAN, NEW YORK



RT. REV. MGR. PATRICK J. HAYES, D.D.
CHANCELLOR OF THE ARCHDIOCESE OF
NEW YORK AND PRESIDENT OF
THE CATHEDRAL COLLEGE

ant at St. Joseph's (125th Street), St. Mary's (Poughkeepsie) and St. Raymond's (Bronx) until 1894; at St. Cecilia's (New York) until 1899, in the Apostolate Mission; until 1903 as pastor at St. Paul's (New York) and until 1914, pastor at Croton Falls. The assistants are Revs. Joseph E. Bergan and Thomas J. Corbett.

The Catholic population numbers about 3500, and shows a decrease through emigration of about 3000; of its members 10 became priests and 30 nuns. The parochial property is valued at $300,000, and carries a debt of $50,000. Plans are drawn for a school, which is to be erected during 1914.

Resurrection, New York, N.Y. — The parish of the Resurrection was organized in 1907, as a result of the rapid northward growth of the city along 7th and 8th Avenues. The rector and founder, Rev. Thomas E. Murphy, is assisted by Revs. Joseph P. Brennan, Terence F. McNulty and Edward A. Loehr. In 1909 a parochial school was opened and was entrusted to the Sisters of Charity. In 1914 the roll showed 285 boys and 320 girls, with 4 Sisters and 5 lay teachers.

St. Rose, New York, N.Y. — To relieve the crowded condition of St. Mary's parish, part of this parish was separated in 1868 and formed into that of St. Rose. Rev. Michael McKenna, who was assistant and acting pastor at St. Mary's for some time, was appointed to organize the congregation. A small chapel on the lot adjoining the site of the present church was opened on February 9, 1868, and served the congregation for three years. The cornerstone of the church was laid on July 31, 1870, by Rev. William Starrs, V.G., and on April 23, 1871, the church was dedicated by Archbishop McCloskey in the name of St. Rose of Lima, but is now known as St. Rose's, to distinguish it from that of St. Rose of Lima at 165th Street and Amsterdam Avenue.

Father McKenna was born in Ireland and was ordained at Maynooth College. His history in the early years of his priesthood was linked with the black years of the famine. His first visit to America was made to collect money to aid in building a suitable church for his native city. After fourteen years of labor in Ireland he was transferred to America. He died on June 4, 1875, while pastor of St. Rose's. In his funeral sermon Rev. Michael J. O'Farrell, pastor of St. Peter's, said of him:

"Not alone the old traditions made him loyal as a soldier of Christ, but he was particularly so because of the memories infused into his heart by the dear old Irish mother whom he loved so well and whose greatest joy and hope was to see the child of her heart consecrated to the Lord and that, too, when to become a priest meant to be a candidate for martyrdom. . . . But the Irish priest was not alone true to the cause of religion; he was also true to the cause of his country. I know myself that Magee, one of the exiles of '48, one of the bravest and best among them, owed his escape to him who now lies stiff and cold in death before us. Were it not for Rev. Father McKenna, he might have passed the remainder of his days in a dungeon. . . . No matter where we go, we can look back to those old Irish priests at home, whose nationality and religious feelings were never separated."

The parish was administered by Rev. Patrick J. Daly until the appointment in July, 1875, of Rev. Richard Brennan. Father Brennan was transferred to the Church of the Holy Innocents in 1890. His successors are: Revs. Edward McGinley, for many years an assistant of the parish; and Peter



RT. REV. MGR. JOHN J. KEAN, LL.D.
HOLY NAME OF JESUS
MANHATTAN, NEW YORK



RT. REV. MGR. JOHN F. KEARNEY, P.R.
OLD ST. PATRICK'S
MANHATTAN, NEW YORK



VERY REV. MGR. JAMES V. LEWIS
ST. FRANCIS DE SALES
MANHATTAN, NEW YORK

McNamee, who is assisted by Revs. Francis J. Heaney and Christopher B. Dunleavy.

The Catholic population numbers about 3500, and the church property is valued at $300,000, with no debt.

St. Rose of Lima, New York, N.Y. — This parish was established by Archbishop Corrigan in July, 1901, and Rev. Edward T. McGinley was made pastor. Father McGinley was born in New York City, and was ordained at St. Joseph's Seminary, Troy, on June 7, 1873. He served at St. Rose's, Cannon Street, for 23 years, first as assistant and later as rector, and as rector at Highland Falls and West Point.

The church was built off Amsterdam Avenue on West 165th Street, and was dedicated by Cardinal Farley on December 10, 1905; the rectory was blessed by Monsignor Lavelle, V.G., on March 19, 1904. A site was secured on 167th Street for a parochial school to be erected as soon as the financial condition of the parish will permit. St. Lawrence's Hospital in charge of the Sisters of Charity is attended from St. Rose's.

Rev. Edward J. McCue, successor to Father



RT. REV. MGR. CHARLES McCREADY, LL.D., P.R.
HOLY CROSS, MANHATTAN, NEW YORK



RT. REV. MGR. JAMES H. McGEAN, P.R.
ST. PETER, MANHATTAN, NEW YORK



RT. REV. MGR. DENIS J. McMAHON, D.D., P.R.
EPIPHANY, MANHATTAN, NEW YORK



VERY REV. MICHAEL C. O'FARRELL, P.R.
HOLY INNOCENTS, MANHATTAN
NEW YORK



VERY REV. MGR. WM. G. MURPHY, P.R.
IMMACULATE CONCEPTION, MANHATTAN
NEW YORK



VERY REV. WM. L. PENNY, LL.D.
ANNUNCIATION, MANHATTAN
NEW YORK

McGinley, is assisted by Revs. D. M. Dyer, Daniel M. Dougherty and Edward J. Tracy.

Sacred Heart, New York, N.Y. — This parish was separated from St. Paul the Apostle and Holy Cross parishes in 1876, and placed in charge of Rev. Martin J. Brophy. Its limits were 54th Street on the north, 46th Street on the south, 7th Avenue on the east and the Hudson River on the west. Father Brophy purchased a small Protestant church on 51st Street between 8th and 9th Avenues, and here Mass was said for the first time on April 16, 1876. More ground was secured on the west of the site of the church, upon which a rectory was built in 1880. The congregation outgrew the original structure, and it was determined to erect a new church. The old church was torn down and during the building of the church the congregation worshiped in a temporary structure nearby. The new church, a handsome edifice with galleries extending around three sides of the interior, accommodated 1400 people. The cornerstone was laid on July 23, 1884, and on May 17, 1885, the building was dedicated by Archbishop Corrigan. Father Brophy then bought four dwelling-houses opposite



RT. REV. MGR. FRANCIS H. WALL, D.D.
ST. CHARLES BORROMEO, MANHATTAN
NEW YORK



VERY REV. T. WUCHER, VICAR-GENERAL
OF THE FATHERS OF MERCY, ST. VINCENT DE
PAUL, MANHATTAN, NEW YORK



RT. REV. MGR. EDWARD McKENNA
ST. RAYMOND, BRONX, NEW YORK



VERY REV. M. A. SHEEHAN, O.P.
ST. VINCENT FERRER, MANHATTAN
NEW YORK



VERY REV. HUGH F. LILLY, O.P.
ST. VINCENT FERRER, MANHATTAN
NEW YORK



VERY REV. C. H. MCKENNA, O.P.
ST. VINCENT FERRER, MANHATTAN
NEW YORK

the church in 1887. He wished, however, to clear off the debt on the church before beginning the school, but died on January 12, 1890.

He was succeeded by Rev. Joseph F. Mooney. Father Mooney was born in Pennsylvania in 1848, graduated from St. John's College, Fordham, St. Joseph's Seminary, Troy (1871), and spent the next eight years teaching philosophy at St. Joseph's. He was then transferred to St. Patrick's, Newburgh. In 1892 he was made vicar general, and four years later monsignor. In 1903, Pope Pius X gave him the title of Protonotary Apostolic. In the course of the following two years six lots were secured for the purpose of enlarging the church, but as the need for a school became continually more pressing, the four houses which had been purchased by Father Brophy were opened in March, 1892, as a primary school for girls and a kindergarten. In the following year the church was enlarged by the removal of the houses in the rear, which increased the seating capacity of the church to 1900. A school was built upon the remaining lots, and on March 7, 1896, a boys' department was opened. An addition to the rectory was added, and in 1892 quarters for the Columbia Catholic Club were opened in the house immediately to the west.

The school grew rapidly, and a house in 51st Street in 1902 and two houses in 52nd Street in 1904 were bought. The former was fitted up for school purposes and for a parish library which, in 1905, became a branch of the New York Public Library. In the same year one of the houses in 52nd Street was cut up into class-rooms, and in 1908 the same thing was done with the other.

In 1897 all that part of the parish lying west of 11th Avenue became a part of the new parish of St. Ambrose, and in 1901 the new parish of St. Malachy was formed entirely out of the eastern section between 7th and 8th Avenues. It is estimated that the parish has a Catholic population of about 11,000, while the entire population within the limits of the parish is estimated at about 25,000. The church property is valued at $500,000, on which there is a debt of $125,000.

The parish societies are: Holy Name Society; Temperance Society; Columbus Catholic Club for young men; St. Aloysius' Sodality; Conference of St. Vincent de Paul; Rosary and Altar Society; League of the Sacred Heart; Anchor Council of the C.B.L.; an insurance society for women; Children of Mary; Madonna Sewing Circle. There is also a monthly Catholic magazine called the "Calendar," which has a circulation of about 6000. The school, in charge of 15 Sisters of Charity and 29 lay teachers, has 1543 boys and 1810 girls.

St. Stanislaus, New York, N.Y. — Prior to 1873, though there were a number of Poles residing in the City of New York and its vicinity they did not have their own church. Several gentlemen organized in 1873 what was then called the "St. Stanislaus B. and M. Society" with Dr. Vincent Zolnowski as president, for the purpose of collecting funds with which to acquire a church. The first Mass for the Poles was said in the Franciscan church at 31st Street by a German priest, and soon afterwards Father Szulak took charge of the new parish; several other priests followed, each staying but a short time. Father Gerig, a Moravian priest, learning of the struggling congregation about that time, donated to it a relic of the patron saint of Poland. This really was the foundation of the now prosperous parish. In 1874 Father Mielcuszny took charge. During his rectorship services were held in the Churches of St. Rose of Lima, St.



REV. JOHN S. BRAUN
ST. BONIFACE, MANHATTAN
NEW YORK



REV. ANTHONY BERHELY
ST. JOHN NEPOMUCENE, MANHATTAN
NEW YORK



REV. ADRIAN BUISSON, A.A., OUR LADY
OF ESPERANZA, MANHATTAN
NEW YORK



REV. JOHN H. DOOLEY
CORPUS CHRISTI, MANHATTAN
NEW YORK

Mary and St. Teresa. In 1875 property in Henry Street was acquired and a temporary church edifice erected; this, however, for lack of funds to meet a mortgage, could not be maintained. Father Felix Wayman then took charge and in 1878 bought the property at the corner of Stanton and Forsyth Streets, built by a Methodist congregation, who sold it to a Jewish synagogue, from whom it was purchased by the Poles and remodeled. Title to the property, however, was unfortunately taken by the parish in the name of the "Allgemeine Verein", a corporation composed of some of its members, which was to hold it in trust for the parish until such time as it would become regularly incorporated as a Catholic congregation. The affairs of the parish were administered in turn by Revs. Blawaczynski, Slowikowski, Grabowski and Cichocki.

In 1882 Father Hieronimus Klimecki took charge, and during his rectorship the parish was duly incorporated under the New York State laws, as the Church of St. Stanislaus. In 1890 he was succeeded by Father Francis Fremel, his former assistant. Father Fremel sought to improve the church building, which course was not approved by certain unscrupulous members, a few of them charter members of the *verein*, which up to this time was dormant. These members immediately revived the "Allgemeine Verein", set up title to the parish property and put so many impediments in their pastor's way that the strain was too great upon his health and he resigned in 1892. Rev. John H. Strzelecki, formerly Father Fremel's assistant, then took charge. Father Strzelecki was born in Warsaw in 1863, where he finished a classical course, and came to America in 1886. He entered St. Joseph's Seminary, Troy, and was ordained in 1890, being appointed as assistant at St. Stanislaus. He is assisted by Revs. Michael Karczewicz and Ladislaus Gryguc.

To pacify the turbulent elements and place the affairs of the congregation on a satisfactory basis was a herculean task, but Father Strzelecki was equal to it. About this time the "Allgemeine Verein" made a bold attempt to evict the parish through the courts from its property, but the pastor successfully defended it and counteracted their move by beginning an action in the Supreme Court in behalf of the congregation and against the *verein* to compel it to retransfer the property to its rightful owner. The suit was pending for over four years, going through the highest state courts, with the decision in favor of the parish in every instance. The successful termination of that suit and the present high and prosperous condition of the parish were entirely due to Father Strzelecki's energy and unceasing efforts. He advantageously sold the old site at Stanton and Forsyth Streets, buying the property Nos. 103–09 7th Street with the proceeds, and commenced the erection of the present beautiful edifice. The cornerstone was laid by Bishop (later Cardinal) Farley, in May, 1900, and dedicated by Archbishop Corrigan in June, 1901. Under efficient management the parish has grown until now it numbers over 10,000 souls. Its property is valued at about $250,000 with an indebtedness of about $100,000. The annual receipts and contributions of the church approximate $20,000 to $30,000.

Attached to the church are about twenty societies, among which are St. Joseph's, the Blessed Virgin Mary Queen of Poland, Holy Cross, St. John, St. Stanislaus B. and M., St. Stanislaus Kostka, St. John Berchmans, St. Stanislaus Kostka Cadets (military), St. Aloysius Gonzaga, Holy Rosary, Christian Mothers, St. Zita, Children of Mary, St. Hedwig's, III Order of St. Francis, Sacred Heart, and St. Vincent de Paul.

The leading contributors to the church are: Messrs. L. Gorski, Ignatius Raith, Joseph Skibinski, A. Majewski, Leon F. Wazeter, B. Sulinski, L. W. Schwenk, F. Golebiowski, A. Schubert and Julian F. Strzelecki, and Mrs. P. Gabryelewicz, Mrs. Rybicka and Mrs. M. Szymanska.

In 1904 Father Strzelecki bought a site in the rear of the church at Nos. 104–06 St. Mark's Place, and in 1907 erected a new parish school and convent at a cost of over $100,000. It is of fire-proof construction and contains all modern and safety improvements; its seating capacity is 750. It is



REV. G. BRUDER, P.R.
ST. JOSEPH, YORKVILLE,
MANHATTAN, NEW YORK

under the direction of 8 Felician Sisters and 3 lay teachers and has 369 boys and 381 girls. Polish is taught one hour daily. A special feature of the school is its evening course for young men and women, established by Father Strzelecki. It is most invaluable to the Polish immigrant above school age. Here he is taught English grammar, language and history; also civics and the fundamental laws of the United States. The attendance averages 250 in the male and 200 in the female department. The young men of the church have their club-room in one of the rooms of the school. There they have a circulating library of about 3000 volumes, reading rooms, pool and billiards and other innocent games. In the lower part of the school building is a large hall utilized for small concerts and entertainments.

Connected with the church work is the St. Joseph's Home for Polish Immigrants at No. 117 Broad Street; its objects are the care of the immigrant requiring help in finding relatives in this country and in finding employment. This home was founded by a number of Polish priests with Rev. John H. Strzelecki at their head.

St. Stephen, New York, N.Y. — In November, 1848, Rev. Jeremiah W. Cummings, an American priest who had graduated with distinction at Rome, was appointed by Archbishop Hughes to organize a parish and build a church on Madison Avenue near 28th Street. The site at first selected was on the block now covered by Madison Square Garden, and a temporary church was erected there at a cost of $14,000 and was dedicated on December 23, 1849, by Archbishop Hughes. Soon after its erection, however, the Harlem Railroad Company gained possession of the rest of the block and the noise and confusion of shifting cars and other din connected with a railway station made the site unsuitable for a church. The site was finally sold on January 6, 1853, to the railroad company for $46,000, and new grounds were bought on the north side of 28th Street near Lexington Avenue. The new church was designed by James Renwick; the lots cost about $40,000 and the church some $50,000, without including a fine organ. It was opened on March 5, 1854, though the dedication was deferred till the return of Archbishop Hughes.

Dr. Cummings was assisted by Rev. Joseph Andrade and Rev. William H. Clowry. Among the distinguished men of the congregation was for many years Dr. Orestes A. Brownson. One of the interesting events of Dr. Cummings' pastorate was the baptism on July 7, 1861, of a young Persian, Alahab Shirazazazals, who received at the font the name of Andrew.

Dr. Cummings remained pastor of St. Stephen's until his death on January 4, 1866. He was born in Washington, in April, 1814, and received almost all his early training from a pious mother. On her removal to New York she placed her son at the college at Nyack founded by Bishop DuBois, after which he went to Rome and in the College of the Propaganda won great distinction. On his return he was for a time at the cathedral. Among the priests who assisted him at St. Stephen's, besides those already mentioned, were Revs. J. L. Doyle, J. Orsenigo, John Larkin, James Quinn, L. Gambosville, and Edward McGlynn, who succeeded him as pastor.

Before the death of Dr. Cummings it had become clear that the church was much too small for its congregation, and in 1865 the work of extending it through to the next street was begun; this work was finished in 1866 by Dr. McGlynn, at a cost of $100,000. The entire value of the church property at present is $700,000. The church is one of the finest in the city. Above the high altar is a Crucifixion by Brumidi, and other paintings are the Immaculate Conception and the Martyrdom of St. Stephen. The altars are among the finest ever made for a Catholic church in this country.

In 1867 the Redemptorists gave a mission, at the close of which the Archbishop administered confirmation to 2900 persons. Among priests who served as assistants during Father McGlynn's pastorate were: Revs. Charles McCready (later rector of the Holy Cross); Monsignor Joseph F. Mooney, V.G.; Charles McDonnell (later Bishop of Brooklyn); Charles H. Colton (later Bishop of Buffalo). Father Colton became pastor of St. Stephen's on February 9, 1887, and continued until 1903. He addressed himself to the task of paying off the debt of the parish and securing funds, and within seven years he collected and expended more than a quarter of a million dollars, paying off the old debt of $130,000, putting the church on a firm financial basis, and building a school at a cost of $115,000. In 1894 the consecration ceremonies were held. The church now (1914) has a debt of about $80,000, only about one-eighth the value of its property. The pastor is Rt. Rev. Thomas F. Cusack, D.D., Bishop of Themiscyra and Auxiliary Bishop of New York, and his assistants are Revs. Henry P. Tracy, D.D., Edwin M. Sinnott and William A. Fogarty. Bishop Cusack was appointed Bishop of Themiscyra on March 11, 1904, and was consecrated on April 25, and made pastor of St. Stephen's.

The population of the parish is 9000, and the school children, in charge of 20 Sisters of Charity and 6 lay teachers, number 534 boys and 607 girls. The statistics for 1913 show: 270 baptisms; 41 converts; 157 marriages; 232 confirmations; and 103,388 communions. The Sunday-school has 574 boys and 695 girls. The parish societies are: Confraternity of the Sacred Heart; Rosary Society;



REV. ANTONIO DEMO, C.S.C.B., OUR LADY OF POMPEII, MANHATTAN, NEW YORK



REV. LUKE J. EVERS ST. ANDREW, MANHATTAN, NEW YORK



REV. JOHN A. GLEESON, P.R. ST. MICHAEL, MANHATTAN, NEW YORK



REV. TIMOTHY GROSSMAN, O.M.CAP. OUR LADY OF SORROWS, MANHATTAN, NEW YORK

St. Vincent de Paul; Holy Name; and sodalities for school boys and girls, and young men and women. The parish maintains a day nursery for infants whose mothers go out daily to work, the Presentation Day Nursery at No. 230 East 32nd Street and a boarding place, St. Stephen's Inn, at No. 213 East 31st Street for young working women whose wages are under $6 a week.

The New York Apostolate, the diocesan missionary band, has its headquarters at St. Stephen's. The diocesan missionary priests are: Revs. Thomas F. Kane, John E. Wickham, James H. McGinnis, John J. Fleming, and Mardiros Mighiran (for the Armenians).

St. Stephen of Hungary, New York, N.Y. — The Church of St. Stephen of Hungary was founded in 1902 by the St. Stephen Roman Catholic Society, and was consecrated in 1905. The first pastor, Rev. Ladislaus Perenyi, left New York in 1907 and went back to Hungary in 1908. He was succeeded by Rev. Louis Von Kovacs de Jardanhaza. Father Kovacs was born in Nagykanizsa, Hungary, in 1878, from an old noble family and graduated from the University of Hungary in 1899. He was in the Cathedral of Tamesvar, Hungary, with Bishop Dessiwffy for four years, and was then professor in Nagybecskerek, Hungary. In 1904 he was a candidate for the Hungarian Parliament. He came to the United States in 1905 and until 1907 was rector of the Hungarians of Perth Amboy, N.J. He was decorated with the Cross of the German Knights by Prince Eugene of Hapsburg in 1907. Rev. John Froelich is his successor.

The congregation numbers 4000 Hungarian Catholics, and the church property is worth $50,000. The parish societies are: St. Stephen's (300 members); St. Emoric (150); St. Emoric Society for young people (60); Reverend Madonna Society (100); Holy Rosary Society (60).

St. Teresa, New York, N.Y. — The history of St. Teresa's Church dates only from 1863, but that of the building which the church bought at that time is more than half a century older. In 1797 the first Presbyterian church in the city was erected on this site in Rutgers Street when St. Peter's, the first Catholic church, was about twelve years old. This original Presbyterian church was replaced by a stone structure, and when in 1863 the immense increase of the congregations of the Catholic Churches of St. Mary and St. James made it necessary to form the new parish of St. Teresa's, this building was purchased by the first pastor, Rev. James Boyce. Father Boyce, a native of Ardagh, Ireland, a graduate of Fordham, and from the time of his ordination in 1854 a zealous assistant at St. Mary's, received from Archbishop Hughes authority to organize the new parish, a branch of St. Mary's. The first trustees were Archbishop Hughes, Rev. William Starrs, Rev. James Boyce, Jeremiah Quinlan and Thomas Muldoon. The church was formally dedicated on June 21, 1863, the last dedication at which Archbishop Hughes officiated. He was too feeble to stand, and preached while seated. Fathers Treanor, Curran, Farrelly, McCarthy, Donnelly, Thomas Farrell and other well-known clergymen were present.

Father Boyce during his pastorate, which lasted from 1863 to 1876, purchased No. 10 Rutgers Street in 1865, and opened there St. Teresa's Male Academy. Two years later he secured adjoining buildings, and in these the Brothers of the Christian Schools in October, 1867, opened the male parochial schools, at the same time assuming the direction of the academy. In 1872 he purchased the property No. 139 Henry Street, to be used as a school for girls. In September the Ursulines opened a convent and academy. Father Boyce died on July 9, 1876, and the solemn Requiem Mass in his memory was attended by more than a hundred priests.

The next pastor, Rev. Michael C. O'Farrell, was appointed on August 27, 1876, and through his zealous work the church was consecrated on October 15, 1882. This meant the wiping out of a debt of $120,000. In February, 1894, Father O'Farrell was appointed to the Church of the Holy Innocents, and, during the pastorate of his suc-



REV. GERARD HUNTMANN
ST. JOSEPH OF THE HOLY FAMILY,
MANHATTAN, NEW YORK



REV. DAVID W. HEARN, S.J.
ST. IGNATIUS LOYOLA,
MANHATTAN, NEW YORK



REV. MICHAEL J. HENRY
OUR LADY OF ROSARY,
MANHATTAN, NEW YORK



REV. JOSEPH LETANCHE, D.D.
ST. CLEMENS, MANHATTAN,
NEW YORK

cessor, Rev. Thomas F. Lynch, the Catholic life of the parish was threatened by the rapid growth of the Jewish settlements. From being one of the most distinctly Catholic parishes in the city it now numbers a Catholic population of about 1000 souls. Father O'Farrell's successor, Rev. James T. McEntyre, was assistant to Father O'Farrell during the years 1886–91. He was born in New York; educated at St. Francis Xavier's College; ordained on December 20, 1884; and was appointed irremovable rector of St. Teresa's on December 25, 1898.

The value of the church property is about $500,000. St. Teresa's Parochial School, under direction of 2 Christian Brothers and 2 Ursuline Sisters, has about 250 pupils. The parish societies are: Holy Name; People's Eucharistic League; Society for the Propagation of the Faith; Sacred Heart League; Young Men's Club; Young Ladies' Club; St. Vincent de Paul's Society.

ST. THOMAS APOSTLE, New York, N.Y. — On March 17, 1889, Archbishop Corrigan founded this parish from St. Joseph's, Manhattanville, to meet the needs of the Catholics on the upper west side of the city, and appointed Rev. John J. Keogan to organize the congregation. Mass was first said in the new parish on March 17, at the West Side Assembly Rooms (West 116th Street). Land was then obtained in 118th Street, near 8th and St. Nicholas Avenues, and the erection of a church begun. The first Mass was said in the basement on September 15, and the basement was dedicated on September 29. The upper church was dedicated on May 26, 1907, by Archbishop Farley. The building is English Gothic inside, with Moorish front and Gothic sides. The upper church seats 900, and the lower 1000. It is to be regretted that no provision was made for a baptistery, and that the sacristies are small for such a large edifice. The organ, attached to which are 39 chimes of bells, is very fine. The altars, of pure white marble, are in keeping with the lines of the church, and are very restful to the eye. The woodwork is exquisitely hand-carved. The brick rectory was built in 1889 at a cost of $40,000.

Father Keogan, the founder, was born in Castlerahan, County Cavan, Ireland, on June 24, 1846, and was ordained at St. Joseph's Seminary, Troy,



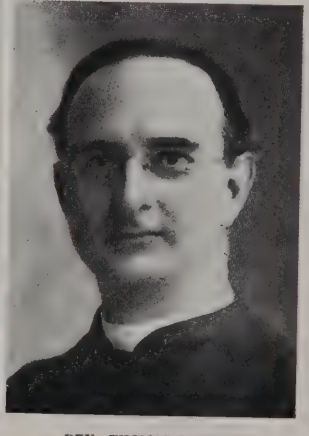
REV. WM. LIVINGSTON, P.R.
ST. GABRIEL, MANHATTAN,
NEW YORK



REV. PATRICK F. MAUGHAN
ST. MATTHEW, MANHATTAN,
NEW YORK



REV. JOHN B. MCGRATH
ST. THOMAS THE APOSTLE,
MANHATTAN, NEW YORK



REV. THOMAS F. MYHAN
ST. ANN, MANHATTAN,
NEW YORK



REV. JAMES T. McENTYRE, P.R.
ST. TERESA, MANHATTAN,
NEW YORK



REV. JOHN A. NAGELEISEN, P.R.
ST. NICHOLAS, MANHATTAN,
NEW YORK



REV. MICHAEL C. O'FARRELL, P.R.
HOLY INNOCENTS, MANHATTAN,
NEW YORK



REV. THOS. M. O'KEEFE
ST. BENEDICT THE MOOR,
MANHATTAN, NEW YORK

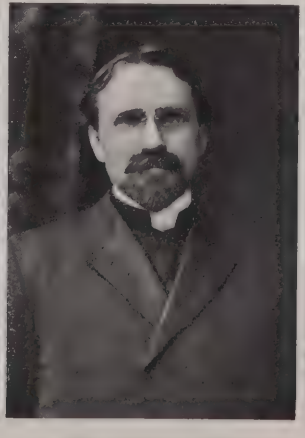
on May 25, 1872. He was a man of great executive ability. In 1897, he took title to the Protestant Episcopal Church of St. Michael at a cost of $35,000, and used it until the completion of the church, when he converted it into a splendid school, with accommodations for 900 children, and entrusted it to the Sisters of Mercy.

On Father Keogan's death (March 17, 1909), Rev. John B. McGrath became pastor. Father McGrath was born in New York on April 21, 1856. He graduated from Notre Dame University, Indiana, in 1880; entered St. Sulpice in 1880, and was ordained at Rome by Cardinal Parocchi on December 20, 1884. He served as pastor at Gardiner, N.Y., City Island, N.Y., and other parishes, and took charge of St. Thomas' on May 9, 1909. He is assisted by Revs. Martin A. Scanlan, John J. Boylan, John J. A. Murphy and Joseph V. Abbott.

Father McGrath enlarged the parochial property so as to give better school buildings, meeting-rooms and an auditorium, and in four years paid off $85,000 of the debt. On April 14, 1913, a disastrous fire demolished the school building, considerably damaged the church and almost wrecked the adjoining property. The total loss was estimated at about $50,000 A temporary school was immediately provided in one of the adjoining buildings and classes were resumed also in the lower church. The new school is to be of brick and stone, five stories high, and to cost $150,000. This parish, formed in the days when Harlem was little more than vacant lots, is (1914) one of the most populous and prospering sections of the city. The records for 1913 show 258 baptisms, 432 confirmations, 132 marriages and over 103,000 communions. The parochial property is valued at $600,000, with a funded debt of $95,000, there being no floating debt. The school roll for 1914 shows an attendance of 500 pupils in charge of 5 Sisters of Mercy and 5 lay teachers. In 1914 the population of the parish was divided thus: 50 per cent Jewish; 30, Protestant; 15, Catholic; and 5, with no religion. One of the peculiarities of the parish is that appeals for money are hardly ever made from the pulpit. The Penny Fund, or penny a day from each parishioner, is one of the institutions for paying off the debt. The school roll for 1914 shows an attendance of 800 children in charge of 5 Sisters of Mercy.



REV. M. J. PHELAN, P.R.
ST. CECILIA, MANHATTAN,
NEW YORK



REV. JOHN T. PROUT
ST. JOHN MARTYR, MANHATTAN,
NEW YORK



REV. B. J. REILLY
NATIVITY, MANHATTAN,
NEW YORK



REV. JOSEPH J. SHESTOKAS
OUR LADY OF VILNA
MANHATTAN, NEW YORK



REV. WM. J. STEWART
ST. ELIZABETH, MANHATTAN,
NEW YORK



REV. JOHN H. STRZELECKI,
ST. STANISLAUS, MANHATTAN,
NEW YORK



REV. EDWIN M. SWEENY
THE ASCENSION, MANHATTAN,
NEW YORK



REV. THOMAS A. THORNTON
ST. COLUMBA, MANHATTAN,
NEW YORK

Transfiguration, New York, N.Y. — In 1827, when Rev. Felix Varela, D.D., purchased an Episcopal church in Ann Street and had it dedicated by Bishop DuBois, the Transfiguration parish, the fourth in point of order in the city, was formally established. In 1833 a free school was opened and in 1837 the congregation was transferred to Chambers Street, where a Presbyterian church had been taken over. Shortly after Rev. William McClellan's appointment to the pastorate, Father Varela having died in 1853, the congregation was again transferred, this time to the corner of Mott and Park Streets, where a Zion Episcopal church, which seats 1200, was bought and remodeled for Catholic worship. The Rev. John McEvoy succeeded in 1860, and Father Treanor, who had served as curate, became pastor near the close of 1861, and remained until his death in 1870. Rev. James Hasson then had charge until the appointment in 1871 of Rev. James H. McGean, who remained for ten years, and was succeeded by Revs. Thomas Lynch (1881), and Thomas P. McLoughlin (1894–1902). A census taken during Father McLoughlin's pastorate showed a great decrease in the Irish and Irish-American population and an increase of Italians, which necessitated the holding of services in Italian.

In 1902 the Salesian Fathers took over the administration (*see* Vol. I, p. 389). Very Rev. Ernest Coppo, S.S., the rector, is assisted by Fathers Frederick Barni, Patrick Joseph Diamond, Alfred Panc and Joseph Villani, all Salesians. Father Coppo was born at Rosignano, Piedmont, Italy, and was ordained on August 6, 1892, for the Diocese of Casale. He joined the Salesian Society on November 2, 1894, and came to America as first superior on November 28, 1898. He established the first mission for Italians at 315 East 12th Street, the second in the basement of Epiphany Church, and the third, the Church of the Transfiguration. He also founded the first Italian Catholic weekly in New York, in December, 1899, and the first Italian Seminary, which is at Troy, N. Y. The school, conducted by 5 Missionary Sisters of the Sacred Heart and 4 lay teachers, has an attendance of 213 boys and 260 girls. The chapel at the lower church has services for Chinese. The Catholic population of the parish is about 10,000; the church property is valued at $175,000, with a debt of $75,000. The statistics for 1913 show: 1261 baptisms; 371 marriages; 432 confirmations; and 50,000 communions.

The parish sodalities are: St. Joseph's and Holy Name (for men, membership 200 each); St. Ann's (for women, 70 members); St. Aloysius' (60 young men); Children of Mary (200).

St. Veronica, New York, N.Y. — This parish was founded in 1887; the first Mass was said in a building formerly used as a stable on Washington Street, near Barrow. The cornerstone of the church was laid in 1891 at No. 155 Christopher Street, but the basement sufficed for the needs of the church until 1903. The first pastor, Rev. John Fitzharris, was ordained in 1876, and was formerly a curate at St. Joseph's on 6th Avenue, the parish from which the territory of St. Veronica's was taken. Father Fitzharris died in 1893 and was succeeded by Rev. Daniel McCormick, who during his ten years' pastorate built a rectory, acquired the old St. Joseph's school at Nos. 112–116 Leroy Street in 1897, and had begun the building of the upper church just before his death in 1904. His successor, Rev. Joseph F. Flannelly, completed the church, and in 1905 built a new school at Washington and Barrow Streets.

Father Flannelly was born in Staten Island in 1856, educated at Manhattan College, N. Y., and was ordained from Troy Seminary in 1881. He was assistant at St. Cecilia's for seven years, and at Guardian Angels' in New York for five years, and was for ten years pastor at Dobbs Ferry, N.Y. His assistants are Revs. Joseph F. Holland, John M. J. Quinn and John J. Brady.

The parish comprises 6500 Catholics, and the church property is valued at $500,000. The school has 1400 pupils and is conducted by Christian Brothers, the Sisters of Charity and 21 lay teachers.

The societies in the parish are: Rosary; Holy Name; Children of Mary; League of the Sacred Heart; Altar Society; Tabernacle Society; St. Vincent de Paul; St. Aloysius' Sodality; Angels' Sodality; Infant Jesus; Propagation of the Faith; St. John Berchman's Sanctuary Society; St. Veronica's Parish Club.

St. Vincent Ferrer, New York, N.Y. — This parish was founded by the Dominicans, in whose charge it has been ever since. The cornerstone of the church was laid on November 10, 1867, by Cardinal McCloskey, the address being delivered by Rev. A. J. Wilson, O.P., who became the first rector of the parish. On December 12, 1869, the church was dedicated. Father Wilson's associates were Fathers Slinger, Turner, Cady, Byrne and McGovern. In 1871 Father Michael D. Lilly, O.P., relieved Father Wilson, and was made prior of the convent on its completion. In 1877 Father Slinger assumed charge. The prior, Rev. E. G. Fitzgerald, O.P., S.T.L., is assisted by the Fathers of the community.

The school, in charge of 19 Sisters of St. Dominic and 3 lay teachers, has an attendance of 407 boys and 480 girls. There are chapels at the convents of the Sisters of St. Dominic on 63rd, 66th and 68th Streets and on Lexington Avenue, at the Little Sisters of the Poor on 70th Street, the Foundling Hospital, and the Sisters of Misericorde. The Catholic population of the parish is 7000, and the value of church property $500,000.

St. Vincent de Paul, New York, N.Y. — While the Church was first represented on Manhattan Island by priests from France, it was not until 1841 that steps were taken to form a church for the French Catholics of New York. A considerable body of French Catholics from Acadia had landed in the city at the time of their expatriation from their own province, but, owing to the unfriendly attitude of the Government at that time, few of them remained. French Catholics have, however, taken a considerable part in the upbuilding of New York, and when St. Peter's congregation was formed, Rev. Father Lavalinère in 1785 received from Dr. Carroll permission to minister to the French in and around the city. He was the pioneer of the separate work among the French. For many years, however, the French in New York depended on the occasional presence of a priest of their nationality, the Abbé Sibourd, Father Malève, Father Malou and Bishop DuBois.

The Comte de Forbin-Janson, Bishop of Nancy, visited America in 1840, and gave missions in Canada and in Louisiana. Passing through New York he gathered the French people of the city together in St. Peter's Church, Barclay Street, on February 28, 1841, and, after giving an account of his missions in Canada, announced that he would open a retreat in St. Peter's for the French on the following Wednesday. In a sermon on Easter Sunday he urged his countrymen to erect a French Catholic church in New York and, when the project was received enthusiastically, donated $500, promising to increase the sum until it equaled the largest contribution. An association was formed of subscribers who were to give $1 monthly, and before the Bishop left the city the building of a French church was assured. It was also decided that a free school and hospital should be established. Among the founders of the church were M. de la Forêt, Consul General of France, John La Farge, Louis Buisse, August de Nanteuil, John Milhau, Jules Contan and Claudius Gignoux. Under the patronage of Coadjutor Bishop John Hughes, the parish of St. Vincent de Paul was formed and these trustees appointed: Bernard Souillard, Joseph Carlier, Louis Buisse, Jules Contan and Claudius Gignoux. A lot on Canal Street was bought, where the Protestant Episcopal Church of the Annunciation had stood until destroyed by fire, and the cornerstone of the new church was laid on October 11, 1841, by M. de la Forêt.



REV. THOMAS J. MCCLUSKEY, S.J.
PRESIDENT OF FORDHAM UNIVERSITY
MANHATTAN, NEW YORK



REV. WM. H. WALSH, S.J.
OUR LADY OF LORETTO
MANHATTAN, NEW YORK

The Bishop of Nancy lent $6000 to aid in building the church, which was aided also by the Association for the Propagation of the Faith. It cost a little over $38,000, and was dedicated on August 21, 1842, by Bishop Hughes, assisted by Revs. Dr. Manahan and Father Labbe, Father Deydier, a priest of the Diocese of Vincennes, who happened to be in New York seeking aid for his own mission in the West, was installed provisionally. Mass was said regularly in the church.

The Bishop of Nancy had been connected in the Apostolate with the Venerable Father Rauzan, founder of the congregation of the Fathers of Mercy, and appealed to him to send one of his Fathers to the new French church. This Father, the first resident pastor, was Rev. Annet Lafont, who arrived in 1842 and remained in charge until his death in 1875. He established parochial schools and in 1858 introduced the Brothers of the Christian schools, the first who came to this country. They soon had 174 pupils, and opened their first select boarding-school on Canal Street. A free school for girls was also organized, and during the first year the roll numbered 88 pupils. Father

Lafont eventually introduced the Marianite Sisters of the Holy Cross to take charge of this school.

As Canal Street was at that time the principal thoroughfare, the church soon became crowded by business houses and, the people of the parish having moved uptown, a new site on 23rd Street near Sixth Avenue, the site of the present church, was bought in 1857. On June 14, 1857, Archbishop Hughes laid the cornerstone, assisted by Rev. William Starrs, V.G., Fathers McClellan, Donnelly, Curran, Quinn, and McNeirny and Father Lafont, the pastor. The property on Canal Street was sold, the church being temporarily used by Rev. Father Sanguinetti for an Italian congregation and then torn down. The new church cost about $85,000, and was dedicated on Sunday, May 9, 1858, by Archbishop McCloskey.

In 1858 Father Lafont opened an asylum for French orphans on West 39th Street, and entrusted it to the Marianite Sisters of the Cross. This institution has sheltered 3640 children, and now (1914) cares for 63 boys and 115 girls. Father Ronay, an assistant of Father Lafont's, believing a college of higher grade than any at that time possessed by Catholics was needed, established the College of St. Louis, West 42nd Street, in 1873 at a cost of $100,000; this institution continued in existence until the death of Father Ronay.

Father Lafont's health finally gave way, and he died on January 7, 1874. For fifteen years he and his assistants, generally two, received in salaries only $4192. Rev. Edmond Aubril, who was called "the saintly priest of the French church," administered until 1881, when Rev. G. Septier took charge. During Father Septier's pastorate the church started a free school and day nursery at No. 69 Washington Square South, where children whose parents are out working are taken care of during the day. This nursery has attended to the wants of 7500 children, and now (1914) has 398 children in charge of the Marianite Sisters. In 1892 Rev. Theophile Wucher became pastor.

The parochial school, in charge of 13 Sisters of the Holy Cross and 1 lay teacher, has (1914) an attendance of 164 boys and 400 girls. The clergy of St. Vincent's also attend the convent of Our Lady of Mercy, the French Hospital, Asylum of St. Vincent de Paul, the Jeanne d'Arc Home and the House of Divine Providence. In 1896 Father Wucher established a home for French immigrant girls at West 24th Street, called the Jeanne d'Arc Home, and in the same year the day nursery at Washington Square was increased by a second building. The Jeanne d'Arc Home, in charge of the Sisters of Divine Providence, has taken care of 12,487 immigrants, and 175 girls enjoy (1914) its hospitality. In 1903 Father Wucher built for the children of the Washington Square nursery a summer home at Seacliff, L.I., called the Villa of St. Vincent de Paul. In 1906 he opened a home for old destitute French women, at Grassmere, Staten Island; it is called the House of the Divine Providence, and shelters 24 inmates.

Other institutions connected with the church are the Academy of St. Louis, Tottenville, Staten Island, conducted by the Marianite Sisters, and the Chapel of Our Lady of Mercy in Washington Square South. The French Hospital in West 34th Street was founded by the French Benevolent Society and entrusted to the Marianite Sisters. All creeds are respected in this hospital, and Catholic inmates are allowed every facility to get religious attendance.

Borough of Bronx

St. Adalbert, Bronx, New York, N.Y. — The Poles of the upper part of Harlem and the lower part of the Bronx constitute and support the parish of St. Adalbert, which was established in 1897, under the direction of Rev. Joseph Dworzak, D.D., who was then rector of St. Adalbert's Church in Williamsbridge. At that time there were about 60 families in the parish. Rev. Stanislaus J. Nowak was the active pastor; he took charge in 1899, and built the church in 156th Street. He was followed in 1902 by Rev. Leo P. Kwasniewski. Rev. Joseph Zaniewicz, the next rector, was born in Poland, educated in a Polish school and colleges, and finished his studies in Turin, Italy, where he was ordained in 1901. He came to the United States in the same year, and served as curate at St. Stanislaus' Church until appointed rector of St. Adalbert's by Cardinal Farley in 1908. The parochial school, under the direction of 3 Felician Sisters, has an enrolment of 105 boys and 130 girls. There are about 2000 Catholics in the parish, which maintains St. Adalbert's Beneficiary Society (50 members); Society of the Sacred Heart (110); Children of Mary (40); Holy Rosary Society (25); St. Aloysius' Society (30); Thaddeus Kosciuszko Society (80); St. Hedwig's Society (25). The value of the church property is about $90,000, upon which the encumbrances amount to $52,000.

St Angela Merici, Bronx, New York, N.Y. — The parish of St. Angela Merici was established by Rev. Thomas W. Wallace in 1899, and the church was dedicated on June 3, 1900. The school, opened in 1907, was moved into the property purchased from the West Morrisania Club, and is in charge of the Ursuline Nuns from St. Angela's College, New Rochelle. There are 6 Ursulines and 2 lay teachers in charge of 187 boys and 197 girls. The total Catholic population of the parish is estimated at about 2100. The societies are: League of the Sacred Heart; Holy Name; St. Angela's; Immaculate Conception; Young Men's Catholic Club; Tabernacle Society. The parish owns property valued at $80,000, on which there is a debt of $11,500.

Father Wallace died in September, 1913. He was born in New York in 1858, graduated from St. Francis Xavier's College in 1880, and ordained in Troy in 1884. He was first assigned to Dobbs Ferry. In November, 1914, Rev. Michael J. Mulhern was appointed pastor. Father Mulhern served as an assistant at St. Teresa's Church, Tarrytown,

since 1899. His assistants at St. Angela's are Revs. C. H. McAuliffe and Edmund Power.

St. Anselm, Bronx, New York, N.Y. — This parish was organized in July, 1891, and entrusted to the Benedictines, the first pastor being Abbot Alexius Edelbrock. Work was started on the church on 151st Street near Robbins Avenue on August 29, 1892; the cornerstone was laid on Thanksgiving Day by Archbishop Corrigan, who also dedicated the completed structure on November 19, 1893. The building, which is a mere basement church, cost $170,000. The Abbot, who was assisted at first by Rev. Gerard Spielmann and later by Rev. Rupert Kiefer, also built a brick rectory.

Very Rev. Bernard Kevenhorster, O.S.B., who succeeded Abbot Edelbrock in October, 1907, was formerly a professor in St. John's University, Minn., and rector of St. John's Seminary and Chaplain. In 1908 Father Bernard built a splendid fire-proof brick school with a seating capacity of 1000. He entrusted it to the Dominican Sisters from Blauvelt. The roll in 1914 showed an attendance of 355 boys and 360 girls, in charge of 15 Sisters. In October, 1912, a playground, probably the first organized playground attached to a Catholic school in New York, was opened; it has met with great success. St. Anselm's was made a dependent priory belonging to St. John's Abbey, Minn., with Father Bernard as prior. The Bahama Missions are under the jurisdiction of St. Anselm's. The Fathers of the priory, Revs. Rupert Kiefer, Louis Traufler, Anthony Ronellenfitsch and Xavier Kapsner, in addition to the parochial work attend the Corpus Christi Monastery (Hunt's Point), Dominican Convent and Sevilla Home for children.



SCHOOL OF ST. ANSELM, BRONX, NEW YORK

The congregation numbers 1000, and the parochial property, which is free from debt, is valued at $170,000. The sodalities established are: Holy Name; Christian Mothers; Young Women's; Angels' (boys and girls); Athletic Club (175 young men and boys); Men's Club (100 members); Fife and Drum Corps (1st division, 30 boys; 2nd division, 25); Boys' Choir (about 1000). There are also branches of the W.C.B.L. and L.C.B.A.

St. Anthony, Van Nest, Bronx, New York, N.Y. — The parish of St. Anthony was formed in 1908, and the church completed in 1909, at a cost of $75,000. It is a brick building in the Roman style with a seating capacity of 500. Rev. Henry De Vivo, the founder, was succeeded in March, 1912, by Rev. Pasquale Maltese. Father Maltese was born in Girgenti, Italy, in 1871, made his classical course at the Girgenti Seminary, and in 1893 came to America and entered St. Joseph's Seminary, Troy. He completed his theological studies at St. Joseph's Seminary, Dunwoodie, and was ordained at St. Patrick's Cathedral, New York, in 1898. He was professor in Dunwoodie for two years, and in 1903 went to organize a parish for the Italians of Portchester. Since coming to St. Anthony's he has reduced the debt of $70,000 to $63,000.

The congregation numbers about 350 families, 100 being English-speaking. The sodalities established are: Children of Mary (40 members); St. Aloysius (100); Holy Angels (150); Sacred Heart League (300); and the Holy Name (founded in 1913). The statistics for 1913 show 149 baptisms, 29 marriages, 237 confirmations, 12,000 communions, and 300 in the Sunday-school. Rev. Antonio Burriesci, Father Maltese's assistant, was educated at Cathedral College, and ordained in St. Patrick's Cathedral, New York, in June, 1913. He was immediately appointed to St. Anthony's.

St. Anthony of Padua, Bronx, New York, N.Y. — This parish was established in 1903 for German Catholics, and Mass was first said in a store. Property costing $24,000 was obtained November, 1903, and in May, 1904, work was begun on a combination building for church, school and Sisters'

residence. Cardinal Farley dedicated the building in May, 1905. The basement is used as a hall; the first floor as a church; the second, which has five classrooms, as a school; and the third is used for classrooms and a Sisters' residence. Property



ST. ANTHONY, VAN NEST
BRONX, NEW YORK

behind the school was bought for $15,000; the combination building and frame rectory cost $70,000. The school has 430 pupils and is in charge of 9 Sisters of Christian Charity. The Catholic population is about 2000 and the church property is valued at about $120,000.

Rev. Otto F. Strack, the founder, was born in Baden, Germany, in March, 1867; educated in Germany, and at St. Joseph's Seminary, Troy, N. Y., where he was ordained at Christmas, 1894. He is assisted by Rev. Joseph Kirschoffer and Anthony J. Rothlauf.

St. Athanasius, Bronx, New York, N.Y. — The parish of St. Athanasius was established by Archbishop (later Cardinal) Farley in 1907, and on June 11 the entire block on Tiffany Street between the Southern Boulevard and Fox Street was purchased for $58,000. The church, on the Fox Street corner, was built amid great difficulties during the financial depression of 1907–08. The cornerstone was laid on May 31, 1908, by Cardinal Logue of Armagh, who was in this country to attend the Centenary of the Church in the Archdiocese of New York. The first Mass was said in the church on November 15, 1908, and the building was solemnly dedicated on February 21, 1909. Until the church was completed services were held at the Corpus Christi Monastery at Hunt's Point. Rev. William F. Dougherty, the rector, successfully completed the new church. His assistant is Rev. Joseph B. Cherry. A new school was opened in September, 1913, in charge of the Sisters of Charity.

St. Augustine, Bronx, New York, N.Y. — In 1848 Gouverneur Morris conveyed the property in the village of Morrisania to Guitan B. Dupheny. In 1850 the Catholics of Morrisania bought from him an acre of land on the northeast corner of Franklin Avenue and Jefferson Street for $300, but Mass was first offered in Morrisania in 1849. The parish then included Melrose, Mott Haven, East and West Morrisania, Tremont, West Farms, Central Morrisania, High Bridge and Woodstock. Rev. Eugene Maguire, pastor of Westchester, came to say Mass in the house of a Mr. Harrison who was organist in St. Patrick's Cathedral and who lived on the west side of Boston Avenue nearly opposite Home Street. Mass was there celebrated for two years.

A small frame chapel was built and used as a church for about ten years, Father Maguire continuing to attend it until his removal to St. Paul's Church in Harlem. Two years later Rev. Stephen Ward became the first resident pastor, and opened the first register of marriages and baptisms. A new brick church, of double the seating capacity of the old, was begun in 1858 and completed in 1860. The cornerstone was laid on September 12, 1858, by Archbishop Hughes. On this occasion the Archbishop, reviving an old custom, desired the people to come forward and lay their contributions upon the cornerstone itself. The plans were bought from the architect for $100, and the work was carried on by John Kirby, carpenter, and Michael Kirby, mason. The church was dedicated on September 20, 1860. Father Ward succeeded in completing the church and paying off the debt. At his death on June 22, 1863, he was succeeded by Rev. Joseph Woods, who was transferred from the cathedral. In the old church building Father Woods established a parochial school in charge of Miss Mitchell and two assistants, but for lack of means it was discontinued. Meantime the parishes of St. Jerome, the Immaculate Conception at Melrose and the German Church of St. Joseph at Tremont had been built. Rev. Joseph H. Hayne was appointed assistant to Father Woods in 1870, and remained two years. During 1872 Father Woods was obliged to go abroad for his health, and the parish was placed in charge of Rev. William P. Flannelly; in November of that year Rev. James A. Mullen became assistant pastor, and remained until December, 1874. After the death of Father Woods in 1874, Rev. J. J. McNamee became pastor, and continued in that office for four years. during which time the Sodality of the Children of Mary was organized. An attempt was again made to establish a parochial school, under the care of the Ursuline Sisters, but failed. In 1876 Father McNamee established a mission at West Farms,

which since developed into the parish of St. Thomas Aquinas. He was obliged to seek a long rest on account of illness, and in 1878 Rev. M. A. Nolan, who for seven years was assistant at the Church of the Nativity, was appointed pastor, with Rev. James Kiely as assistant. He paid in 1879 a floating debt of $1880, bought new vestments, carpets and furniture for the church, acquired title to three feet of land on the east side of the property and had the church incorporated. In January, 1879, Rev. M. Cunnion was appointed assistant, but was promoted to St. James' in June, 1881. In 1880 the Church of St. Thomas Aquinas was built at West Farms; new granite steps were also put up for St. Augustine's. In 1881 new stained-glass windows were put in at a cost of $660. Rev. Thomas Quinn was assistant from June, 1881, to June, 1884. In 1884 a new vestry was built for $1764 and other improvements made aggregating over $1000. From June, 1884, to December, 1886, Rev. John Owens was assistant.

In May, 1887, preparations were made to open a parochial school in September, and in January of that year Rev. Bernard Brady began his ministry. The school was opened in the old church by the Sisters of Charity; in a few weeks there was an average attendance of 100. In October steam heating was put in the church at a cost of $600. The academy was opened on September 8, 1888, and the Holy Name Society organized in that year. The new school was built at a cost of over $5500, and on September 8, 1889, was blessed by Dean Dougherty. About this time West Farms was made a separate parish. Father Nolan was appointed to the Annunciation parish in May, 1890, and was succeeded on May 25, 1890, by Rev. Thomas F. Gregg, P.R.

On account of the growing needs of the parish, the Archbishop deemed it advisable to build a chapel for the convenience of those living in the lower part of the parish, on property left for that purpose. The building was begun under the pa-



ST. ANTHONY OF PADUA'S CHURCH AND SCHOOL, BRONX, NEW YORK

tronage of SS. Peter and Paul on October 16, 1891, and dedicated by Cardinal Farley on December 20, 1891. This was later, on August 1, 1897, made an independent parish, with Rev. William F. Murphy,



ST. ATHANASIUS, BRONX, NEW YORK

rector. Father Gregg paid a debt of $3000 upon the school, and installed a new organ costing $5000, and on December 2, 1892, paid off the debt. On April 8, 1894, the church was totally destroyed by fire, and the school was so much damaged that a new roof was needed and all walls and ceilings had to be newly plastered. A site for a new church, 111 feet on East 167th Street, 244 feet on Franklin Avenue and 262 feet on Fulton Avenue, was bought on June 21, 1894, from the Hugh Ferrigan estate, for $25,000. On July 9, 1894, the rector dug the first shovel of clay for the foundations. The cornerstone was laid on September 9, 1894, by Archbishop Corrigan.

On June 8, 1895, the clergy moved into the new rectory at No. 1183 Franklin Avenue. On June 9 Mass was celebrated in the basement of the new church, and 150 children received their First Communion. On November 24, 1895, the new church was dedicated by Archbishop Corrigan.

In May, 1897, the City of New York acquired title to St. Augustine's old cemetery, and opened 170th Street in March, 1898; all bodies were removed by order of the board of trustees and reinterred in St. Raymond's Cemetery, Westchester, in October, 1898.

The Stations of the Cross, presented by Mrs. Ann McCabe in memory of her husband, Patrick, were canonically erected on May 7, 1899. In August, 1899, the parish of St. John Chrysostom was erected, with Rev. Bernard Brady as its first rector. On September 3, 1899, the golden jubilee bell, weighing 2517 pounds, was consecrated by Cardinal Farley, and on October 8 the golden jubilee of the parish was celebrated, Archbishop Corrigan presiding. On August 22, 1900, the new marble approach to the church was begun, and it was finished in 1901. On November 14, 1901, school property was purchased from the Morris estate for $20,000. The new School Association was organized on January 31, 1902. On March 20 the new organ, which cost $6420, was used for the first time.

Contracts for the new school were signed on October 15, 1904, and work on the excavations was begun on October 24. On April 30, 1905, the cornerstone was laid by Cardinal Farley. The Holy Name Society presented to the school two American flags, which were blessed by the Cardinal. On June 17, 1906, the school was dedicated by Monsignor Edwards, V.G. In 1909 the Christian Brothers' residence and boys' grammar school were opened, and in 1913 a new brick school for boys. The three schools are (1914) in charge of 4 Christian Brothers, 10 Sisters of Charity and 16 lay teachers, and the roll counts 1122 pupils. The congregation numbers 6488. Assisting Father Gregg are Revs. John J. Dyer, Michael Donnelly, Thomas J. McLaughlin, and William A. Gill.

St. Barnabas, Bronx, New York, N. Y. — This parish was separated from that of St. Frances' of Rome in July, 1910, with Rev. Michael A. Reilly as first pastor. The church is Roman in style, accommodates 700, and was dedicated by Cardinal Farley in November, 1911. There is a temporary school in charge of 7 Sisters of Charity with 200 children. The church property is valued at $100,000, with a debt of $59,500. In January, 1913, a convent opposite the church was opened, at a cost of $8000; upon this remains a debt of $5500.

Father Reilly was born in New York City in July, 1873. He graduated from St. Francis Xavier's College and Dunwoodie Seminary, was ordained on June 24, 1898, and served as assistant at St. Peter's, Poughkeepsie, until June, 1902. He was then assigned to the New York Apostolate until 1910, when he took charge of St. Barnabas'.

The congregation numbers 1000, with a small increase by natural growth. The parish societies are: Holy Name (180 members); Junior Holy Name (55); St. Aloysius' (50); Holy Angels' (125); Blessed Virgin Sodality (75); Rosary (135); League of the Sacred Heart (300).

St. Brendan, Bronx, New York, N.Y. — This parish was formerly part of St. Mary's, Williamsbridge, but as this part of the Bronx became more thickly settled, the Catholics were anxious to have a church of their own. Cardinal Farley, therefore, in 1908 created the new parish with the following limits: the New Haven Railroad and Bronx Park on the east; Van Cortland Park and Jerome Avenue on the west; Woodlawn Cemetery on the north and Mosholu Parkway on the south. The work of organization was entrusted to Rev. Denis O'Donovan.

Father O'Donovan was born in County Cork, Ireland, in 1860, and was educated at St. Vincent's College, Dublin, and at Maynooth, where he was ordained in December, 1883. After spending three years under Bishop Spalding in Peoria, he came to New York and was for ten years an assistant at St. Veronica's, after which he became rector of Verplanck, N.Y. There he remained eleven years, until called to St. Brendan's.

The parish was incorporated in February, 1909. Seven lots were purchased at a cost of $18,500 at

the corner of Perry Avenue and 207th Street, and a stone Gothic church was built at a cost of $40,000. In the meantime services were held in a temporary chapel at the corner of Webster Avenue and 205th Street. Mass was said in this chapel there for the first time on December 6, 1908. The Catholic population of the parish at that time was estimated at 670.

Father O'Donovan was succeeded on February 1, 1911, by Rev. William A. Courtney, a native of New Orleans. Father Courtney studied at St. Francis Xavier's College, New York; St. Joseph's Seminaries at Troy and at Dunwoodie; and at the Catholic University, Washington. After his ordination (September 21, 1898) he served for one year in the Holy Rosary parish. He was on the New York Apostolate Mission Band for eleven years. Rev. Michael Toner, who assists him at St. Brendan's, was ordained in June, 1910.

In September, 1912, a parochial school was opened under the care of the Sisters of St. Dominic. The roll for 1914 shows 51 boys and 40 girls, in charge of 4 Sisters. The Sunday-school has an attendance of 240. The congregation has grown to 1240, and numerous sodalities have been formed.



ST. AUGUSTINE, BRONX, NEW YORK

St. Frances of Rome, Bronx, New York, N.Y. — This parish is in the locality known as Wakefield, and was established in 1898. The rector is Rev. Francis P. Moore. The parishioners number 254, and the value of church property $25,000, with a debt of $9000. There are 48 children in the school.

Holy Family, Bronx, New York, N.Y. — This parish was separated from St. Raymond's in April, 1896. It extends from Classon Point Road to Westchester Creek and from Westchester Avenue to Long Island Sound. The church, built in 1898, is frame, Gothic in style, seats 425 and cost $26,000. The property is worth $85,000. A rectory valued at $3000 was built in 1904 by Rev. John de Krom. The following have been pastors: Revs. Joseph Mechler (April 1, 1896, to June, 1903); John de Krom (June, 1903, to January 15, 1906); E. Heinlein (January 15, 1906, to July 15, 1907); Augustine Stehle (July 15, 1907, to November 13, 1912); Urban C. Nageleisen (November 13, 1912–).

Father Nageleisen was born on January 6, 1864, educated and ordained in St. Charles' Seminary, Carthagena, Ohio, and was active in the Diocese of Columbus until October, 1897, when he entered the New York Archdiocese. He was rector of the Leo House, Home for German Catholic Immigrants, and did missionary work on Ellis Island until November 13, 1912. He is assisted by Rev. John A. Farrelly, who was born on July 5, 1883, educated in St. Charles', Baltimore, and Dunwoodie Seminary, when he was ordained on July 11, 1911.

The school, built in 1913, has 200 pupils. The congregation numbers 1500 with a slight increase, owing to the building up of suburban districts. It has given 3 priests, 4 Christian Brothers and 5 nuns to the Church.

The parish statistics for 1913 show 98 baptisms, 11 marriages, 13 converts, 17,124 communions and 287 children (131 boys, 156 girls) in the Sunday school. The parish societies are Holy Name (104 members); Holy Family (78); St. Monica (14); Children of Mary (87); Holy Infant and Holy Angel (210); Junior Holy Name (68); League of the Sacred Heart.

Holy Spirit, Bronx, New York, N.Y. — This parish was established in 1901 to minister to the spiritual needs of the Catholics at Morris Heights (Burnside and Aqueduct Avenues). Its organization was entrusted to Rev. John D. Roach. Father Roach erected a pretty little frame church at the junction of Burnside and University Avenues. From a population of about 200, the number increased to about 1750 in 1914. In 1912 property on Burnside Avenue and the Grand Concourse, was purchased at a cost of $45,000, and in October of that year a handsome stone school was erected at a cost of $25,000. The school opened in September, 1913, in charge of two Dominican Sisters. Father Roach celebrated his Silver Jubilee on

December 22, and in honor of the occasion was presented with a purse of gold pieces by the parishioners. He is assisted by Rev. John J. O'Brien. The church property is valued at about $70,000, with a debt of about $60,000.

IMMACULATE CONCEPTION, Bronx, New York, N.Y. — This parish was established about 1853 for the Germans of the Bronx, the church being dedicated on May 29, 1853, with Rev. Caspar Metzler as the first pastor. In 1886 it was placed in charge of the Redemptorists. (*See* Vol. I, pages 376 and 377 for other details of the history of the parish.) The cornerstone of the second church was laid by Archbishop Corrigan on April 5, 1887, and the new convent adjoining the church and occupied by the Sisters of Charity was dedicated on April 1, 1907. The church is of brick in the Romanesque style, and seats 1000. The succession of pastors is: Revs. Caspar Metzler (1853); M. A. Kauder (1864); Joseph Kerel (1866); Joseph Stumpe (1871); James Keitz (1886), the first of the Redemptorists; John B. Leibfritz (1888), who built the brick rectory in 1894; Henry Ottobein (1898); Caspar Ritter (1907); Francis X. Bader (1912), all Redemptorists. The Catholic population, which is German and English, numbers 4000, and has given 14 priests and 40 nuns to the Church. The property is valued at $400,000, with a debt of $105,000. The school, conducted by 3 Brothers of the Christian Schools and 12 Sisters of Christian Charity, has an attendance respectively of 442 boys and 456 girls. The Archconfraternity of the Holy Family has 1600 members, and the parish statistics for 1913 show: 323 baptisms, 673 confirmations, 55 marriages and 130,620 communions.



ST. AUGUSTINE'S SCHOOL, BRONX, NEW YORK

IMMACULATE CONCEPTION, Williamsbridge, Bronx, New York, N.Y. — In December, 1902, Cardinal Farley assigned to Rev. Joseph Cirringione the task of organizing the parish of the Immaculate Conception for the Italians of this neighborhood. In November, 1903, Rev. Patrick J. Lennon succeeded to the pastorate, and the work of building the church was at once begun. Among those who contributed largely were: Cardinal Farley, Monsignor Lavelle and the Jesuits of St. Ignatius and St. Francis Xavier. The church was dedicated on October 8, 1905. It is situated at the corner of Maple and Briggs Avenues. The congregation numbers about 1500, and the value of the church property is estimated at $23,000.

The pastor, Rev. Contantino Cassaneti, was from January, 1901, to March, 1906, chaplain on the public work of the new Croton Dam, St. Michael's and St. Mary's, Peekskill Quarry. J. J. Coleman, the contractor and builder, suggested the temporary chapels. Father Cassaneti was appointed to this charge on March 25, 1906.

The parish societies are: Children of Mary; Holy Angels; Infant Sodality; Confraternity of St. Anthony of Padua; Confraternity of the Immaculate Conception.

ST. JEROME, Bronx, New York, N.Y. — The Catholics of Mott Haven were organized into a congregation in 1869, when Cardinal McCloskey sent Rev. John J. Hughes to form the parish of St. Jerome. Father Hughes was born in County Down, Ireland, on November 1, 1834; received his early education in the High School at Whitehaven, Cumberland County, England. On coming to the United States in 1856, he entered St. John's College, Fordham, and afterwards the Seminary of St. Sulpice, at Montreal. He was ordained on July 26, 1865, in old St. Patrick's, and then served successively as assistant at St. Peter's, Barclay Street, as curate at St. Mary's, Rondout, and at the Church of the Immaculate Conception, 14th Street, from which he was called to form the new parish.

The original limits of the parish were the Bronx Kills and 128th Street to 4th Avenue; Park Ave-

nue to 163rd Street; thence east to Long Island Sound. In this large district there were then between 1500 and 2000 Catholics. Father Hughes at first rented the Market House at Mott Haven, on the corner of 138th Street and Canal Place where services were held. He purchased the entire block on Alexander Avenue between 138th and 137th Streets, upon which he proposed gradually to erect a fine church, a school and a rectory. He commenced with the school and church combined, which was dedicated on June 19, 1870; the lower floor of the building was fitted up for a chapel.

Rev. Patrick Tandy, his successor, in 1898 constructed a Spanish-Moorish-Romanesque church on the corner of Alexander Avenue and 138th Street. The church was dedicated in 1900. Father Tandy worked hard in behalf of his church, but finally succumbed to his heavy burden and died, leaving the parish overwhelmed with debt, in 1901.

Rev. George T. Donlin, P.R., successor to Father Tandy, is a native of New York. He attended the public and parochial schools of the city and afterwards Manhattan College. He made his theological studies at St. Joseph's Seminary, Troy, and was ordained on March 29, 1879. He served as curate of St. James', St. Elizabeth's, St. Patrick's and St. Raphael's; then was made rector of St. John's, Pawling, N.Y., and in 1901 he took charge of St. Jerome's. He found here a debt of $170,000, which he reduced to $75,000. The property is estimated to be worth $600,000. The Catholic population of the parish is estimated at 7000 souls. A mission is attended from St. Jerome's for the prisoners on Riker's Island.

The school is taught by 5 Ursulines and 12 lay teachers, and has 480 girls and 500 boys. The Sisters of the Poor of St. Francis conduct the Hospitals of St. Francis and of St. Joseph, within the limits of the parish. The parish societies are: Holy Name; Sodality of the Children of the Holy Virgin Mary; Society of Angels; Infant Sodality; Athletic Club; Memorial Altar Society; Singing Classes for boys and girls; Chancel Choir; Catholic Women's Benevolent Legion.

St. John, Kingsbridge, Bronx, New York, N.Y. — This parish was originally a mission attended from Yonkers and afterwards by the Jesuits at Fordham. Mass was said in an old schoolhouse on Spuyten Duyvil Hill. In 1869 Rev. Cornelius O'Callaghan was sent to Fort Washington to organize a parish, which afterwards became that of St. Elizabeth, and St. John's was made an out-mission of the Fort Washington parish. In 1870 Rev. Henry A. Brann was appointed to take charge of this mission, and during his pastorate of sixteen years at Kingsbridge he bought land and built the little old frame church, dedicated by Cardinal McCloskey on December 4, 1877. Rev. Edward O'Gorman was appointed the first resident pastor of St. John's; he remained in charge for eighteen years, during which he added considerably to the church property, and in 1893 removed the old church and built one-half of the basement of the present structure at a cost of $21,000.

The next pastor, Rev. Daniel H. O'Dwyer, converted the old church into a well-equipped hall, and pushed forward the erection of the new church. It is built after the Tudor style, and has a beautiful painting, a copy of Brumidi's "Crucifixion,"



HOLY FAMILY, UNIONPORT
BRONX, NEW YORK

above the altar. The basement contains a chapel, hall, theater, club-rooms and gymnasium. Father O'Dwyer was born in New York, studied at St. Francis Xavier's, Fordham and Troy Seminary, where he was ordained in 1888 by Bishop McNeirny. He was appointed assistant at St. Raphael's where he remained four years, then was for ten years at the Church of the Blessed Sacrament and was next appointed to St. John's. Rev. Francis X. Kelly, successor to Father O'Dwyer, is assisted by Rev. Joseph MacCarthy.

The Convent of Jesus Mary at Kingsbridge was founded in 1903, and is within the parish limits. The parochial school, in charge of 6 Sisters, has an attendance of 73 boys and 114 girls.

The parish societies are: Holy Name; Confraternity of the Sacred Heart; Rosary; Children of Mary; Young Men's Lyceum; Knights of St. John; Altar Boys; Sacred Heart; Our Lady of the Sacred Heart.

St. John Chrysostom, Bronx, N.Y. — This parish was established in 1899, from St. Augustine's, and the task of organization was entrusted to Rev. Bernard F. Brady. A church was built at East 167th Street and Hoe Avenue. In 1913 it was beautifully decorated, and two new altars as well as a handsome shrine of Our Lady of Lourdes were erected. The Catholic population of the parish is about 1100, and the value of church property $180,000, with a debt of $72,500. A school is

(1914) in process of construction. Father Brady is assisted by Revs. Joseph J. McAndrew and James J. Halligan.

St. Joseph, Bronx, New York, N.Y. — This parish was founded to serve the German Catholics of Tremont about 1873. The cornerstone of the church was laid in October, 1873, and the church was completed and dedicated on March 22, 1874. The first resident pastor, Rev. Joseph M. Sorg, remained in charge until 1877. He was succeeded by Revs. Nicholas Tonner (retired in 1882) and Peter Farrell. Father Farrell is assisted by Rev. Thomas B. Cummings.

The school, conducted by 6 Sisters of Charity, has an attendance of 93 boys and 105 girls. There is a chapel at the convent of the Sisters of Charity on Bathgate Avenue. The parishioners number about 2000, and the value of church property is $425,000, with a debt of $106,000.

St. Luke, Bronx, New York, N.Y. — The first Mass in this parish was said by Rev. John J. Boyle on July 4, 1897, in a barn belonging to the Sadlier family. The territory was taken from St. Jerome's parish, and included a Catholic population of 200. A temporary church was constructed, and dedicated on February 27, 1898, by Archbishop Corrigan. The stone basement church was completed at a cost of $45,000, including the lot. Father Boyle next built a rectory of pressed brick, and then devoted his efforts to providing a school. The school building was opened in 1909, having cost $80,000. It is of brick, with stone trimmings.

Father Boyle was born in New York City, educated at Fordham University, and ordained at St. Joseph's Seminary. His first charge was as assistant at Goshen, then at St. Rose's and St. Joseph's, New York City, and then was acting rector at St. Monica's in New York and at Suffern, until sent to found St. Luke's. He is assisted by Fathers Gilmore and Daly, and was appointed by the city authorities chaplain to Riverside Hospital on North Brother Island.

The societies in the congregation are: Sacred Heart; Holy Name; Children of Mary; Angels'; St. Aloysius; Conference of St. Vincent de Paul; and Altar.

The congregation numbers 3000, and has given to the Church one priest and four nuns. In 1914 the school roll had 400 children in charge of 5 Sisters of St. Dominic and 1 lay teacher, and the records for this period show 300 baptisms, 400 confirmations and 40 marriages. The church property is valued at $175,000, with a debt of $30,000 on the school.



ST. MARTIN OF TOURS, BRONX, NEW YORK

St. Margaret, Bronx, New York, N.Y. — This parish at Riverdale-on-Hudson was established in 1890, Rev. James F. Kiely being the founder and the first rector. Services were held in the temporary chapel of St. Vincent's Free School until the erection of the church, which was dedicated on August 15, 1891. Rev. Michael J. Murray, the pastor, is assisted by Rev. Edward J. Holden, and also attends the Visitation Convent chapel. The congregation numbers 350, and the value of church property is $40,000, with a debt of $15,000. A school was opened in September, 1913.

St. Martin of Tours, Bronx, New York, N.Y. — This church was established in 1897 at Belmont Avenue and 183d Street. The pastor, Rev. Edward

J. O'Gorman, is assisted by Rev. David J. Leahy, and attends the chapel at St. Martin's Academy. The parishioners number 800. The church property is valued at $150,000, with a debt of $21,000.

St. Mary, Bronx, New York, N.Y. — St. Mary's, Williamsbridge, which for many years had been a mission of St. Raymond's, Westchester, was organized as a parish in 1886, Rev. Patrick O'Sullivan being the first pastor. He was succeeded (in 1888) by Revs. Edward J. O'Flynn, who remained until 1890; John A. Hurley; James W. Kelly, who remained until 1892; and John J. Carr, who is assisted by Rev. Edward V. Higgins.

The school, established in 1908, is conducted by 3 Ursuline Nuns and 4 lay teachers, and there are 103 boys and 107 girls enrolled. The parishioners number 1100. The church property is valued at $50,000, with a debt of $12,000.

St. Mary, Star of the Sea, City Island, Bronx, New York, N.Y. — City Island was originally an out-mission of New Rochelle, and was attended by Father Thomas McLoughlin of that place. Many of the parishioners found it easier to attend Mass at New Rochelle, while others went to St. Raymond's, Westchester, or to Mount Vernon. After a time some families decided to erect a church in the village, and Philip Flynn, John Riley, Jacob Brady, William Brazil, Thomas Collins and Bernard J. Stamp, William Hallett, Oswald Bergan and others contributed money for a site. Land was bought for $1400, but this amount was not paid off until the mission came under the care of Rev. Charles M. O'Keeffe of Westchester in July, 1886. In 1878 City Island was attached to St. Raymond's, Westchester, as Father Michael J. McEvoy of the latter parish found it easier to attend it than the New Rochelle pastor. About 1878 Father Gleason, S.J., gave a mission in the dining-room of a hotel, and this was the first time the congregation was brought together. A Sunday-school was opened in the home of Elizabeth Collins, who taught the children, assisted by Mrs. Robert Brown. Father McEvoy's health failed and during his trip to Europe and the few years preceding his death, things at the mission were at a standstill. On Father O'Keeffe's appointment, he arranged to have Mass said at the mission every third Sunday in a hired hall, and soon afterwards he paid off the debt on the property purchased and erected a little chapel. About 1888 the chapel was destroyed by fire, and Father McKenna, Father O'Keeffe's successor, said Mass at the home of Bernard Collins until a church was erected. Ground was broken in October, 1890, and the building was dedicated in May, 1891.

The mission was erected into a parish, with Rev. Edward J. Byrnes as resident pastor. Father Byrnes was born at Limerick, Ireland, in 1846, and was ordained in Troy in 1877. He retired on sick leave, and was succeeded by: Rev. John B. McGrath (June 16, 1899–1909), who provided a rectory and made many improvements; Rev. Cornelius F. Crowley (1909); and Rev. A. Corsini Mearns, who took charge on March 10, 1913.

Father Mearns, a descendant of the Mearns clan of Kincardineshire, Scotland, and of the Fitz Geralds, Dukes of Leinster, was born on August 28, 1864, at Monasterevan, County Kildare, Ireland, and came to New York when very young. He was educated at the schools and College of the City of New York and at St. Francis Xavier's, New York; later he entered St. Joseph's College, Mill Hill, England. He was ordained deacon in December, 1889, by Cardinal Vaughan, and priest on May 31, 1890, by Cardinal Manning. He was professor at Epiphany Apostolic College and St. Joseph's Seminary, Baltimore; assistant at St. Mary's, Poughkeepsie for nearly ten years; pastor at Sylvan Lake, N.Y., during 1901–03, and at Monticello during 1903–13.

According to Father Mearns' census of 1914, the parish has 173 families and a total of 568 souls. The parochial property is valued at $45,000, without any debts, and there is a fund of $10,000 in the bank. The following societies date from 1900: Children of Mary; St. Aloysius; Holy Name; League of the Sacred Heart. In 1913 were established: Holy Childhood; Holy Angels; Queen's Daughters; Junior Holy Name; and the Rosary Society.

St. Nicholas of Tolentine, Bronx, New York, N. Y. — The parish was founded by the Augustinians on April 22, 1906. The first Mass was said in a little garage building in North Street near Jerome Avenue. Work was immediately started on a church, and the parochial buildings, situated on Andrews Avenue and Fordham Road, consist of a rectory and a two-story combination building, church and school. The cornerstone was laid by Monsignor J. F. Mooney, V.G., on July 15, 1906, and the church was dedicated on September 15, 1907, by Archbishop (later Cardinal) Farley, Pontifical Mass being sung by Right Rev. W. A. Jones, O.S.A., of Porto Rico. Rev. Edward G. Dohan, the first pastor, was succeeded by Rev. N. J. Murphy, S.T.B., O.S.A. Assisting Father Murphy are: Revs. John A. Whelan and G. L. Dermody, Augustinians. The Fathers attend the Catholic Orphan Asylums (male and female) on Sedgwick Avenue and Kingsbridge Road.

The parochial school is conducted by 2 Sisters of Charity and 1 lay teacher, and has an attendance of 45 boys and 45 girls. Ground for the church proper is bought on University Avenue and Fordham Road. The valuation of the church property is about $135,000.

Our Lady of Mercy, Fordham, New York, N.Y. — The old Church of Our Lady of Mercy on the grounds of Fordham University, having reverted to the use for which it was originally intended, it became necessary to provide a church for the Catholics of that vicinity, who had for years attended the old church within the college gates. Rev. James C. Rigney, formerly pastor of St.



REV. JOHN J. BOYLE
ST. LUKE, BRONX, NEW YORK



REV. BERNARD B. BRADY
ST. JOHN CHRYSOSTOM, BRONX
NEW YORK



REV. DANIEL J. CURLEY
OUR LADY OF SOLACE, BRONX
NEW YORK



REV. GEORGE T. DONLIN, P.R.
ST. JEROME, BRONX
NEW YORK

Joseph's Church, Rossville, S.I., was appointed to organize the parish, and began his work in 1892. He secured the old club-house of the Tammany Society and altered it into a church structure. His first assistant was Rev. Edmund W. Cronin, and he was afterwards assisted by Revs. Michael F. Horan and James A. Collins. The rector, Rev. Patrick N. Breslin, is assisted by Revs. Justin J. Lyons and Martin P. O'Gara. The school conducted by 7 Ursuline Nuns and 2 lay teachers, has 132 boys and 193 girls. The parishioners number about 1000; the church property is valued at $65,000, with a debt of $11,000.

Our Lady of Mt. Carmel, Bronx, New York, N.Y. — In answer to the petition of the Italians living in the neighborhood of 183rd Street and Pelham Avenue, Rev. Daniel Burke, D.D., of St. Philip's Church, opened a mission for them early in 1906. A store was remodeled as a chapel, and on June 24 Rev. J. Caffuzzi was appointed acting pastor. The congregation increased rapidly, and at the end of the year Father Burke bought seven lots costing $21,000 at 187th Street and Belmont Avenue, and on June 29, 1907, Archbishop (later Cardinal) Farley laid the cornerstone of the church. The basement, which seats 750, was opened on Christmas Day, and the upper church was opened on December 8, 1912. It seats 500 and cost $12,000. The congregation which numbered only 150 persons when the mission was founded had increased to 1134 adults and 150 children by the end of 1907, and to 2500 adults in 1914. The following are the parish sodalities: Sacred Heart League (300 members); St. Joseph's Association (60); Holy Name (150); Children of Mary (100); Angels (200); Schola Cantorum (150), and the following mutual aid societies are attached to the parish: Our Lady of Mount Carmel (150); Our Lady of Mount Verole (200); and St. Anthony (50). The Sunday-school has an attendance of 800 children. Rev. Francis Magliocco, D.D., was appointed assistant in September, 1909. Father Caffuzzi resides near the church since January, 1907.

Our Lady of Solace, Bronx, New York, N.Y. — On November 1, 1903, territory was taken from St. Raymond's parish, and a new one formed, which included a Catholic population of 800. Rev. Daniel J. Curley, the founder and pastor, made his preparatory studies at the College of St. Francis Xavier, New York, studied philosophy for two years at St. Joseph's Seminary, Troy, N.Y., and took a four years' course in theology at Rome. For seven years he was assistant at the Church of the Holy Name, and was then appointed secretary to Archbishop Corrigan, and some months after the death of the latter he was appointed to establish this parish. In 1903 he built the frame church, which seats 500, at a cost of $20,000, and the rectory, also frame, cost $8000. The congregation in 1914 numbers 1400, and branches of the following societies are established in the parish: Holy Name (Senior and Junior); Tabernacle Society; Confraternity of the Children of Mary; League of the Sacred Heart; Holy Angels' Sodality; and Sodality of St. Aloysius; as well as local branches of the A.O.H.; K.C.; and a Corona Catholic Club.

Our Lady of Suffrage (Madonna Del Suffragio, also called Our Lady of Pity), Bronx, New York, N.Y. — The parish was founded for the Italians in 1908 and entrusted to the Franciscans, Rev. Francesco Oppici being appointed pastor. Work was started on November 27, 1908, on the erection of a church, school, rectory and house for the priests and Sisters, and the buildings were completed by May, 1909. Father Oppici is assisted by Revs. Anselm Lenzi and Marcellino Sergenti. The school, which was opened in 1909, and entrusted to the Missionary Franciscan Sisters of the Immaculate Conception, has an attendance (1914) of 700 children in charge of 10 Sisters. The Fathers attend the Chapel of Our Lady at 282 East 151st Street. The congregation numbers over 12,000, and has increased very rapidly. The parish societies are: III Order of St. Francis; Holy Name (senior and junior); Children of Mary; and Daughters of St. Joseph. The records for 1913



REV. THOMAS F. GREGG, P.R.
ST. AUGUSTINE, BRONX
NEW YORK



REV. PASQUALE MALTESE
ST. ANTHONY, BRONX
NEW YORK



REV. MICHAEL J. MURRAY
ST. MARGARET, BRONX
NEW YORK



REV. URBAN C. NAGELEISEN
HOLY FAMILY, BRONX
NEW YORK

show: 800 baptisms; 238 confirmations; 150 marriages; and 32,000 communions.

Our Lady of Victory, Bronx, New York, N.Y. — This parish was formed by Rev. Bartholomew J. Galligan, who said the first Mass there on September 12, 1909, in a temporary chapel. The territory for the new parish was taken from the parishes of St. Joseph and St. Augustine. Work was immediately started on the church and school, and on December 25, 1911, the building was opened for worship. It is a fine structure of brick and stone in the Italian style of architecture. The church seats 700, and the school 350. The latter is attended (1914) by 307 children, and is in charge of 6 Sisters of St. Dominic. A frame rectory and Sisters' convent were then added to the parochial property, which is valued at $125,000, and which carries a debt of $92,000.

Father Galligan was born on June 3, 1866; educated at St. Francis Xavier's College, New York, from which he graduated in 1887; and ordained at St. Joseph's Seminary, Troy, in 1892. He served at St. John Evangelist's Church, New York, for seventeen years. His assistant, Rev. James F. Kelly, was born at Baltimore (July 11, 1879), and ordained at St. Patrick's Seminary, Maynooth, Ireland, in 1909.

The societies of the parish are: Holy Name (150 members); Sacred Heart (600); Junior Holy Name (80); Sodality of B.V.M. (200); and the Dramatic Society (75). The records for 1913–14 show: 132 baptisms; 30 marriages; 283 confirmations; and 25,000 communions. The congregation numbers 1100 adults.

Our Saviour, Bronx, New York, N.Y. — Territory was taken from Fordham, Belmont and Tremont parishes, and the new parish of Our Saviour created in September, 1912. Rev. Francis P. Duffy, D.D., was appointed to organize the congregation, which numbers 1000 souls, and given as assistant, Rev. Joseph A. Donohoe, who was ordained at St. Joseph's Seminary in 1908.

Father Duffy was born at Cobourg, Ontario, in 1871, and was educated at the schools there and at St. Michael's College, Toronto. He entered St. Joseph's Seminary, Troy, in 1894, and was ordained in September, 1896. He studied at the Catholic University during 1896–98, and was professor of philosophy at St. Joseph's, Dunwoodie, until 1912. He has contributed to the "New York Review", of which he was associate editor from 1905–09, and other periodicals.

Mass is said in a store pending the erection of a church.

SS. Peter and Paul, Bronx, New York, N.Y. — Established in 1897, this parish has a Catholic population of 3245. The church is situated at St. Ann's Avenue and 159th Street, and the church property is valued at $260,000. The pastor, Rev. William H. Murphy, is assisted by: Revs. John J. Maher, Michael Angelo Jacobucci and John J. Loughlin. The parochial school, which was built in 1912, has an attendance of 420 pupils, and is conducted by 5 Sisters of Charity and 2 lay teachers.

St. Philip Neri, Bronx, New York, N.Y. — The mission of St. Philip Neri was started in April, 1898, by Rev. Daniel Burke, D.D., who was appointed to build a church for about 1200 Italians who were engaged on the construction of the Jerome Park Reservoir. The cornerstone was laid in April, 1899, and the church dedicated in May, 1900. At first no special limits were assigned, but the Italians living at Williamsbridge, Kingsbridge and Belmont were attended from the Church of St. Philip Neri for several years. Williamsbridge and Belmont were detached and erected into separate parishes. St. Philip's was enlarged in 1907 and rededicated in 1908.

Father Burke was born in New York City on October 18, 1858, and graduated from St. Francis Xavier's College in that city. He studied philosophy and theology at Innsbruck and Rome, and was ordained from Capranica College, Rome, on May 24, 1883. He has been a teacher of philosophy at Troy Seminary and an assistant at the



REV. OTTO F. STRACK
ST. ANTHONY OF PADUA, BRONX
NEW YORK



REV. JOSEPH ZANIEWICZ
ST. ADALBERT, BRONX
NEW YORK

Epiphany, St. Leo's, Our Lady of Good Counsel, St. Charles Borromeo's, New York City, and at West Point.

There are (1914) about 2000 Italians at Bedford Park and the property there is estimated to be worth about $125,000. For some years past the non-Italian Catholics in the neighborhood of Bedford Park have had the privilege of becoming parishioners by taking seats in the church. The English-speaking members of St. Philip Neri's number about 1000. The assistants to Father Burke are: Revs. Joseph Congedo and Francis Cagnina.

The parish societies are: La Societa dell' Assunta (80 members); La Societa di Sant' Antonio (40); Italian Young Men's Club (35); League of the Sacred Heart (300); Children of Mary (45); Sodality of St. Aloysius (50); Holy Angels (55).

St. Pius, Bronx, N.Y. — This parish was established in 1906 by Rev. Francis M. Fagan. The church is situated at 416–18 East 145th Street. The parish property is valued at about $125,000. A fine school was opened in September, 1913.

St. Raymond, Westchester, Bronx, New York, N.Y. — The earliest indication of a parish being erected in Westchester is the existence of a deed to a plot of land executed in favor of Bishop DuBois of New York, on December 2, 1835. This piece of land, 125 feet by 26 feet, is situated about two miles north of Fort Schuyler, and cost $160. A condition was made that a church or school, or both, should be erected on said plot within a year. None, however, was erected. Seven years later, in 1842, Bishop Hughes bought the acre of land on which St. Raymond's Church stands, and in 1847 another adjoining acre. In 1840 the Seminary of St. John's, Fordham, was opened, Rev. Felix Vilanis being Superior. In 1842 Father Vilanis was appointed to attend to Westchester and the villages along the Sound. He built St. Raymond's Church on the corner of West Farms Road and Green Lane, and had it dedicated on August 31, 1845.

He was succeeded by Father Higgins, who remained about a year and a half, and, his health failing, went to Ireland, where after a short time he died. Father Higgins was succeeded by: Revs. William O'Reilly, brother of the second Bishop of Hartford, afterwards rector of Our Lady of the Isle, Newport, R.I., and Vicar General of the Diocese of Hartford; Eugene McGuire, who remained until 1853, when he was sent to St. Mary's Church, Rondout; Richard Kien, who died on January 9, 1854; Michael O'Reilly (February 4, 1854); I. A. Kensella (July 14, 1857 to January 6, 1875), who left in his will $1000 for every year he was pastor of the parish, to help to erect the new church; Michael B. McEvoy (appointed in February, 1875), who bought the Underhill farm on Throgg's Neck, now known as St. Raymond's Cemetery, and had it consecrated for burial purposes; Charles F. O'Keeffe (1885–88); and Monsignor Edward McKenna, P.R.

Monsignor McKenna was born on July 18, 1843, in the parish of Truagh, County Monaghan, Ireland. He studied at St. McCartan's College, Monaghan, and at the Grand Seminary, Montreal, where he was ordained on December 19, 1868, for the Archdiocese of New York. He was assistant for four years at St. James', New York; then *locum tenens* at St. Mary's, Yonkers, and afterwards at St. Thomas', Cornwall, Orange County. In 1874 he was appointed to St. Peter's, Monticello, from which he came to St. Raymond's in 1888. In 1898 he built the beautiful church in Westchester at a cost of about $100,000. The building was dedicated on October 23, 1898. In 1908 Cardinal Logue laid the cornerstone of the new school, which was opened in September, 1909.

The parish numbers about 4000. Its societies are: Rosary; Holy Name; Young Ladies' Sodality; League of the Sacred Heart; St. Aloysius Sodality. Monsignor McKenna is assisted by Revs. John F. Meehan, James M. McDonnell, John F. Quinn, and Lawrence Farley. The chapels attended by the parochial clergy are those of the New York Catholic Protectory, and St. Joseph's Deaf Mute Institute at Throgg's Neck conducted by the Sisters of the Heart of Mary. The church property is valued approximately at $200,000.

St. Rita of Cascia, Bronx, New York, N.Y. — This parish was founded in 1900; the cornerstone of the church was laid on November 4, 1900, and the church was consecrated on October 23, 1904. The first pastor, Rev. Charles Ferina, D.D., was assisted by Revs. Patrick Manion and A. D. Cunnion. While attending this church he founded and attended during nine years the Italian mission at 150th Street and Morris Avenue (later the parish of Our Lady of Suffrage). Rev. James P. O'Brien, successor to Father Ferina, is assisted by Rev. Joseph P. McEvoy. The school is attended by 500 children, under the instruction of the Missionary Sisters. The Catholic population is estimated at 3000 and the value of church property at $80,000. The societies are: Holy Name; St.

Rita's; St. Anthony's; and a sewing circle for the poor.

St. Roch, Bronx, New York, N.Y. — This parish was founded on November 26, 1899, by Rev. John Milo. The church, a frame building with seats for 500, and the rectory are on 150th Street near Robbins Avenue, and there are no definite parish limits. Father Milo is assisted by Rev. Ignatius Cirelli.

The Catholic population of the parish is about 1000, and the church property is valued at $20,000. The parish societies are: Holy Name (96 members); Altar Society (50); Catholic Women's Benevolent Legion (36); Sacred Heart Society; St. Roch's Sodality for Girls (40).

Sacred Heart, Bronx, New York, N.Y— Rev. James A. Mullen, a graduate of St. John's College at Fordham and for some years an assistant at St. Augustine's, was chosen in June, 1875, to organize the new parish of the Sacred Heart, at High Bridge, from territory originally included in St. Augustine's parish. Procuring the use of a hall at 165th Street and Lind Avenue, he began services there on June 20, 1875. A frame building, the original Church of St. Rose of Lima, was brought in sections from Cannon Street, New York, to High Bridge, and served as a temporary church. The cornerstone of the church was laid on May 28, 1876, and the building was dedicated by Cardinal McCloskey on October 21, 1877. Father Mullen remained pastor of the church for more than 30 years, and was succeeded by Rev. John J. Lennon.

Father Lennon opened a school on April 10, 1908. On April 30, 1911, the cornerstone of the beautiful new church was laid, and the building was completed on April 14, 1912. It is 120 by 75 feet, in the fifteenth century Gothic style. The exterior is of Dorset (Vermont) marble, and the seating capacity is 750. A rectory in harmony with the style of the church was also built. The parochial property is valued at $150,000. The congregation numbers 1100, and has given two priests (Revs. Peter Spellman and Tobias Fitzpatrick) to the Church. Father Lennon is assisted by Revs. Thomas B. Farrelly and Peter P. Conaty.

St. Thomas Aquinas, Bronx, New York, N.Y. — The first Mass in this territory was celebrated in October, 1876, in Ray's Hall, in the village of West Farms, by Rev. John J. McNamee, a young priest just appointed by Cardinal McCloskey as pastor of St. Augustine's parish, Morrisania, and now the chaplain of Mt. St. Vincent-on-Hudson. About 70 people were present. Services were afterwards held regularly at this hall until 1883, when five lots on the northeast corner of Tremont and Bryant Avenues were bought by Rev. Michael Nolan, Father McNamee's successor, for $3500. A brick church seating 260 was built at a cost of $6000. It was the first church dedicated by Archbishop Corrigan in the diocese. Here were held Mass and Sunday-school by a priest from St. Augustine's until 1889, when West Farms was estabished as an independent parish, and Rev. Denis J. McMahon, D.D., appointed pastor. Dr. McMahon was born in New York City, educated in the parochial schools and Manhattan College, made his theological studies in the Grand Seminary at Montreal and took his doctor's degree from La Salle University. He said his first Mass in St. Thomas Aquinas' Church, Sunday, July 7, 1889. Dr. McMahon won back many who had fallen away from the Faith. He built a rectory at the cost of $5000, and established missions at Hunts Point and Bronxdale, which are now flourishing parishes. He cleared off a mortgage of $2500, inherited from Father Nolan, renovated the church, and on his promotion, November, 1889, to the Epiphany parish, left a handsome surplus to his successor. This was Rev. Charles H. Parks, widely known as the first Catholic chaplain of the American Navy.

On his arrival in West Farms, Father Parks foresaw that at no distant date a radical change in the size and location of the church would be necessary on the completion of the new subway to West Farms. In February, 1903, he purchased five lots on Crotona Parkway with the five adjoining lots on Daly Avenue for $16,000, and in January, 1906, work was started on a four-story building, but before the lower stories were completed Father Parks died on March 31, 1907. A week later, April 8, Archbishop Farley appointed Rev. Denis F. Coyle, then pastor of the Immaculate Conception Church, Amenia, N.Y. Father Coyle was born in Ireland, 1857. He made his preliminary studies at St. Mary's parochial school, South Brooklyn, and St. Francis Xavier's College, New York City, his theological studies at St. Joseph's Seminary, Troy, N.Y., and was ordained there December, 1885. After his arrival in West Farms it was decided to roof in the building in its present condition, which offered sufficient accommodation for the time, as it seemed imprudent to increase the existing indebtedness of $86,500. In September, 1907, a school with 38 pupils, in care of 3 Sisters of the Sacred Heart of Mary Immaculate, was opened. All services were held in the new building, which was church and school combined. The old church on Tremont Avenue was closed in compliance with the wish of the Archbishop, who wished the old property sold to lighten the heavy debt. To avoid the expense of a new rectory the old one was moved to the new property at the cost of $3000. The panic of 1907 paralyzed the growth of West Farms. For more than two years it was a struggle to meet the interest and support of the school. In 1910 when building again became active, the two lots on the south of the church were purchased for $9000 to secure light and air. Nor was this done a day too soon; shortly after the adjoining property was bought and apartment houses put up. The attendance at school was now greatly increasing and class rooms had to be improvised. As the revenue was also increasing, the interest could be met and the debt decreased yearly. Finally, in the fall

of 1912 work was again resumed on the school building; it is now (1914) completed, having seventeen spacious up-to-date class rooms. The cost of this additional work was $60,000. The total expense of the building has been $123,000, and the property $16,000. $35,000 has been paid, leaving an indebtedness of $114,000, which the sale of the property of the old church will one day wipe out.

According to the 1914 census, the parish numbers 3800 souls; the attendance at Mass about 2800. There are 650 children in the school, in charge of 7 Sisters and 6 lay teachers. The daily attendance is 500 besides 300 in the Sunday-school. There are flourishing societies: Holy Name; League of the Sacred Heart; Children of Mary; and Children's Sodalities. Rev. F. A. Barry is Father Coyle's assistant.



RECTORY OF THE SACRED HEART, WEST NEW BRIGHTON, S.I., NEW YORK

St. Valentine, Bronx, New York, N.Y. — This parish was established in 1891, in the Polish settlement of Williamsbridge, and a small frame church erected. The founder, Rev. John Klimecki, was succeeded by Rev. J. Dworzak, D.D., who remained nine years; Rev. Anthony Jakuboski (1903); and Rev. Charles Czarkowski. The parochial school, founded in 1891, is held in the basement of the church, and has an attendance (1914) of 49 boys and 61 girls, and is conducted by 2 lay teachers. The congregation is exclusively Polish.

Borough of Richmond

St. Adalbert, Port Richmond, S.I., N.Y. — In 1901 Rev. Michael Slupek organized the Polish Catholics of Staten Island into a congregation, and conducted services for them in St. Mary's Hall. John Mojecki donated four lots, and about $1000 was raised by the new congregation, and a frame church begun. Rev. Joseph Brzoziewski, who succeeded Father Slupek in 1902, finished the church and completely equipped it. In addition, he paid the debt and bought more ground in anticipation of building a larger church. The parish now owns 50 lots; the property is worth about $40,000, and is free from debt. In addition the parish has a fund of about $5000 for a new church. St. Adalbert's parochial school, founded in 1905, is conducted by 3 Felician Sisters and 1 lay teacher, and has an attendance (1914) of 131 pupils. The congregation, which includes the Polish population of Staten Island, numbers 2000, and has given one priest and one nun to the Church. The societies established are: St. Adalbert's (200 members); St. Joseph's (50); St. Casimir's (38); Sacred Heart (30); and Children of Mary (30). The records for 1913–14 show 120 baptisms and 35 marriages.

Father Brzoziewski was born in Poland in 1878, and ordained by Cardinal Farley in 1902, when he was appointed to St. Adalbert's.

St. Anthony, Linoleumville, S.I., N.Y. — The first Catholics, Irish, Poles, Slavs, Germans, Italians and Hungarians, arrived here about 1875, but Mass was not said until 1907, when it was celebrated by Rev. Joseph Brzoziewski. The parish was founded on January 1, 1910, and includes Linoleumville and surrounding villages. A brick and stone church, costing $17,000, was built. The value of the property is $32,000, with a debt of $9500. There is no rectory as yet, but a house has been bought. The debt is $2000. Rev. John V. Suchy, the first pastor, was succeeded by Revs. Ignatius Bialdyza, Joseph Kopczynski and Anthony Jakubowski.

The congregation numbers about 500, and has given one priest to the Church. In 1913 there were 57 baptisms and 10 marriages. The parish societies are: Holy Rosary of Christian Mothers (90 members); Children of Mary (50); St. Stanislaus (35); St. Anthony; Unia and Zyednoczenie (80).

St. Clement, Mariner's Harbor, S.I., N.Y. — This parish was separated from St. Mary's, Port Richmond, on December 4, 1910. A frame Gothic church, seating 300 and costing $7000, was built. The church property is valued at $50,000, with a debt of $31,000. A frame house was remodeled for a rectory at a cost of $8000.

Rev. William P. Egan, founder, was born on August 9, 1872, educated in Manhattan College, Troy, and Dunwoodie Seminaries. He was assistant to Monsignor Mooney, and for six years rector of St. Denis' Church, Sylvan Lake, N.Y. In March, 1914, he was succeeded by Rev. James E. Goggin. The assistant is Rev. James S. Kelly.

The congregation numbers 1200, is increasing and has given 40 converts to the Church. Statistics for 1913 give 258 baptisms; 275 confirmations; 54 marriages. The parish societies are: Holy Name (120 members); Children of Mary (50); Angels (100); Junior Holy Name (35).

Immaculate Conception, Stapleton, S.I., N.Y. — The parish of the Immaculate Conception was founded in 1887 by Rev. G. H. Huntman, the congregation being Irish and German. In 1891 he built the rectory, which was later turned into the parochial school. After his removal in 1895, Rev. William J. McClure took charge. Father McClure was born at Dobbs' Ferry, N.Y., on November 23, 1842, and ordained on December 22, 1877, at the Grand Seminary, Montreal. He was pastor at Barrytown in 1886, where he published a book of poems in 1888, and was transferred to Mt. Kisco in 1893, and thence to Stapleton. In 1908 he built a large stone and brick church, which seats 800. The church property is valued at $150,000, and the parish has a Catholic population of about 1500, mostly Irish. In 1908 a new parochial school was built, and entrusted to the Sisters of Charity, 4 of whom take charge of the 180 pupils (80 boys). The sodalities established are: Holy Name, League of the Sacred Heart and the Children of Mary. Revs. Thomas F. O'Connor and Daniel A. Carman are the assistants.



OUR LADY HELP OF CHRISTIANS' CHURCH AND RECTORY
TOTTENVILLE, S.I., NEW YORK

St. John Baptist de la Salle, Stapleton, S. I., N.Y. — In the fall of 1900 Rev. A. Bernet began to say Mass in a private house on Richmond Road, Stapleton, for German Catholics, and in the spring of 1901, Rev. Frederick W. Wayrich was appointed pastor of the newly-formed congregation. Father Wayrich purchased property at the corner of Beach and Jackson Streets, and used the two buildings thereon, one as a rectory and the other as a church and school. On October 20, 1913, the corner-stone of the new church was laid; the building was completed in the spring following and was dedicated to St. John Baptist de la Salle, whose canonization only took place the year previous. Owing to financial difficulties Father Wayrich resigned the pastorate in 1904. His successor, Rev. Theodore Bamberg did likewise in September, 1904. The next pastor, Rev. John P. Neumann, directed all his energy to reducing the debt, and met with a large measure of success. Rev. Michael J. Neufeld, who came from Congers, N.Y., in October, 1910, found the parish in a good financial condition, with a debt of only $15,000.

Father Neufeld was born at South Rondout, N.Y.; educated at the parochial school there, and at St. Mary's College, North East, Pa.; and ordained on September 21, 1902, at St. Joseph's Seminary, Dunwoodie. He spent a year in post-graduate work at the Catholic University, and in the fall of 1903 became assistant at St. Leo's Church, New York. In March, 1904, he was transferred to St. Anthony's, Bronx, and in March, 1908, became pastor at Congers, N.Y.

Father Neufeld repaired the church and school, converted the old rectory into a convent for the Sisters and built a new one. The church property is valued at about $50,000. The school, which was opened in 1901, is in charge of 4 Sisters of Charity (of Mt. St. Vincent, N.Y.), and is attended by 68 boys and 72 girls. The Sunday-school is attended by 75 children from the public schools. The English-speaking members are served in addition to the Germans, and the congregation numbers about 1000 souls. The parish sodalities are: Christian Mothers (60 members); Children of Mary (75); St. Aloysius (50); the League of the Sacred Heart; and Holy Name.

St. Joseph, Rosebank, S.I., N.Y. — This parish was established by Rev. Anthony Catoggio in 1902 for the Italians of the locality. The parishioners number 1000.

St. Joseph, Rossville, S.I., N.Y. — This parish was founded in 1878 for the Catholics of Rossville. The parishioners number about 400, and the value



ST. CLEMENT'S RECTORY, MARINER'S HARBOR, S.I. NEW YORK

of church property is $20,000, with a debt of $4000. The rector is Rev. Peter J. Harold.

St. Mary, Rosebank, S.I., N.Y. — Rev. Father John Lewis, an ex-Redemptionist, who came to Staten Island in 1852, was the founder and the first parish priest of St. Mary's Church. He first celebrated Mass in private houses. Later on a piece of ground was donated, and on this a few years afterwards the church and rectory were built. Father Lewis also established a good school which is conducted by 5 Sisters of Charity of Mt. St. Vincent's on Hudson and 3 lay teachers, and has 182 boys and 188 girls. The Sisters also conduct an academy.

Father Lewis was rector of St. Mary's for thirty-five years. His successors were: Fathers Corkery, in charge three years; James F. Mee (1891–1909); Michael A. Cunniff (died in 1909); and Monsignor Daniel J. McMackin, D.D., who is assisted by Rev. Cornelius J. Cronan. The parish societies are: Children of Mary; St. Aloysius'; Infants; Altar Society; Church Dramatic Society; Angels' Sodality and Young Men's Catholic Club.

St. Mary of the Assumption, Port Richmond, S.I., N.Y. — This parish was organized in 1877. The school, opened in 1908, is under the direction of 5 Sisters of Charity, and has an attendance of 85 boys and 90 girls. The church property is valued at $70,000, with a debt of about $9000. Rev. Joseph C. Campbell, the pastor, is assisted by Rev. W. J. O'Reilly. The parishioners number about 1900.

Our Lady of Good Counsel, Tompkinsville, S.I., N.Y. — The parish was founded by the Augustinians on May 30, 1899, Rev. Nicholas J. Murphy, O.S.A., being the first pastor. The large chapel in the building of the Augustinian Academy is used for parochial purposes with the chapel of Our Lady of Consolation which was built in Tompkinsville. The chapel, which is situated on St. Paul's Avenue, was erected on February 2, 1902. Mass was said for the first time in Tompkinsville on November 12, 1899, in McRobert's Hall on Arietta Street. During the summer of 1908 the chapel was enlarged and renovated. The parish numbers about 400 souls. Rev. B. E. Daly, O.S.A., who succeeded Father Murphy, is assisted by Revs. George L. Dermody, Frederick F. Commins, William J. Morrison and Joseph A. Moran, all Augustinians. Father Daly was born at Kells, County Meath, Ireland, and came to America with his parents when a child. He entered Villanova College, Pennsylvania, in 1894, and the Augustinian Novitiate on May 4, 1897. In September, 1901, he was ordained deacon at Washington by Cardinal Martinelli, and on February 5, 1902, was ordained a priest by Archbishop Prendergast. He served as a missionary until his appointment on December 22, 1910, to Tompkinsville.

The Augustinian Academy was founded on May 30, 1899, by the Augustinians. The buildings were erected by the Visitation Nuns, and were purchased and altered by the Augustinians for educational purposes. On September 10, 1899, the academy buildings were dedicated by Cardinal Martinelli. The academy was opened on September 13, 1899. It comprises classical, commercial and grammar courses, is incorporated in the University of the State of New York and was designated by Cardinal Farley as the Catholic High School of Richmond Borough. The valuation of the academy and church property is about $100,000. On the tenth anniversary of the founding of the academy (May 30, 1909) the Ancient Order of Hibernians of Richmond County presented the academy with a handsome flagpole 100 feet high, and an American flag.

Our Lady, Help of Christians, Tottenville, S.I., N.Y. — Until 1890 the Catholics residing in Tottenville attended St. Joseph's at Rossville. As their number increased Rev. James C. Rigney wished to build a church especially for them. For this purpose he secured property in William Street at a cost of $1700. The first Mass was said in Tottenville on Sunday, May 4, 1890.

Rev. James M. Byrnes, who succeeded as pastor on July 1, 1892, was born in St. Brigid's parish, New York City; educated in the parochial school of St. Brigid, De La Salle Institute and Manhattan College; and ordained on December 20, 1879. He continued to hold services on the property on William Street until August, 1897, when the property was sold; from that time until October 9, 1898, the congregation assembled in the Eureka fire-house, which was kindly placed at their disposal for services. The present site was purchased on February 28, 1898, and the erection of a new church was undertaken at once. The church was dedicated on October 9, 1898, by Archbishop Corrigan. Rev. James F. Mallory, successor to Father Byrnes, is assisted by Rev. Patrick F. Mackin.

The parochial school conducted by two Marianite Sisters of the Holy Cross and one lay teacher

has 83 pupils. The population is estimated at about 400, and the value of the property at $30,000. The Holy Name Society and the Rosary Society have branches in the congregation. The mission of the Immaculate Virgin of Mt. Loretto, founded by Rev. John C. Drumgoole, is within the parish.

St. Patrick, Richmond, S.I., N.Y. — This parish was established in 1862. The parishioners number about 500, and the value of church property is $20,000. Rev. William J. Donovan is the pastor.

St. Peter, New Brighton, S.I., N.Y. — This is the mother church of Staten Island, and was founded in April, 1839. At the time a corporation known as the Trustees of New Brighton, S.I., owned nearly all the property in that locality, which they intended to sell in suitable lots to people of various means, and form a town. It was thought wise to have a Catholic church on the property, and a strip of ground 75 feet wide was given for that purpose, on St. Mark's Place, extending to Carrol Place; this property to be subject to a rental of one dime per annum, and if it ceased to be used for a Catholic church, it was to revert to the original estate. On this property, virtually leased ground, a church was built.

The first pastor was Rev. Ildefonze Medrano. In time ground was bought on either side of that originally provided, the rectory being erected on one side, the academy and parochial school on the other. The parochial school was built in 1889–90 by the late Rev. John Barry, who died on August 14, 1890, a month before the school was to be opened. For some years before this the Sisters of Charity had conducted an academy. Father Barry was succeeded by Rev. D. J. Corkery, who lived only until April 28, 1891. Rev. Terence J. Earley took charge on May 20, 1891. During the first eight years of his pastorate the debt of $44,000 was paid, and seven acres of land added to St. Peter's cemetery at a cost of $7500.

About 1899 the church began to show signs of decay, and the difficulty of erecting a new building on leased land presented itself. The corporation of trustees had gone out of existence, but not the lease. Their heirs were scattered all over the world, and to reach them all and obtain a quitclaim deed from each seemed an impossible undertaking. Father Earley consulted M. J. Ryan, then a young lawyer and since raised to the Bench of the City Court, who undertook to settle the matter, and did so by tracing every heir, even those living in Europe, and one living in Russia, and obtained from each a quitclaim deed, each of which was filed in the County Court of Records in 1900. The cornerstone of the new church was laid by Cardinal Farley in August, 1900, and in November, the lower church was opened for Divine Service. The property is now worth $150,000, and the Catholic population of the parish is about 1600. St. Vincent's Hospital, conducted by the Sisters of Charity, is situated at Mount St. Vincent and is attended from St. Peter's.

Rt. Rev. Mgr. Charles A. Cassidy, P.R., the pastor, is assisted by Rev. Joseph A. Farrell. The societies in the parish are: the Richmond Council of the K. of C., Holy Name, B.V.M., Angels, St. Agnes, St. Joseph, St. Aloysius and Infants' Societies. The schools are in charge of 8 Sisters of Charity and 4 lay teachers, and have an attendance of 200 boys and 205 girls.

Blessed Sacrament, West New Brighton, N.Y. — Territory was taken from the parishes of the Sacred Heart, West New Brighton, and St. Mary, Port Richmond, in October, 1910, and formed into that of the Blessed Sacrament. The De Bois homestead was used as a church and rectory for one year. The church, which is temporary, is of brick, seats 400, and cost $14,000; the parish property is valued at $45,000. The congregation numbers 600 souls, and is slowly increasing. The sodalities are: Holy Name (120 members); St. Aloysius (70); Angels (60); League of the Sacred Heart (300). The statistics for 1913 show 42 baptisms, 12 marriages and 10,000 communions. Rev. William J. Mulcahy, the rector, was graduated from Holy Cross College, Worcester, in 1891, and from St. Joseph's Seminary, Troy, in 1895.

Sacred Heart, West New Brighton, S.I., N.Y. — The parish of the Sacred Heart was established on July 25, 1875. At that time it was known under the name of St. Rose of Lima. On the dedication of the new church on June 18, 1899, the name was changed to the Sacred Heart. The population of the parish is 2300. The church property is valued at $130,000. The Sisters of Charity is the only religious Order in the parish. In 1875 a small school for boys and girls was opened under the charge of the Sisters, and a two-story brick schoolhouse was blessed and opened on April 23, 1877. The school is in charge of 5 Sisters and has an attendance of 169 boys and 184 girls. A large property in the center of the parish was purchased for a new school. The Sisters occupy the new convent adjoining the proposed school. The attendance at Sunday-school is 128 boys, 94 girls. The societies are: Holy Name (80 members); Rosary; Altar; Children of Mary (30); Angels' (140); St. Aloysius (40); Infant Sodality of Boys and Girls (160); St. John Berchmann's (24).

Rev. William C. Poole was closely identified with the growth of the parish. He had for assistants: Revs. James C. Rigney, James McCarthy; Eugene Shine; Michael Aylward; John Harrington; Lewis P. M. Cusick; William J. Mulcahy; J. Timothy O'Brien and Philip J. Boylan. He is assisted (1914) by Rev. J. E. O'Neil.

Father Poole was born at Savannah, Georgia, on August 24, 1841, and educated in private schools, and at Mt. St. Mary's, Emmitsburg, Md. He was one of the first twelve students who went to Rome for the opening of the American College (December 8, 1859). He was ordained on May 22, 1866, and returned to the United States in September of the same year. He became affiliated

with the Archdiocese of New York, and was assigned to the Church of the Transfiguration, Mott Street, in March, 1867. In 1870 he was transferred to St. Ann's, East 12th Street, New York, and on July 25, 1875, was appointed to his present charge.

Outside the City of New York

Immaculate Conception, Amenia, N.Y. — According to tradition, Father Kelly of Connecticut was the first priest to minister to Amenia. These settlers came about 1847, a number being employed in the iron ore beds of Sharon station. On rare occasions, the people attended St. Peter's, Poughkeepsie, their parish church. Father Riordan of this church offered the first Mass in Amenia at Ore Bed in 1852 in the house of Thomas McEnroe, and visited the mission semi-annually until 1859. From 1859 to 1864, Rev. Charles Slevin attended Amenia as a mission of Dover Plains. From 1864 to 1868, Rev. John Arsenigo, pastor of Croton Falls, took charge of Amenia, and at his direction the first Catholic church was built in 1866, and another at Millerton in 1867.

Rev. Patrick W. Tandy was the first resident priest of the Immaculate Conception parish, assuming charge on October 15, 1868. He purchased the cemetery. His successors were: Revs. Daniel J. Corkery (1880–88); Anthony Molloy (1888–94); James T. McEntyre (1894–99); Denis F. Coyle (1899–1907); Francis E. Lavelle.

Father Lavelle was born in New York on June 14, 1872, and educated at De La Salle Institute and Manhattan College. In 1890 he entered St. Joseph's Seminary at Troy, N.Y., and in 1894 the American College, Rome. He was ordained the following year by Archbishop Stonor in St. John Lateran's, and two years later received the degree of Doctor of Canon Law and afterwards the degree of Civil Law. He served as assistant in the Epiphany parish, St. Gabriel's and Our Lady of Good Counsel's and assumed charge at Amenia on April 28, 1907. The old church was destroyed by lightning on July 29, 1886, and the cornerstone of a new one was laid on June 12, 1887, by Archbishop Corrigan. L. J. O'Connor was the architect of the new church, which was built by J. R. Dakin at a cost of $13,000. Father Corkery established a Catholic school in 1881, which is in charge of three Sisters of St. Dominic, and has (1914) an attendance of 61. The parish has a population of 600 and maintains the following societies: Holy Name; League of the Sacred Heart; Rosary; Sodality of the Blessed Virgin. Father Lavelle also attends the missions of Millerton and Pine Plains. At the latter place a church, the first in Pine Plains, was dedicated in August, 1913.

Sacred Heart, Barrytown, N.Y. — Barrytown was a mission attended from Rhinecliff until September 1, 1886, when Rev. William J. McClure was appointed resident rector by Archbishop Corrigan. The cornerstone of the church was laid by Rev. Thomas S. Preston on October 17, 1875, and the edifice built during the pastorate of Rev. James Fitzsimmons, who resided at Rhinecliff. It is a frame structure, worth about $3000. The land was the gift of the Donaldson family of Barrytown, who did much also towards the building of the church. Father McClure built a frame rectory at a cost of $2500, next to the church in 1887. Miss Eliza Donaldson and Mrs. R. D. Bronson deeded to the parish the strip of land on which the rectory is built, and also land for a cemetery, which was blessed on June 12, 1887. At a meeting of the trustees held on January 20, 1889, it was resolved to purchase land fronting on the main road and adjoining the Sacred Heart rectory grounds; a frame hall was later built on this property. On April 19, 1893, Father McClure was succeeded by Rev. Daniel J. Cronin, who was followed on June 27, 1899, by Rev. Hugh P. Cullum. Father Cullum remained until January 24, 1901, and on February 7, 1901, Rev. Matthew J. F. Scanlan was appointed. During his pastorate he cleared the church property of debt, and its value is now over $10,000. The Catholic population is 170, and the existing societies are the Living Rosary and the League of the Sacred Heart.

St. Catherine, Blauvelt, N.Y. — The first Catholics to settle in this territory were Germans, who came in 1860. The parish was established and the church built in 1868, and the first Mass was celebrated by Rev. Adam Towner in 1869. The church is a frame structure with brick foundation, and seats 200. The parish at first included Blauvelt, Peril River and Bardonia. Rev. Father Bruhy took charge in 1870, and built the rectory two years later at a cost of $3500. He died in 1874, and was succeeded by Rev. Emil Stenzel, who was pastor until 1876. Rev. William Penny of Piermont, Rockland County, N.Y., had charge from 1876 to 1877. In November, 1878, during the pastorate of Rev. Nicholas Sorg (1877–79), the asylum of the Sisters of St. Dominic was built at a cost of $207,000, of which $40,000 is still unpaid. It accommodates 830, and at present cares for 631 inmates. Rev. M. Kuhnen was pastor from 1879 to 1887, and was followed by Rev. Francis Siegelack. Rev. Andrew Joseph Sauer took charge in 1891. In 1905 he built a new rectory at a cost of $8000 to replace the old one which had been burned. The Catholic population is 3000, and the valuation of the church property $15,000, with no debt. A cemetery is attached to the church.

St. Lawrence O'Toole, Brewster, N.Y. — The first Catholic settlers came to Brewster from Ireland from 1840 to 1850. At that time the Catholics of the Harlem Valley were visited by Jesuits from Fordham College, and in the baptismal records preserved at Brewster appear the names Claudius Pernot, Peter Tissot, James M. Graves, Augustus Regnier, F. Berthelet, and L. Schneider. Whether Mass was celebrated in Brewster during this period is unknown. In 1859 Rev. Charles

T. Slevin, an Irishman ordained by Archbishop Hughes at Fordham Seminary in 1857, became pastor of Croton Falls; the Catholics of Brewster attended Mass at Croton Falls, although there is a well-authenticated tradition that Father Slevin said Mass in Brewster. In 1875, Rev. John Orsenig became pastor of Croton Falls; he attended Brewster regularly, saying Mass at the house of John Gilroy on East View Avenue, and opened the Catholic cemetery, which now contains 300 bodies. During Rev. Lawrence McKenna's pastorate (1870–75), a house on Prospect Street, Brewster, was purchased, renovated, and dedicated to St. Lawrence O'Toole. In 1875, Rev. Patrick J. Healy, who succeeded Rev. Patrick J. Daly at Croton Falls in 1877, purchased the present rectory and took up his residence at Brewster. During his pastorate the outmission at Lake Mahopac was erected into a separate parish. The succeeding pastors were: Revs. Michael J. Henry (1889), who enlarged the church and bought additional property; Patrick J. Clancy (1896); Richard J. Burns (1899); and Rev. Thomas P. Phelan.



OUR LADY OF LORETTO, COLD-SPRING-ON-THE-HUDSON, N.Y.

Father Phelan was born at New York City; educated at Manhattan College; and ordained at St. Joseph's Seminary, Troy, by Archbishop Corrigan on May 30, 1896. For fifteen years Father Phelan was assistant rector at Epiphany Church, New York City; from 1905–10 he served as State Chaplain of the Knights of Columbus for the State Council of New York, and from 1910–12 was president of the Alumni Society of Manhattan College. In 1912 he became pastor at Brewster.

The Catholic population of Brewster numbers nearly 900 souls in the St. Lawrence parish and 50 in the Mission Church of St. Bernard, Towners. The parishioners are mainly of Irish birth or extraction, with a few Italian and German families. The parish societies are: Holy Name Society (100 members); League of the Sacred Heart (350); Altar Society (70); St. Lawrence Council, K. of C. No. 1495 (95 members); and D. of I. (Court Bernardine, 50 members). The parish statistics for 1913 are: marriages, 7; baptisms, 24; and converts, 2.

Holy Cross, Callicoon, N.Y. — The parish of the Holy Cross at Callicoon, which was formerly attended occasionally from Port Jervis, received a resident pastor, Rev. Gerard H. Huntman, on September 30, 1875. The parish comprised the stations west of Port Jervis to the northern boundary of the archdiocese, including the western part of Sullivan County. During the pastorate of Father Huntman, a parochial residence was erected at Callicoon, and in the out-missions were built the Church of St. Francis Xavier at Narrowsburgh and the Church of St. Lucy at Cochecton. Narrowsburgh became a mission of Callicoon in 1856 and Cochecton in 1884. Father Huntman was succeeded by Rev. Michael Montgomery, and when the latter was appointed pastor of St. Mary's at Ellenville in 1895 the Franciscans were given charge at Callicoon.

The missions of Callicoon, besides those already mentioned, are St. George's Church at Jeffersonville, St. Patrick's at Long Eddy, St. Francis Assisi's at Youngsville, and St. Anthony's, Yulan; there are stations at Hankins, Glen Spay, Lake Huntington and Pond Eddy. The rector is Rev. Edward Blecke, O.F.M.

St. Columba, Chester, N.Y. — Chester was an outmission of Newburgh until 1875, when it was made an independent parish. Rev. James A. Moloney, the rector, also attends the Church of the Sacred Heart at Monroe. The parochial school, which was opened in 1908, is in charge of 3 Sisters of St. Dominic and has 30 boys and 35 girls.

St. John the Evangelist, Clove, Town of Saugerties, N.Y. — The Church of St. John the Evangelist was built in 1883 by Rev. Denis P. O'Flynn, pastor of St. Mary's, Saugerties, as a mission of the latter church. Rev. Michael Haran was appointed resident pastor, and took charge of the church on April 4, 1886. He remained until January, 1903, and was succeeded by: Revs. Thomas R. Halpin, who built the chapel at Veteran; Michael P. Gallagher, who was born in Sligo, County Sligo, on September 24, 1863, and assumed charge of the parish on October 8, 1908; and James J. Keane.

The population of the parish is about 580; the church property is worth about $25,000, and the parish is in excellent financial condition. The parish societies are: Junior and Senior Holy Name; Married Women's Sodality; Sodality of the Blessed Virgin; Angels'; Ladies' Catholic Benevolent Association. Father Keane also attends the mission at Quarryville and the station at Veteran.

OUR LADY OF LORETTO, Cold Spring, N.Y. — As early as 1830, the village of Cold Spring on the Hudson River was visited occasionally by Father O'Reilly (*see* SAUGERTIES), who at that time was also attending Newburgh and Highland Falls. Mass was said in a building in Market Street, which at other times was used by congregations of other denominations. To remedy this undesirable state of affairs, Father O'Reilly collected funds for the erection of a church, and with the aid of Gouverneur Kemble, who donated the land, the church was completed. It was dedicated by Bishop DuBois on September 21, 1834. Mr. Kemble also donated money for the church purposes, and was thereby severely criticized in the local press. Later, near the time of the Civil War, when the manufacture of cannon at the foundries of Cold Spring caused a great increase in the population of the town, two wings were added to the church.



ST. JOHN THE EVANGELIST, FISHKILL, N.Y.

Father O'Reilly was succeeded by Revs. Felix Williams (1844); John E. Commerford (1852); Thomas Joyce (1855); Father Caro (1861); T. J. Earley (1865); C. F. O'Callaghan, B. Galligan (1873); W. A. O'Neill (1878); James Fitzsimmons (1888); Daniel J. McCormack; Patrick L. Connick, who during his thirteen years' administration not only paid off all the indebtedness of the church, but saved more than $25,000, which made it possible for his successor, Rev. Patrick H. Drain, to erect a new and beautiful church. The corner-stone was laid with appropriate ceremonies on August 12, 1906, and the building was completed in the following year.

Father Drain was born in Belfast in 1865; when five years of age he was brought to this country by his parents and was educated in the public schools of New York City, and afterwards in the College of St. Francis Xavier of that city, graduating in 1886. He entered the Provincial Seminary at Troy in 1886, and was ordained in 1892. He was assistant at St. Brigid's until 1902, when the Archbishop appointed him acting rector at St. Ambrose's in New York City, and then at the Church of the Sacred Heart at Port Jervis, N.Y., until he became rector of Our Lady of Loretto. His assistant is Rev. William F. Curran.

The parish has a total Catholic population of about 800, which includes the missions of Garrison and Manitou. The total value of the church property, which is entirely unencumbered, is estimated at $55,000. A parochial school was built and opened in 1913, in charge of 2 Sisters and with an attendance of 70 pupils. 125 children attend the Sunday-school.

The parish societies are: K. of C. (80 members); League of the Sacred Heart (200); Rosary Society (100).

Among those who aided to build and furnish the new church are: James E. Reilley and Miss Ellen Egan, who contributed generously for the side altars; and the Misses Reilley and Crilley, Thomas Kane, Mrs. Murray, Gerald V. Grace, Mrs. P. Gallagher, Miss Ann Flaherty, Mrs. Farrel, Mrs. Thomas Daley, Mrs. Shea, Mrs. Mary Murphy and John A. Connolly, who contributed for the erection of memorial stained-glass windows.

ST. PAUL, Congers, N.Y. — Congers was originally attended from St. Peter's Church, Haverstraw, whose pastor, Rev. Thomas McGare, built the present St. Paul's Church at Congers. In 1896 Rev. M. J. Mulhern was appointed first resident pastor. He also said Mass at frequent intervals in a private house at Bardonia. In February, 1898, Rev. P. J. Martin took charge, remaining till August of the same year, when Archbishop Corrigan sent Rev. John A. Nageleisen to Congers. Father Nageleisen built churches at Rockland Lake, Bardonia and New City. He was assisted in turn by Revs. John Prout, Rudolph Mantel, Edward Heinlein and Martin Grasser. In 1904 Bardonia and New City were erected into a separate parish with Rev. Martin Grasser as the first resident pastor. Father Nageleisen also provided a rectory by purchasing and renovating a house

next to the church at Congers. In September, 1907, he opened a parochial school at Rockland Lake in the basement of the church building and engaged the Sisters of St. Agnes as teachers. In March, 1908, Rev. Michael J. Newfeld took charge, and on his transfer in October, 1910, to Stapleton, Staten Island, Rev. John B. Beck succeeded.

St. Joseph, Croton Falls, N.Y. — This parish was founded about 1845, and its original limits included all Westchester County above White Plains. It was at first attended by the Jesuits from Fordham. As the records of the parish were destroyed in a fire about 1894, the early history is meager. Some of the pastors who had charge of the parish are



ST. MARY, HAVERSTRAW, N.Y.

St. Thomas of Canterbury, Cornwall-on-Hudson, N.Y. — In 1870 the townships of Cornwall, Mountainville and Washingtonville, in Orange County, N. Y., were formed into a parish under the direction of Rev. Ambrose Kehoe. Father Kehoe laid the foundations for the church in 1871. Five years later he was succeeded by Rev. Stephen Mackin, who purchased land for a parochial cemetery. The church was completed by Father Ward, who had been appointed in 1881. Following him were: Revs. Henry Gordon, Philip Ahearn, James Curry and James Fenton. While Father Fenton was pastor, Washingtonville was made a separate parish. The present pastor, Rev. John Brosnan, was born near Listowel, County Kerry, on July 6, 1866. He graduated from the Diocesan College, Killarney, in 1885, and then pursued a seminary course in the Irish College at Paris. He was ordained on October 19, 1890, and on coming to the United States was assigned to the Mission of Our Lady of the Holy Rosary, New York, where he remained for more than sixteen years.

The Catholic population of the parish is estimated at 800 souls, and the value of the church property at $40,000. A new school was opened in 1913; the Sunday-school, with 12 teachers, gives Catholic instruction to 110 children. The societies established are: the Children of Mary; Angels' Sodality; St. Aloysius' Sodality; and Knights of Columbus.

Fathers Slavin, McKenna, Healy, Reilly, Philip Meister and Murphy. Rev. Michael J. Duffy was pastor from May, 1903, until March, 1914, when Rev. Edward J. Beary, formerly an assistant at St. Raphael's, New York, took charge. The assistant is Rev. Michael P. Gallagher. St. Michael's at Golden's Bridge, St. Joseph's Chapel at North Salem, and the Lincoln Agricultural School at Lincolndale are attended from St. Joseph's.

The new church was erected in 1894; the church and property were condemned by the New York Water Board in 1897, and the church was moved to its present site in 1904. The value of church property is $70,000. A new school was opened in 1913. The Catholic population of the parish numbers about 400. The Lincoln Agricultural School at Lincolndale is conducted by the Christian Brothers, under the management of the New York Catholic Protectory. The parish societies are: Holy Name; League of the Sacred Heart.

Holy Name of Mary, Croton-on-Hudson, N.Y. — The parish was founded by Rev. William McClellan of Ossining, who built the original church in 1868. Father McClellan, and after him his successor, Father Hasson, attended it until 1877, when Rev. Patrick McGovern was appointed first resident pastor. When Father McGovern resigned, Croton-on-Hudson again became a mission of Ossining. In 1894 Archbishop Corrigan appointed Rev. John J. Owens pastor, and a new era of development

began for the Church of the Holy Name. Father Owens obtained a quitclaim deed on the land on which the old church was built, and sold it, applying the proceeds to the construction of the new church, the cornerstone of which was laid on June 21, 1894, by Archbishop Corrigan. The church was blessed



REGINA COELI CHURCH, HYDE PARK, N.Y.

on December 24, 1898, and was solemnly dedicated by the Archbishop on April 30, 1899. For five years a mission chapel was founded at the Croton Dam for the Italian laborers, which was attended by Rev. C. Cassineti, assistant from 1901–06.

Rev. Thomas J. Heafy, S.T.L., who came in 1906, was born in New York City. He is a graduate of St. Mary's Parochial School, Yonkers, Manhattan College, New York City, St. Joseph's Seminary, Troy, and the Catholic University in Washington, D.C. He served at St. Mary's, Tuckahoe; St. Bernard's, Guardian Angels', and St. Martin of Tours, New York City, and was appointed pastor of the Holy Name parish on December 9, 1906.

The parish numbers about 600 souls, and the value of the church property is $15,000. The societies are: Immaculate Conception; Altar; St. Aloysius'; Angels'; Literary; Sanctuary; the Archconfraternity of the Rosary; the Sunday-school and choir.

Sacred Heart, Dobbs Ferry, N.Y. — The first priests who served in this region were traveling missionaries from New York City. The first Catholic resident in the village arrived about 1830. Bishop DuBois sent the temporary pastor of Yonkers, Father Ryan, to say Mass occasionally, from 1834. By 1850 the people had a temporary church in a leased building, and the two towns of Hastings and Dobbs Ferry were eventually made into a parish, with the church at the former place. Finally a small wooden structure was built on the site of old Fort Kosciusko, and Rev. David O'Connor became the pastor. The church was incorporated formally in 1886, more than 50 years after the first missionary had appeared in the village. Rev. Joseph Flannelly succeeded Father O'Connor serving from 1894 to 1903. In that time he secured a new site and built the present church, a handsome Gothic stone building, with an estimated value of $65,000. Rev. James Fitzsimmons succeeded him, and provided a rectory at an expense of $8000. In 1908 Rev. John T. Smith took charge of the parish.

Father Smith was born at Saratoga, N.Y., on September 22, 1855; educated at the Christian Brothers' Schools, Albany, N.Y.; St. Michael's, Toronto; Mt. St. Mary's, Md., from which he received his LL.D. in 1895; and Notre Dame University, from which he also received the degree of LL.D. Father Smith served in the Ogdensburg Diocese, of which he wrote a history in 1884, from 1881 to 1889. He is a prolific and very able writer. Among his works are: "A Woman of Culture" (1880); "Solitary Island" (1884); "Saranac" (1889); "His Honor the Mayor" (1893); "The Art of Disappearing" (1904); "The Black Cardinal" (1910); "The Prairie Boy" (1886); "Training of the Priest" (1896); "Life of Brother Azarias" (1896); "The Chaplain's Sermons" (1897); and "Lenten Sermons" (1900).

The Catholic population is estimated at 1500. The parochial societies are: Holy Name; Children of Mary; Propagation of the Faith; League of the Sacred Heart; Sadlier Reading Circle; Holy Angels; Christian Doctrine; Sanctuary Society and Choral Union. The church property is valued at $75,000.

St. Colman, East Kingston, N.Y. — This parish extends from Steep Rocks in the City of Kingston to Ulster Landing in the town of Ulster, and from the city line on the State Road to East Kingston. The first church was built in 1874 by Rev. M. C. O'Farrell of Rondout, and an annex was added in 1892 by Dr. Burtsell of Rondout. It is of stone and brick, Gothic in style, seats 250 and cost about $7000. In 1904, when the mission was erected into a parish, Rev. Robert A. Weir was appointed first resident pastor. In the fall of 1904 Father Weir added a brick rectory at a cost of $5000. The church property is valued at $12,000, with a debt of $3950. The following is the succession of pastors: Revs. Robert A. Weir (died October 23, 1910); Henry T. Newey (until November 27, 1911); and Francis P. J. Cummings (since December 8, 1911).

Father Cummings was born in New York, of Irish parents, on July 6, 1874. He attended the old St. Patrick's cathedral school, graduating in 1889, studied at La Salle Institute (being the first graduate to become a priest), Manhattan College, and

Troy and Dunwoodie Seminaries, and was ordained on May 27, 1897. He remodeled the church sanctuary, and improved the parish property.

The following have rendered good service to the parish: Thomas Mooney, Judge J. J. Mooney, Philip Goldrick, John J. Redden, John Tierney, Robt. McCullough, R. J. Leonard, and the Fay, Volker, Hurson, Buckley, Mannion, Bostel, Doolin, Ray and Devine families.

The congregation numbers about 820, and is decreasing at the rate of 100 in seven years. It includes Hungarians, Slavs, Germans, Canadians, Italians and English. The statistics for 1913 show: 50 baptisms, 8 marriages, 54 confirmations. The Sunday-school has 45 boys and 58 girls. The parish societies established are: Holy Name (28 members); Rosary (38); Children of Mary (24); Junior Holy Name (40); and Holy Angels (50).

St. Andrew, Ellenville, N.Y. — This parish was founded in 1850 by Rev. John Banfeisen for the German-speaking people of the western part of Ulster County. To accommodate the large number of Germans, it afterwards became necessary to establish the mission Church of the Immaculate Conception at Woodbourne, Sullivan County, and in 1860 and 1863 the missions of SS. Michael and Wendelinus at Ulster Heights, Ulster County.

Rev. Theodore Joseph Bamberg, the pastor, was born on November 10, 1866, at Düsseldorf on the Rhine, Germany, ordained on June 29, 1895, at Louvain, and appointed pastor of St. Andrew's on January 25, 1906. The Catholic population of Ellenville is about 250 souls, and the church property is valued at $12,000. The mission at Woodbourne has a congregation of about 100, and property valued at $3000; the mission at Ulster Heights has also a congregation of about 100 and property valued at $3000. The societies are St. Barbara's for married women, and the Sodality of the Blessed Virgin for young ladies.

St. Mary, Ellenville, N.Y. — Between 1828 and 1840 several Catholic families, attracted to this vicinity by the building of the Delaware and Hudson Canal, settled in Ellenville. Father Gilbride celebrated Mass at the residence of Michael Sheridan for several years, when he could find time to visit the town. In 1842 Rev. Edward Briody, following the canal, reached Ellenville, and under his management the old meeting-house of the Reformed Church was purchased and fitted up at an expense of $3500. Father Briody had under his charge in 1851 Port Jervis, Ellenville, Bridgeville, Fallsburg, Mongaup Valley, Forestburg, Callicoon, Liberty, Neversink, Claraville, Grahamville, Monticello, Parksville and Lackawack.

Father Callan had the care of Ellenville for a few months; then, in 1852, Rev. Daniel Meegan was appointed. Father Meegan was educated at Mount St. Mary's; ordained by Archbishop Hughes; and appointed to St. Peter's, New York. After a year at St. Peter's he was appointed to Ellenville, where he remained until his death in 1872, attending also Liberty and Wurtsboro. Access to the village was at that time so difficult that the notification of his last illness did not reach any priest in time to administer to him the last Sacraments.

Rev. Peter J. Prendergast then took charge of St. Mary's, remaining until 1875, when he was transferred to Middletown. He was succeeded by Revs. James F. Westman; Bernard A. Goodwin (1876); Joseph H. Hayne (1887); Michael Montgomery (1901–13). Father Montgomery was ordained at Troy Seminary in 1875, and was assistant at St. Columba's, New York, and pastor at West Hurley. Since his death (January 10, 1913), Rev. Thomas B. Dougherty has charge. Father Dougherty was appointed chaplain of the Eastern New York Reformatory at Napanoch on January 1, 1913, and in addition to this duty attends Ellenville and its missions — St. Mark's at Mountain Dale, Sacred Heart Chapel at Cragsmoor and the station at Lackawack.

In 1903 there was a disastrous flood, and St. Mary's would probably have been carried away had not a barn, carried downstream, been thrown against a tree in the rear of the church, and so diverted the torrent that it did not strike the church with its full force.

Our Lady of Mt. Carmel, Elmsford, N.Y. — Until 1913, Elmsford was attended as a mission by the Carmelites from Tarrytown. It is now a separate parish with Rev. Arthur Kenny as pastor. Father Kenny found the parish under debt, and without school or rectory. In a few months he reduced some of the debt and is now (1914) building a rectory and a school for the parish children.

St. John the Evangelist, Fishkill Landing, N.Y. — According to the earliest and most authentic records, the first Mass in Fishkill was celebrated during the War of Independence by a French priest from Rhode Island, who visited the troops. After the War the few Catholics in the neighborhood were subjected to many grave inconveniences in complying with their religious duties. In 1836, a resident pastor was appointed to Poughkeepsie, whose parish included all Dutchess County and the congregation of Fishkill had to go to Poughkeepsie to receive the Sacraments. In 1845, when Father Sullivan was appointed pastor of Wappingers, Fishkill was attached as a mission, and in 1860 it was transferred to Matteawan. On April 26, 1891, it was made an independent parish and the cornerstone of the church was laid then, and the church dedicated on November 22. The first services were held at Christmas, 1887, by Rev. John A. Hurley, who was appointed first resident pastor. The parish territory covers about 3 sq. miles. Father Hurley had charge until December 1, 1890, when Rev. John J. McGrath was appointed. Previous to his coming, the Catholics had worshiped in the opera house, which was rented for the purpose, and when that was burned, services were held in a printing-office and later over a livery-stable.

On April 25, 1909, the parochial school, which was built at a cost of $8000, was dedicated. It is

in charge of 4 Sisters of Mercy, and has an attendance of 120 boys and 110 girls. Father McGrath was succeeded by Rev. James N. Aylward, a native of New York City and a graduate of Fordham University.

The parish societies are: Holy Name (75 members), Altar Society (40), Children of Mary (90),



ST. JOSEPH'S CHURCH AND SCHOOL
MIDDLETOWN, N.Y.

Holy Angels' (240), and St. Aloysius' (100). The congregation numbers 900, and has given two nuns to the Church. The church property, one square block, is valued at $75,000, and has a debt of $25,000. The records for 1913 show 150 baptisms and 12 marriages, and there were 200 candidates at the last conferring of confirmation.

St. Joseph, Florida, N.Y. — In 1893 the Polish Catholics at Florida, N.Y., decided to have their own church. The approval of the church authorities having been obtained, within two years over $2000 were subscribed for the construction of a church, and on July 2, 1895, Rev. Stanislaus J. Nowak was appointed rector of the new parish.

Father Nowak is a native of Posen, German Poland; he studied in Germany and at Rome, came to this country at the wish of Archbishop Corrigan, finished his theological studies and was ordained at the Provincial Seminary, Troy, N.Y. After spending a short while at Shokan, Ulster County, he was appointed assistant at St. Joseph's Church, Kingston, N.Y.

The Florida Fire Company offered the use of their splendid hall to the Polish Catholics, and there the devotions were held every Sunday for over two months. On August 8, 1895, the cornerstone of the church was laid by Dean Penny of Newburgh, N.Y., and the church was dedicated on November 10, 1895, by Archbishop Corrigan. The Polish sermon was preached by Rev. Dr. M. Barabasz, of Baltimore, Md.

On December 15, 1895, Dean Penny blessed two large bells, which were donated by Joseph Andryszak. St. Joseph's rectory was built and occupied in the same month. St. Joseph's cemetery, at Union Corner, about a mile from Florida, was blessed on October 26, 1896.

On the promotion of Father Nowak (July, 1898) to St. Adalbert's, New York, Father Michael Slupek took charge for nearly two years, being succeeded by Rev. Joseph Kloss. The arduous duties of St. Adalbert's parish shattered Father Nowak's health, and he returned to St. Joseph's in October, 1902.

The growth of the congregation necessitated the enlargement of the church, which now seats 700 persons. The building was rededicated by Monsignor Mooney on May 17, 1908. St. Joseph's, a frame building in Gothic style, with a stone basement, is one of the prettiest churches in Orange County. It is 125 feet long, and its interior was decorated in 1913 at a cost of $3000. It is free from debt. A rectory was erected at a cost of $3000. The value of the church property is estimated at $25,000.

The congregation has increased to 1500 by immigration and natural growth, and has given seven youths to the priesthood. In 1913 the records show 110 baptisms; 240 confirmations; and 25 marriages. There are four church societies established in the parish; the Mutual Benefit Society of Sacred Heart of Jesus for men (100 members); Holy Rosary Society for married women (90); Children of Mary (115); St. Stanislaus Kostka Society for boys (120). In 1908 the property adjoining the church was bought for the sum of $3000, and is intended as the site for a parochial school.

During 1908–1912, 50 Polish families settled at Pine Island, where they bought 650 acres of onion land from the Mission of the Immaculate Virgin, New York. These families went eight miles to hear Mass at St. Joseph's until the little Church of St. Stanislaus was built for them. Mr. Floyd E. Tether of Florida donated two acres in the center of the village of Pine Island for this church, and Mr. John Roe, also of Florida, gave two acres for a cemetery. The little church was dedicated on May 18, 1913, by Mgr. Mooney, V.G., and is attended by Father Nowak.

St. Thomas Aquinas, Forestburg, N.Y. — This parish was founded in December, 1900, though a beginning was made when the Sisters of the Dominican Order in the Diocese of Brooklyn acquired 1452 acres from the estate of the late Thomas Hunt Talmage, in 1896, upon which they established a sanitarium. The land is 1600 feet above the level of the sea, the scenery is most beautiful and the air bracing. The temporary abode of the Sisters was the residence of the late owner, which the Bishop dedicated to St. Joseph. On May 19, 1897, ground was broken for five buildings, dedicated respectively to Our Lady of Lourdes, St. Dominic, St. Vincent Ferrer, St. Antonine and St. Rose of Lima. The cornerstone of the new convent was laid on September 12, 1897, by Archbishop Corrigan. It affords room for 40 Sisters, and attached to it is a large chapel, with apartments for the chaplain, Rev. Vincent Arcese, whom the

Bishop appointed in December, 1896. On March 17, 1898, the Sisters were installed in their new home, and on March 30 Bishop McDonnell of Brooklyn blessed the house and bell. Plans for a boarding school for children from six to fourteen



ST. PAUL, BULLVILLE, N.Y.
(A mission of Middletown, N.Y.)

years of age, an academy for girls, and an industrial school, were made.

The Church of St. Thomas Aquinas was built by Father Arcese, and was dedicated on September 8, 1901, by Bishop McDonnell. Father Arcese was born in 1870 at Arpino, Italy, and was for a time professor in the seminary of St. Thomas Aquinas, Aquino, before coming to America.

The Catholic population of the parish numbers about 200. The parish is making great progress, and religious prejudices are breaking down. A mission given early in 1914 was splendidly attended and resulted in three conversions. The sanitarium is in charge of 30 Sisters. Plans are under way for three new buildings which will constitute St. Charles Edward's Villa, named after Bishop McDonnell, for the accommodation of the 600 Dominican Sisters during their summer vacation and annual retreat. The sanitarium has its own post-office; one of the Sisters is postmistress, holding an appointment from President McKinley.

St. Charles Borromeo, Gardiner, N.Y. — The first Catholics of Gardiner attended Mass at Poughkeepsie. In 1868 Rev. Patrick Brady of St. Peter's, Rosendale, N.Y., attended Gardiner as a mission. When Rev. James Mee became the first pastor of Milton in 1880, the Gardiner district was assigned to him as an out-mission, and in 1882 he purchased ground and built the church. In 1884, the parish, a territory eighteen miles long and fifteen wide, was formed with Walkill and New Paltz attached, and placed in charge of an English priest, Rev. Charles Browne. Rev. Joseph L. Hoey succeeded Father Browne. When Father Mee was transferred to Rosebank, Staten Island, Father Hoey succeeded to Milton, Gardiner becoming once more its out-mission. The parish was again formed with its original limits of 1892, and Rev. Bernard Duffy, later chaplain of Calvary Cemetery, was placed in charge. Father Duffy built the rectory, and on his resignation, owing to illness, in 1895, Rev. John B. McGrath became pastor. Rev. John J. Morris succeeded in 1899, and was followed in April, 1905, by Rev. William J. Stewart, who built an addition to the rectory and paid off the parochial debt. Then followed in 1909 Rev. James A. Brady. Father Brady made many improvements in the parochial property.

St. Joseph's Church, New Paltz, which was built by Rev. Joseph L. Hoey of Milton in 1894, is attended as a mission.

The Catholic population of the parish numbers 300, all farmers. A Catholic cemetery has existed since the foundation of the parish.

St. John, Goshen, N.Y. — St. John's parish is one of the oldest in the Archdiocese. Its traditions and records date back to the first quarter of the nineteenth century. The district attached to the mission of Goshen was an extensive one, and included the present parishes of Suffern, Tuxedo, Monroe, Chester, Middletown, Port Jervis, Florida, Montgomery and Warwick. It was first attended from Newburgh and New York City by Fathers Powers, Kenney, O'Reilly and Duffy. The first resident pastor, Father Ward, came to Goshen in 1849. He was succeeded by Father O'Donovan, who died on May 24, 1857, and was followed by Fathers O'Callaghan and O'Hare. Father John J. Keogan took up the administration in December, 1875. He found a debt of $15,000 on the old church property, but in ten years succeeded in paying it off and in building the beautiful church in Murray Avenue at a cost of $43,258.12. It is a brick structure, in Gothic style, and seats 800. When Father Keogh was transferred to New York in 1889, the debt on the church was reduced to $25,885. Rev. Dr. Callaghan and Rev. Benjamin Callaghan were pastors for a few months in 1889. Father P. E. McCorry became pastor on May 14, 1889, and found a church debt of $26,396, but



HOLY NAME, OTISVILLE, N.Y.
(A mission of Middletown, N.Y.)

managed during his pastorate to build a rectory at a cost of $6000, to open a parochial school in the old rectory and to reduce the debt by more than $8000. In October, 1901, he was appointed to the Church of St. Catherine of Genoa, New York City,

and was succeeded by Rev. P. J. Mahoney, who made many improvements, especially in the school.

The school as founded by Father McCorry was called St. John's Academic School, but when Miss Catherine Garr in 1904 gave $8000 towards the erection of a new school, Archbishop Farley and the trustees changed the title to Garr Institute. Peter Connor had willed $4855 in 1887 to be applied to build a Catholic school at Goshen, and when the school was erected in 1904 this fund had grown to $9154.76, and was devoted towards defraying the cost of the Garr Institute ($30,000). Another benefactor of St. John's Church was Senator John McCarty, who, during the last seven years of his life, contributed $1000 annually to the parish and on his death guaranteed a further sum of $5000 for the completion of the school. Garr Institute is conducted by 4 Sisters of Charity, has a seating capacity of 300, and has an attendance of 160 pupils. The value of the church property is estimated at $100,000.



SACRED HEART SCHOOL, MOUNT VERNON, N.Y.

On September 1, 1908, Rev. Charles T. Murphy became the head of St. John's parish, which has today (1914) a Catholic population of 600 souls.

St. Gregory the Great, Harrison, N.Y. — This parish is in charge of Rev. Edward F. O'Sullivan.

St. Matthew, Hastings-on-Hudson, N.Y. — The towns of Hastings and Dobbs Ferry were at first one parish. During the early thirties traveling missionaries from New York City visited the Catholic families resident in this vicinity, and Bishop DuBois sent Father Ryan from Yonkers to say Mass occasionally about 1834. By 1850 there was a temporary church in a leased building at Hastings. The first resident pastor was Rev. Thomas Quinn. The present pastor, Rev. Thomas O'Keeffe, purchased a fine residence adjoining the church property for a rectory, and the old rectory was converted into a parochial school. It is in charge of 5 Sisters of St. Francis and has 94 boys and 86 girls. A beautiful church in the Roman style is in course of construction, and will be dedicated late in 1914.

The Catholic population in the parish is about 650. The societies established are: Holy Name; Christian Mothers; Christian Doctrine; Children of Mary; St. Aloysius'; League of the Sacred Heart; Angels'.

St. Stanislaus Kostka, Hastings-on-the-Hudson, N.Y. — Rev. Joseph C. Dworzak, D.D., organized this parish for the Poles in September, 1912, and had it incorporated in May, 1913. On December 19, 1914, property about 47 by 77 feet with a frame church on it was bought from the Baptist Missionary Society for $3000, the pews being sold with the church for $75. The parish is attended from St. Casimir's, Yonkers, and the congregation numbers from 400 to 500 souls. So far $1000 has been collected as a church fund, $2000 being borrowed from a bank at Hastings. Since September, 1912, the pastor holds fortnightly parochial meetings in a hall at Hastings, and there gives religious instructions to the parishioners. St. Stanislaus' Society for men, established in 1912, has 50 members.

St. Mary, Haverstraw, N.Y. — The Slovaks, who chiefly compose the faithful of this parish, came to Haverstraw about 1884. For many years they worshiped in St. Peter's Church, but as the community increased, they desired a church of their own. The first contribution for the new church came from the SS. Peter and Paul Society, which gave $400. Shortly after, people regardless of creed or nationality gave their hearty support. The cornerstone was blessed by Bishop (later Cardinal) Farley on July 4, 1898. The first Mass was said on January 15, 1899, by Father F. Januschek, and on June 25 the church was solemnly dedicated by Archbishop Corrigan. The church is Gothic and seats 400. Its present valuation is $30,000. No parish limits were assigned, the parish including all the foreigners of the town. The congregation numbers about 685 souls, half Roman Catholic and half belonging to the Greek Catholic Rite.

Rev. Aloysius Leo Blaznik (appointed August 4,

1907), was born on May 9, 1883, at Laibach, Austria. After graduating from the Royal College at Laibach, he came to the United States in 1901, attended St. Joseph's Seminary, Dunwoodie, and was ordained on June 9, 1906, at St. Patrick's Cathedral, New York City. He was assistant at St. John Nepomucene's for fourteen months.

Affiliated with the church there are the following societies: for men — SS. Peter and Paul (60 members); St. Mary (40 members); St. John the Baptist (30); and St. Nicholas of Myra, for Greek Catholics (25); for women: The Blessed Sacrament (60); Rosary Sodality (60), and the Children's Sodality (80 members). Since 1910 St. Joseph's Young Men's Association (70) was formed.

St. Peter, Haverstraw, N.Y. — It is recorded that the very first Mass celebrated in Haverstraw was in a private house in 1843 by an unknown celebrant. Previous to this time and for some time afterwards, the Catholics of Haverstraw were obliged to go across the Hudson River to Verplank's Point to hear Mass. Wishing to have a church of their own, they began to raise funds for its erection, and in the meantime Father Hackett, pastor of Verplank's Point, at their request consented to come regularly to celebrate Mass in a hall hired for the purpose. Father Hackett continued to come to Haverstraw from Verplank for about five years, and before he discontinued coming the building of the church was begun. Bishop Hughes sent Father McGuire to reside in Haverstraw as its first pastor, but as he remained only a few weeks Father Hackett resumed his ministrations at Haverstraw.

Bishop Hughes sent Father McKeon to Haverstraw as resident pastor in 1849. His coming gave an impetus to the work of construction, so that the church was speedily completed and soon afterwards was dedicated by Bishop Hughes. The Catholic population at Haverstraw was increasing so rapidly that in a short time Father McKeon was obliged to make an addition to the church which nearly doubled its seating capacity. He was succeeded by Rev. Terence Scollon (August, 1852) and by Rev. Patrick Mahoney (1857), who built a new rectory in 1861 and the Church of the Immaculate Conception at Tomkins Cove to accommodate the Catholics of that place and of Stony Point and thus relieve the overcrowding at St. Peter's. The continued influx of Irish Catholics in Haverstraw soon made it imperative to build a new church. This was begun and completed in 1869, and seats 1000 persons. After nineteen years of active work, Father Mahoney was relieved by Rev. William P. O'Kelly, who was followed towards the close of 1876 by Rev. Henry P. Baxter. Father Baxter purchased a new cemetery, and opened St. Peter's parochial school on September 8, 1884.

In 1885 the church at Tomkins Cove was given a resident priest, and in 1889 Father Baxter built a church at Grassy Point, which was dedicated under the patronage of St. Joseph. Father Baxter died in September, 1891, and was succeeded by Rev. Thomas F. McGare, P.R.

Father McGare was ordained on December 22, 1877, and served as assistant to this church until 1881. He was then transferred to St. Joseph's at Kingston and then to the Transfiguration, New York City. He was rector of St. Peter's Church, Monticello, N.Y., until he was called to St. Peter's, Haverstraw. His assistant is Rev. David J. O'Keefe. Father McGare's first work was to liquidate the large indebtedness on the church; he completed the church by erecting a steeple, put in a steam-heating plant, stained-glass windows, a beautiful Carrara marble altar rail, a large and complete new sacristy, a beautiful set of oil painted Stations, and had the church decorated and an organ installed, together with a chime of ten bells. A white granite (Vermont stone) walk was laid in front of the cemetery.

The church was solemnly consecrated in October, 1899, by Archbishop Corrigan. By 1903, Father McGare replaced the inadequate old frame school buildings by a large, beautiful school building. A few years later, to accommodate a growing school population, St. Peter's Hall was converted into a school. The school is attended by 6 Sisters of Charity and 2 lay teachers, and has 231 boys and 265 girls. The population of the parish is 2500 souls, and the church property valued at $100,000. It is not only absolutely free from debt, but has a surplus from $4000 to $5000.

Council No. 581 of Haverstraw, Knights of Columbus, was organized on July 9, 1901, has a membership of 170 and owns its own clubhouse. Other societies are: W.C.B.L.; Ladies' Auxiliary; Knights of St. John; Sodality of the Children of Mary.

Sacred Heart of Jesus, Highland Falls, N.Y. — This parish, which was previously attended from Cold-Spring-on-Hudson, received its first resident pastor, Rev. Terence J. Earley, on December 1, 1870. In 1872 Father Earley bought the property on which the church and rectory stand from the estate of Mr. Cozzens for $5000, and in 1874 and 1875 built the church, the first in the archdiocese to be dedicated to the Sacred Heart of Jesus. The following year he built the rectory and beautified the grounds. In 1898, Rev. Father Prise, C.SS.R., donated a bell. In May, 1888, Father Earley was transferred to St. Mary's, Poughkeepsie. The next pastor, Rev. Edward McGinley, remained only until January, 1890, and was succeeded by Monsignor Cornelius G. O'Keefe.

Included in the limits of this parish is the United States Military Academy at West Point. For many years Mass was said in a small building on the reservation, but at last permission was obtained from the Government to erect a chapel at West Point for the Catholics residing there. Although at first there was much opposition, this soon died out when it became known that definite permission

to build had been granted. The beautiful church of the Holy Trinity was then erected for the use of the Catholic officers, cadets and soldiers of the United States Army, stationed at West Point. It was dedicated on June 10, 1900, and consecrated by Archbishop Corrigan on October 12, of the same year.

The parish societies are: Holy Name (200 members); Sacred Heart; Holy Rosary; Children of Mary; and branches of the K. of C., C.B.L. and A.O.H. Monsignor O'Keefe is assisted by Revs. John B. Conroy, Joseph V. Ruddy and Michael C. Kelly.

The station of Forest of Dean Mines is also attended from the parish of the Sacred Heart.

Within the limits of the parish is Ladycliff, a very flourishing and high-class boarding academy for young ladies, which was opened in the spring of 1900. This institution, which has shown uniform development, is in charge of the Missionary Sisters of the Third Order of St. Francis. The community numbers 28 Sisters, 175 girls and 40 boys, small boys being also received at Ladycliff.



ST. FRANCIS, NEWBURGH, N.Y.

Regina Coeli, Hyde Park, N.Y. — Mrs. Sylvia Kirkpatrick, *née* Livingston, furnished the means to build the church at Hyde Park in 1863. The structure is of brick, in English Gothic style, and seats 150. Before that time Mass had been said in private houses in the village. The parish was not, however, founded on Regina Coeli Church, but on St. Paul's at Staatsburgh, which was first built in 1853. William Emmet, cousin to the patriot, Thomas Emmet, made Staatsburgh his home, and set aside a spot on Clay Hill on which was built by Rev. Michael Riordan in 1849 the first church in these parts. It was of stone, and Mr. Emmet, Judge Lynch and Michael Cunnings were the pioneer members of the congregation. The Catholic settlement grew. The church was two miles distant from Staatsburgh, for which reason a more convenient site was chosen at Staatsburgh, and the Church of St. Paul built at a cost of $500. The first pastor was Rev. Michael J. Scully, who did not reside at Hyde Park, as, besides this village, he had under his care Rhinecliff and Staatsburgh, with his residence at Rhinecliff. The same conditions obtained under the succeeding pastors, Fathers Fitzsimmons and Fitzpatrick, but under their successor, Rev. Terence Kelly, Rhinecliff was separated and the pastoral residence transferred to Hyde Park, and thus it has continued with the exception of a period of two years, when Rhinecliff and Staatsburgh were reunited under the pastorate of Rev. Michael Murray. In 1893 Rhinecliff was made a separate parish.

Rev. Samuel Macpherson, who took charge in 1912, was formerly an Episcopal clergyman, and was received into the Church at the Jesuit novitiate, St. Andrew-on-Hudson. His congregation, including that at Staatsburgh, numbers 400.

Immaculate Conception, Irvington-on-Hudson, N.Y. — The early settlers of Irvington-on-Hudson attended Mass at Tarrytown or Dobbs Ferry, and were attended by Father Hackett; later Father Murphy of Tarrytown established a mission, using the old hall at the foot of the hill on Main Street as a church. This building was afterwards burned. Rev. Patrick Egan of Tarrytown came in 1864, saying Mass at first in this hall, and then in the temporary church on South F Street, which formerly stood on the property later occupied by Russell Hopkins on North Broadway, and was a gift of Moses Grennell. In 1866 a vestry was added to the church, and through the efforts of Rev. Henry Fleming, O.S.A., a fine altar-piece of the Crucifixion was presented, also vestments and sanctuary furnishings. In 1873 a petition, signed by many parishioners, was forwarded to Cardinal McCloskey asking that a resident priest be appointed, and on October 14, 1873, Rev. P. J. Maguire assumed charge. Through J. S. Cronise the Presbyterian church on North Broadway was secured for $9000, for which Father Maguire gave his personal check, allowing the people to return it according to their convenience without interest. The parish owes a debt of lasting gratitude to Mr. Cronise and to other non-Catholics who gave material aid to the parish in these early days; without the services of Mr. Cronise, in fact, the place of worship could hardly have been secured. On December 8, 1874, the first Mass was said in the church, and in the following summer it was dedicated by Cardinal McCloskey.

Father Maguire later enlarged the church by

adding the transept and sanctuary; he also moved the school hall from Broadway to the rear of the church, and built the rectory. In September, 1891, he resigned for reasons of ill health, and died on January 27, 1909, among his native hills in Donegal. Rev. Benjamin O'Callaghan succeeded as pastor, remaining until his death in 1894. Rev. Joseph Hayne came to Irvington from Ellenville on June 14, 1894, and remained for more than eight years. During his pastorate an annex was added to the school hall, the church was redecorated and refurnished, the tower rebuilt and other improvements made. He celebrated the silver jubilee of his ordination on June 11, 1895, and the silver jubilee of the church on September 18, 1898. He died on November 12, 1902, and was succeeded by Rev. Terence J. Earley.

Father Earley was ordained on December 21, 1867, and for two years was assistant at St. Stephen's, St. Joseph's and St. Brigid's in New York, then from 1870 to 1880 he was pastor of Highland Falls. He built the church and school of St. Mary, Poughkeepsie, and afterwards was appointed to St. Peter's, New Brighton, S.I., where he also built a church. During his pastorate at Irvington he remodeled the rectory and church. The latter was consecrated by Bishop Cusack on May 2, 1909. A new hall was built and an up-to-date parochial school opened in January, 1908. The school is in charge of 4 Franciscan Sisters from Peekskill, and has an attendance of 68 boys and 61 girls. Assisting Father Earley is Rev. Thomas J. Donlon.

St. Mary of the Assumption, Katonah, N.Y. — For a long time the Catholics of this community were without a suitable place of worship. In 1889 however, Rev. J. J. McGrath, rector of St. Joseph's, Croton Falls, of which parish Katonah was a mission, started the work of collecting funds for a church. Before long a subscription of $1900 was obtained, and on October 14, 1890, the church was dedicated by Archbishop Corrigan under the title of St. Mary of the Assumption. The window over the altar, a reproduction of Murillo's "Immaculate Conception," was the gift of the pastor. On December 2, 1890, Father McGrath was transferred to Fishkill Landing. His successors at Katonah were: Revs. Philip A. Meister of St. Brigid's, New York; Father Murphy and Michael J. Duffy. The church property in Katonah like that at Croton Falls, was affected by the decision of the New York Water Board in 1897 to condemn the ground in this vicinity for the new aqueduct, but the parish is now in a flourishing condition.

In July, 1908, the parish at Croton Falls was divided, Rev. Cornelius J. Crowley receiving St. Mary's, Katonah, as his charge, together with Bedford Station, two miles southward, which had been a mission of Mount Kisco. The Catholics of Bedford Hills heard Mass at the Firemen's Hall; Father Crowley at once began to collect funds for the erection of a church there, and a lot was donated by William Snyder, a Protestant. A church was immediately begun, and was ready for worship on Christmas Day, and was dedicated to St. Matthias. The value of the property is $4500. Father Crowley also built a parish house at Katonah, and having bought for $500 one of



ST. JOSEPH, NEW ROCHELLE, N.Y.

the houses left on the aqueduct property, removed it and had it ready for use on June 1, 1909. There is a hall in the basement. All are furnished with steam heat and electric light. Bedford Hills has 60 parishioners, and Katonah 100. The debt on St. Matthias' Church is about $2000, and that on St. Mary's $4000. The estimated value of property in Katonah is $20,000.

Holy Name of Jesus, Kingston, N.Y. — Thirty years ago the thriving little settlement of Wilbur, engaged in the trimming and shipping of stone, grew up near the end of the Delaware and Hudson Canal. Above Wilbur was the prosperous village of Eddyville, where barges loaded and unloaded, and hundreds of men were employed in the canal, coal and grain industry. The people then, as now, were mostly Catholics, and Mass was said for them by priests from the neighboring parishes of St. Mary's, Rondout, and Port Ewen. Later on Wilbur became a mission of Kingston, and in 1884 the pastor of St. Joseph's in Kingston, Rev. James Dougherty, built a brick church at Wilbur, and founded the parish of the Holy Name of Jesus. The people of Wilbur freely gave their labor at digging the foundations; the carpenters, the masons and the painters in turn worked on the growing edifice, and material was near at hand in the brickyards. The church was dedicated on November 1, 1885, entirely free of debt. A mortgage of $3000 was then put on it, the last dollar of which was paid off in 1908.

The first resident pastor, Father Boddy, a convert, was appointed in 1887, and was succeeded in 1891 by Father Feely. Succeeding pastors were: Fathers Ward (1892–1900); Cullum (1901–04); Cunniff (1904–09); and James S. Prendergast.

The Catholic population of the parish is 350, and the mission at Eddyville has a congregation of

about 150. The Sunday-school, in charge of the Sisters of Charity, has an attendance of 82 with 13 lay teachers, but there is no parochial school. The societies are: Children of Mary; Holy Angels'; St. Aloysius'; Holy Infancy League;



ST. MARY'S CHURCH, CONVENT, AND RECTORY OBERNBURGH, N.Y.

Holy Name Society; League of the Sacred Heart. The Eddyville church was built in 1875 by Father Phelan, who then attended it from Port Ewen.

St. Joseph, Kingston, N.Y. — The most important offshoot of St. Mary's Church, Rondout, is St. Joseph's, Kingston. As early as 1855 Rev. John Madden purchased a lot in Higginsville, the most westerly part of the village of Kingston, for Catholics in that vicinity, in Stony Hollow and Jockey Hill. By 1865 these settlements had so increased in importance that they had separate pastors, and Father Coyle bought for $2600 a Young Men's Gymnasium at the corner of Fair Street and Bowery, which was fitted up as a church, and Mass was said for the first time there on September 21, 1868, by Rev. James Dougherty. Father Dougherty was the first native of Ulster County to be raised to the priesthood. He was born in Rondout in 1843, went to St. Mary's parochial school, then to the Christian Brothers' College in Troy, and graduated at St. John's College at Fordham. He made his theological course at St. Joseph's Seminary, Troy, and was ordained on December 21, 1867. He was sent to St. Mary's to aid Father Coyle, who put him in charge of the Catholics at Kingston. The small chapel was so quickly overcrowded that a larger building was sought. The former Dutch Reformed Church on the corner of Wall and Main Streets had been turned into a hall and at the beginning of the Civil War, into a drill room and armory. John C. Brodhead and General Gates sold it to Father Coyle for $10,000. This caused considerable disturbance in the old Dutch town, which, however, became speedily reconciled to having a Catholic church in its center when it was found to be clearly a source of good works and good will. Father Dougherty took up his residence in a small house at the corner of Wall and Pearl Streets till about 1874, when he secured a lot at the rear of the church, and built a rectory.

The new church was dedicated by Archbishop McCloskey on July 26, 1867, and the frame building on the Bowery was turned into a schoolhouse. In 1886 Father Dougherty was appointed at the Diocesan Synod as the representative of the parishes outside New York, one of the six members of the first diocesan board of consultation which was established. He was also appointed by Archbishop Corrigan as vicar-forane or dean of the Counties of Ulster and Sullivan. In March, 1888, he was transferred to St. Monica's Church, New York, and in 1902 became permanent rector of St. Gabriel's, where he died on January 1, 1906. He was succeeded by Revs. Edward J. Conroy, who remained three years; Edwin M. Sweeny (May, 1891); Edward McCue (October, 1901); and John H. Briody. Father Briody was born in New York, N. Y., and educated at Manhattan College. He was assistant at St. Peter's, New York, and pastor at Matteawan. He is assisted by Rev. Thomas F. X. Walsh. He secured for $10,000 the large mansion formerly owned by Alton B. Parker, for a convent for the Sisters of Charity and a parochial school, turning the former school into a parish house. The school is in charge of 4 Sisters and 2 lay teachers, and has 96 boys and 102 girls. To meet the needs of the growing congregation, Father Briody planned a new church, and the cornerstone was laid on September 28, 1913.

St. John Evangelist, Lake Mahopac, N.Y. — The church at Lake Mahopac was established by Rev. John Osnejo, and the lot was given for the edifice by Reuben D. Baldwin on December 5, 1866. The building was erected in 1869, and dedicated on August 15 of the same year. The following have been pastors: Revs. John Dolup, Patrick Healy, George O'Cullaghan, Thomas Quinn, Patrick McCabe, Peter McNamee, and Laurence E. Murray.

Until 1882 this church was under the same pastor with the churches at Brewster and Carmel. The out-mission at Carmel was established in 1882. In 1882, it was divided and connected with the church at Croton Falls. The Catholic population of the parish is about 400, and the value of the church property is estimated at $39,000.

St. Augustine, Larchmont Manor, N.Y. — The first Mass was celebrated in this church on May 22, 1892, and the dedication took place on August 22, 1892. The first pastor, Rev. E. J. Power, built the rectory and did much to build up the new congregation. Rev. Patrick Morris, LL.D., who took charge on January 28, 1906, was born at Greencastle, County Tyrone, Ireland, and came to America when about seventeen years old. He completed his classical and theological courses, and was ordained in 1882. His first mission was at the Church of the Immaculate Conception, 14th Street, New York, and afterwards he served at St. Mary's, Rondout. In 1892 he was appointed rector at Warwick, N.Y., where he built a fine rectory and secured property upon which his successor erected the church there. In 1896 his alma mater conferred upon him the

honorary degree of Doctor of Laws. In 1898 he was transferred to Montgomery, N.Y., where he established a parochial school, and thence he was appointed to Larchmont Manor. Here he purchased a beautiful plot near the center of the village, and worked untiringly to obtain funds for the new church, school and rectory. The people of the parish number about 500 souls, are generous and devoted, and make many sacrifices in supporting their church. The school was opened in 1911; it is in charge of 2 Sisters of St. Dominic and has 14 boys and 31 girls. The Sisters also conduct an Academy and High School. The parish societies are: Holy Name; Children of Mary; League of the Sacred Heart; St. Aloysius'; Holy Angels'; Rosary.

St. Peter, Liberty, N.Y. — About 1843 Irish Catholics settled at Liberty, and Mass was first said for them by Father Mugan in the home of Thomas Gildersleeve, a Protestant. The parish was founded by Rev. John McKenna in the spring of 1894, and embraced Liberty and Rockland towns. The church, a frame structure, was built about 1878 at a cost of $5000. The first entry on the parish records is of a baptism dated July 1, 1892. Father McKenna built the rectory at a cost of $5000. He was succeeded about June 20, 1899, by Rev. Daniel T. Cronin.

Father Cronin was born in New York City on February 26, 1850, and ordained on May 30, 1874, in Troy, N.Y. He established St. Peter's parochial school in 1905 at a cost of $6550. It is taught by 3 Sisters of St. Dominic, and has 70 children in attendance. The Catholic population of the parish is estimated at about 350. The statistics for 1913–14 show 13 baptisms and 9 marriages. The parochial property is free from debt except the small sum of $1800, which remains on the school. The societies established are: Holy Name; Sacred Heart; Children of Mary; St. Peter's Cemetery Association; St. Aloysius'; Holy Angels'. Father Cronin also attends the mission at Stevensville, and the station at Loomis Sanitarium.

St. Aloysius, Livingston Manor, N.Y. — This church was built in 1896 by Rev. John McKenna, pastor of Liberty. In 1899 the first resident pastor, Rev. John T. Power, was appointed, and the parish included Rockland, De Bruce, Beaverkill, Parkston, Hazel, Willowemoc and Emmonsville. He died in 1900, and was succeeded by Rev. D. Gibbons, who died the same year. Rev. John McEvoy, successor to Father Gibbons, built in 1901 the church at Rockland; and the church at De Bruce was built by Rev. P. N. Breslin, successor to Father McEvoy. In 1904, during the pastorate of Father Breslin, the parochial school was established. It now (1914) has an attendance of 27 children, and is in charge of 2 Sisters of St. Dominic and 2 lay teachers.

Rev. Henry O'Carroll, successor to Father Breslin, was born on January 13, 1869, in Listowel, County Kerry; educated at St. Brendan's, Killarney, and at Maynooth; and ordained on February 5, 1893, in the cathedral at Killarney. He was assistant for about fifteen years at St. Patrick's, Newburgh, N.Y., and was appointed pastor of St. Aloysius' on October 26, 1907.

The Catholics in the parish number about 300, and the church property is valued at $25,000. The parish societies are: Holy Name; St. Aloysius'; Angels'; Infants'; Altar; and Sacred Heart Society.

The Most Holy Trinity, Mamaroneck, N.Y. — Rev. Christopher Farrell founded this parish in 1874. At that time it included Larchmont, Harrison and Rye, and had a Catholic population of about 500. On Father Farrell's resignation of the parish in 1876, Rev. Isidore Meister, LL.D., succeeded.

Father Meister was born in February, 1845; graduated from Fordham College in 1867; and ordained at Troy Seminary on June 11, 1870. He served as assistant at the Church of the Epiphany, St. Brigid's, St. Raymond's and St. Mary's, New York. He built a stone church and a school building in 1886; the church was dedicated on August 15 of that year, and in 1902 he built a new rectory. Father Meister died on July 1, 1913, and was succeeded by Rev. Jos. P. Donoghue, formerly an assistant of St. Stephen's, New York. The assistant is Rev. A. J. Dooley. The church property is worth about $100,000. The present Catholic population is estimated at 800 souls. The parochial school is under the direction of 2 Sisters of Charity and 1 lay teacher, who teach 47 boys and 50 girls. The parish societies are: Holy Name; St. Aloysius'; Holy Angels'; League of the Sacred Heart; and Altar Society.

St. Vito, Mamaroneck, N.Y. — The Italians in Mamaroneck were organized into a congregation in 1911, and the first Mass said for them on April 16 by Rev. F. Cocozza. In 1911, Father Cocozza. built a church to seat 200, at a cost of $3000. The congregation numbers about 600 Italians. The societies established are: Blessed Virgin, Mount Carmel and St. Vito. The statistics for 1913 show 70 baptisms, 9 marriages, 50 confirmations and 210 communions.

St. Mary, Marlboro, N.Y. — In 1880 Rev. James Mee became the first pastor of Milton and Marlboro. He was ordained at Troy Seminary in June, 1870. He purchased at Marlboro a Methodist meeting-house which he turned into a church, and celebrated Mass every Sunday in both Marlboro and Milton. He also attended what was then known as Ireland Corners, but was later called Gardiner. In 1882 ground was secured and plans were made for a church. In 1886 Rev. Joseph L. Hoey was made pastor of Gardiner, and on the transfer of Father Mee in 1887 to Rosebank, Staten Island, Father Hoey was appointed pastor of Milton, with charge of Marlboro, Gardiner and New Paltz. In 1894 Rev. W. P. Kenny was given charge of Milton, Marlboro and Roseton. In 1900 Marlboro was made a parish, and Rev. Edward J. A. Kenny, who had in 1897 had charge of the three missions,

was appointed pastor of St. Mary's at Marlboro with the Church of Our Lady of Mercy in Roseton as a mission.

Father Kenny was born in New York City in 1859; he studied at St. Francis Xavier's College, graduating in 1879, then went to the American College, Rome, and was ordained on June 7, 1884, at St. John Lateran's. He was assistant at St. Gabriel's until 1896, when he became pastor of St. James', Milton, where he remained until transferred to Marlboro. He died on September 3, 1913, and was succeeded by Rev. James F. Hanley.

Father Hanley was born in New York City, studied at the University of Ottawa, graduating in 1902. He then entered St. Joseph's Seminary, Dunwoodie, was ordained on May 25, 1907, and appointed assistant at Rondout to Mgr. Burtsell.

St. Joachim, Matteawan, N.Y. — This church is the oldest place of Catholic worship in the district, services having been conducted there since 1845, when Father Sullivan was appointed to take charge of Wappinger Falls, and attended Matteawan as an out-mission. The first Mass was said in a schoolhouse. In time a building was bought from a Dr. Schenck, on the east side of Fishkill Avenue near Main Street, at a cost of $1500, and later the site of the church was bought by Rev. Denis Sheehan, pastor of Wappinger Falls. Rev. James Coyle, the first resident pastor of Matteawan, was appointed on October 7, 1860. His successors were: Revs. Christopher A. Farrell; Peter McCourt; John C. Henry; Michael J. McSwiggan; Terence F. Kelly; John H. Briody; and Michael V. Aylward. Father Aylward is assisted by Rev. Joseph V. Stanford.

Father Coyle was distinguished for his ability to organize and his determination to remove the barriers of religious bigotry, which, in his day, were most serious obstacles to the development of the Catholic Church in America. During Father Briody's pastorate the school was enlarged, and the church buildings renovated, particular attention being paid to sanitation.

The Catholic population of the parish is about 1000 and the value of the church property $60,000. The parish school is under the direction of 3 Sisters of Charity and 2 lay teachers, and has an attendance of 86 boys and 84 girls. The parish societies are: Children of Mary (80 members); Holy Name (50); Holy Angels' (60); St. Aloysius' (42); the Sacred Heart (26); and the Propagation of the Faith (14). Fishkill Village, Timoneyville and the Matteawan State Hospital are also regularly attended by the clergy of St. Joachim's.

St. Joseph, Middletown, N.Y. — The first Mass said in Middletown was celebrated in 1848 in the Tanby Lodge (a row of houses on East Main Street at Academy Avenue), and was attended by seven men, among them being a man named Barry and Timothy Cohalen, who was accompanied by his wife. The next Mass was said in a public hall and from that time on for several years Mass was said regularly at intervals of six weeks — Burke's Assembly Rooms on Union Street being used as a chapel. The parishioners bought a lot, later the site of the Free Christian Church, and decided to build, but this site was abandoned and a frame church was built at a cost of $7000. The mission was originally under the care of Rev. Benjamin O'Callahan of Goshen, but the church was built by Rev. Andrew O'Reilly in 1865, who installed a chime of fifteen bells in it. He organized the parish and was its first pastor. Succeeding pastors were: Revs. Edward O'Gorman (May, 1874–Sept., 1875); Peter Prendergast (until 1883); and Very Rev. John P. McClancy, V.F. During Father Prendergast's pastorate the new church was built, the cornerstone having been laid on July 27, 1879, by Bishop O'Hara of Scranton. It is of brick and Ohio stone in the early Gothic style, seats 1200, and cost complete, including site, about $40,000. Father Prendergast feared the erection of a brewery or factory opposite St. Joseph's property and he purchased the ten lots there to prevent intrusion of unwelcome neighbors. The old church was remodeled at a cost of $2500 into a rectory.

Father McClancy was born in Mallow, Ireland, in 1844, and came to America when six years old. He was educated at Manhattan College, where he obtained the degrees of A.M. and LL.D., studied theology at St. Joseph's Seminary, Troy, where he was ordained, and began his missionary work in St. Joseph's Church, New York City, remaining there for five years. He then was attached to St. Peter's Church and while there was chaplain to the soldiers at Governor's Island. In 1877 he came to Middletown as an assistant at St. Joseph's, remaining in that capacity until 1888, when he became pastor. In 1900 he added a school at a cost of $47,500; it is a fine structure in Warsaw blue, and is in charge of the Ursuline Nuns. The roll for 1914 shows an attendance of 96 boys and 130 girls in charge of 6 Nuns and 2 lay teachers. The Ursuline Academy has an attendance of 75. The Ursuline chapel on Main Street is attended from the parish. The congregation numbers about 2000 souls. Assisting Father McClancy are: Revs. H. J. Daly, Joseph Murphy and Pasquale Bavasso.

Our Lady of Mt. Carmel, Middletown, N.Y. — Territory was taken from St. Joseph's parish in 1913 and formed into that of Our Lady of Mt. Carmel. Rev. Richard J. Colfer, O.C.C., was appointed to organize the congregation, and Rev. P. E. O'Dwyer, O.C.C., one of his assistants, said the first Mass on December 22, 1913, for the new congregation, which showed their appreciation by the crowds that attended the Mass. Mr. W. F. Foley, Grand Knight of the Vera Cruz Council, New York, who bought the property for the Fathers, traveled with Father O'Dwyer to Middletown to be present at the opening. The parish is bounded by the Erie Railroad on one side, along Main Street to South Street and from South Street to the city limits. The church, a remodeled barn and storehouse, seats 300. An addition was made to it in

June, 1913. A rectory was also purchased, the two buildings having cost $9000. In a very short time the Carmelite Fathers had the parish organized and in a splendid condition, with a Sodality of the Children of Mary, an Altar Society and both Senior and Junior Holy Name. The congregation numbers 550 souls, and is composed mainly of Irish with some Germans and Italians. Father Colfer was president of Terenure College, Dublin, Ireland, for many years, and was also vicar provincial of the Irish province, and since his advent to Middletown he has endeared himself to all classes and creeds. Assisting him are: Revs. Peter E. O'Dwyer, O.C.C., and Michael Farrington, O.C.C. These Fathers attend the missions of Otisville, Bloomingburg and Bullville and the State Asylum. Confirmation was administered during 1913 to 137 candidates. Although the parish is a newly organized one, its missions — Otisville, Bullville and Bloomingburg — have a long history.

Otisville, according to old settlers, was originally called Mount Hope, but received its present name from Gillen Otis, who built a house here. The first Catholics were Irish, driven out by the great famine of 1847–48. Certainly there were Irish Catholics here by 1853 and a glance at the old tombstones show the names of Owen McCarthy, Patrick Delehanty, Julia Kelly, Bridget Malone, Mary Egan, Bridget Daly, Thomas Lawlor, Peter Early, Nicholas O'Keefe, Mary Morrison, Thomas Collins, Catherine O'Malley, Austin O'Malley, Ann Meaney — all born in Ireland. According to Mrs. Seymour, who recalls these early days, Mass was first said by a priest whom some men met walking along the road to the village. Most likely he said his first Masses in the home of Austin O'Malley, in Otisville beyond the Erie Railroad, and in the town of Mount Hope at the Old Company House which was occupied by James Collins. He remained for some days, and Mass was also said in an old barn belonging to Mr. Brown. Paddy Harrold heard his first Mass in Otisville in Van Deuzer's Hall about 1862. The hall was rented by the Catholics and Rev. Richard Brennan said Mass here every 13th week. At that time there was only one priest in Port Jervis, one in Goshen, and one in Newburgh. Father Brennan's parish extended from Callicoon to Howells. According to Mrs. Harrold, Mass was celebrated in Howells about 1865 in a house until recently occupied by the Carboy family, but then by the Sheridans.

In 1866 Father Brennan built the church. It is of red brick, and seats about 300. Paddy Harrold helped to dig the foundations and it was built chiefly by the Irish employed on the Delaware and Hudson Canal and on the Erie Railroad. The church was free from debt before Father Brennan left the parish. In 1914 the vestry was enlarged. Otisville was a mission of various parishes, first of Port Jervis, then of Middletown, when Andrew O'Reilly had charge about 1865 or 1870. It then reverted to Port Jervis and was in charge of Fathers Nilan and Sally. About 1875 it returned to Middletown and Father O'Gorman officiated. About this time Dean McClancy also attended Otisville, probably as assistant to Father Prendergast, who became pastor at Middletown in 1875. It then became a mission of Wurtsboro, and was in charge of Father Kenny, first resident pastor at Wurtsboro. Father Kenny was succeeded by Fathers Holden and Basset. In 1911–12 Otisville, the Sanatorium, Bullville and Bloomingburg were given to the Carmelite Fathers, with Otisville as the parish. Rev. Lawrence Flanagan, O.C.C., was first resident pastor. But the parish proved so poor that in 1913 the Cardinal gave part of Middletown to the Carmelites, and Otisville is now a mission of the parish of Our Lady of Mt. Carmel. Otisville declined with the closing of the canal, and the number of parishioners barely number 150, of Irish birth or descent. There are about 50 or 60 Italians.

The parish societies are: Holy Name; Altar; Children of Mary; Confraternity of Our Lady of Mt. Carmel, which was established in 1912. There is a cemetery next to the church, in which lie many of the early settlers. Before the church was built many of the poor Irish not able to afford the expense of a funeral to Port Jervis or Goshen were buried in the Protestant cemetery. Later, many of these bodies were transferred to the Catholic cemetery. Before the church was built, Otisville had an itinerant Sunday-school teacher, named Shields, a cousin to Mr. Shields of Cuddybackville. He led a nomadic sort of life, wandering over this territory and teaching the Catechism. He was for years one of the prominent Catholic figures of the vicinity, and died in Mrs. Seymour's home.

Bullville was another Irish colony, in fact the majority of the congregation is still Irish, there being only three German families. Mass was first said in James Nolan's house by Rev. Andrew O'Reilly, pastor of St. Joseph's Church, Middletown. Since there was no church, the early settlers walked on Sundays to Wurtsboro or Middletown, a distance of 16 or 18 miles to hear Mass. Later Mass was said in a room rented from Peter Gill on the road towards Circleville until the church was built in 1862. It was erected in a wood on property covered with shrubs and boulders some distance away from the village. The old Irish settlers brought the wood and helped to build it. Davey Burlingham is (1914) the only survivor of those who helped to build it. It has a seating capacity of 300. When the Carmelites took charge in 1913, however, they made many improvements, including the building of a concrete driveway up to the church, installing an organ, and beautiful new sheds were built at the back of the church to accommodate the horses in winter while the people are at Mass. For 51 years the revenue of the mission was used by various parishes and the people were losing all interest in the church. Formerly it was included in the Middletown parish, after it was changed to Montgomery, later to Walden and then to Wurtsboro. The number of parish-

ioners, scattered over a vast tract of country, numbered about 250, all Irish, with the exception of 4 German families and 1 Italian family. Since the mission was detached from Wurtsboro the congregation has steadily decreased. It has given 1 nun to the Church, Miss Dugan. Father Wallace of Nebraska received his education in Bullville, of which he is a native. Most of the parishioners are farmers. The Sodality of the Children of Mary has 20 members.

Bloomingburg was a mission of Wurtsboro as early as 1881 and was attended by various priests, including Father Mugan of Ellenville and Father Briorty of Ellenville and later of Port Jervis, Father Prendergast of Middletown, Fathers Westerman, Haynes, Kenny, O'Connell, Aylward and Bassett. In 1913 it was entrusted to the Carmelite Fathers. Being a summer resort, the congregation increases during the season to about 400. The resident congregation numbers only about 120, of whom 40 are Italians, 3 Germans and 2 Swiss, the remainder being Irish. The pioneer Catholics were Irish driven to America either by the great famine or by the unjust laws which made it impossible to live in their own country. The first Mass for the early settlers was said in Schubert's Hall over Lakeside Hotel by Father Bassett. Mr. Schubert, who owned the hall, loaned it to Catholics for divine service, and his successors Mr. McGuire and Mr. George Fales, continued the privilege. The church, dedicated to Our Lady of the Assumption, was built in 1913 and is a beautiful little frame Gothic structure with a seating capacity of about 400. The site was bought through Mr. Donovan, since it could not be obtained were it known that it was to be used as a site for a church. The dedication took place on August 24, 1913, Bishop Cusack officiating. The church carries a debt of $1000. The Carmelites have done great work in building up the missions and making improvements.

St. Joseph, Millbrook, N.Y. — This parish was a mission of Amenia until 1889, when it became an independent parish. The first resident pastor, Rev. E. M. Byrne, built the rectory and the parish hall. During his administration a Baptist church was bought in Bangall and refitted as the Church of the Immaculate Conception; it is attended from Millbrook, as also is the mission of Oak Summit.

On Father Byrne's death in 1892, Rev. John Weir succeeded to the pastorate. The Catholic population of the parish numbers about 500, and the value of church property is estimated at $30,000. The societies established are: Children of Mary; Sacred Heart; Holy Childhood; and St. Aloysius'.

St. James, Milton, N.Y. — Irish Catholics began to arrive at Milton about 1850. To hear Mass they had to go by a horse-boat to a place called "The Hollow," near Wappinger Falls. Some also went to Poughkeepsie. This state of affairs continued until about 1865, when Milton became a mission of Rosendale, and was attended by Father O'Toole and then by Father Patrick Brady. Mass was celebrated every two or three weeks in the old village hall, and in Marlboro at different places, Marlboro being a mission of Port Ewen. In 1867, Rev. Michael Phelan, pastor at Port Ewen, bought the old Methodist meeting-house at Marlboro, and said Mass in it for the Catholics of Milton as well as those of Marlboro, until 1874, when Rev. James Francis Mee was appointed first resident pastor of Milton, with the missions of Marlboro and Ireland Corners attached. A rectory had already been secured by the parishioners, and Father Mee immediately set about securing a church, with such success that in the early part of 1876 the building was completed. It was dedicated in the following year by Cardinal McCloskey.

Father Mee remodeled an old barn at Ireland Corners into a church, and about 1882 he bought extensive grounds for the Catholic cemetery at Lattintown, interments having been made previously in the cemetery near Poughkeepsie. Rev. James L. Hoey, who succeeded on Father Mee's transfer to Rye in 1886, also took charge of Marlboro and Roseton. His successors were: Revs. William P. Kenney (October, 1894, to February, 1896); Edward J. A. Kenney (May 4, 1896, to January, 1900), who built the Church of St. Augustine at Highland, and who left to become pastor of Marlboro when it was detached in 1900; James A. Dooley; Richard B. Cushion (November 7, 1909, to May 1, 1913); William S. Prunty. Father Cushion gave especial attention to the spiritual needs of the Italians. These members of the congregation were originally attracted to this neighborhood by the berry-picking industry, but later became permanent farmers and fruit-dealers. He also introduced the Sisters of the Sacred Heart of Jesus to teach in the Sunday-school, which he opened in Highland making this town the center for that section of the west bank of the Hudson. The church and rectory are insured for $7500, and the membership of the church is about 500. Highland is a mission of Milton.

Holy Name of Mary, Montgomery, N.Y. — Within the recollection of the oldest Catholic inhabitants, who arrived in this territory about 1848, the first visit of a Catholic priest to Montgomery was in the spring of 1864, when Rev. Father O'Callaghan, pastor of Goshen, gathered about 30 Catholics in a public hall, and said Mass for them. From that time the visits of the priests were intermittent until 1868, when Rev. Hugh O'Hare, Father O'Callaghan's successor at Goshen, built a brick church to seat 300, and Montgomery became an out-mission, with Mass once a month. In the spring of 1872, Montgomery was made a parish, Rev. John J. McCauley being appointed resident pastor, and Bullville, an out-mission of Middletown established in 1865, was included within its limits. In September, 1874, Rev. Patrick Brady, of Rosendale, was transferred to Montgomery. During his pastorate Father Brady cleared the church of nearly $3000 debt, and in 1881 opened St. Mary's Ceme-

tery, burials up to this time having been made at the cemeteries of Goshen, Middletown or Newburgh. Upon the death of Father Brady (August 15, 1894), Rev. C. A. Meredith, pastor at Walden, a village four miles distant from Montgomery, was appointed to Montgomery, with Bullville and Walden as out-missions. In 1899 Father Meredith changed places with Rev. Patrick Morris, pastor at Warwick, N.Y. During the incumbency of Father Morris the interior of the church at Montgomery was beautifully decorated. In 1900 the church was incorporated under the laws of the State of New York, and in the same year the Weller Building was purchased for a school. In 1901 Bullville was detached from Montgomery, and in January, 1906, Rev. P. Morris was transferred to Larchmont and was succeeded by Rev. Francis C. Lenes, A.M., LL.D., of Rosendale, N.Y. Father Lenes was born in 1861, and educated at La Salle Institute and Manhattan College, New York. He studied for the priesthood at St. Joseph's Seminary, Troy, and was ordained there in 1885.

A new school was built in 1900; it is attended (1914) by 27 (13 boys, 14 girls) pupils, and is in charge of Miss Anna McNamara. The school cost $1200, and carries a debt of $1000. The church property is valued at $12,000; the rectory, bought in 1894 for $3000, has a debt of $2000.

The Catholic population, which is mostly of Irish descent, numbers 250, and, owing to emigration, shows a great decrease. In 1912 Walden mission was detached. In the latter year there were in Montgomery: 15 baptisms, 3 marriages, and 990 communions; in 1913 there were 30 confirmations (15 boys and 15 girls). The Sacred Heart Society has 85 members and the Holy Name 65.

St. Peter, Monticello, N.Y. — The first Catholic settler of whom any knowledge can be gained was William Wray, who was exiled from Ireland with Thomas Addis Emmet after the execution of Robert Emmet. Mr. Wray, a brickmaker by trade, and also a scholar, sought employment at Monticello. He made the first brick ever manufactured in the country, and some of his work may be seen in the older buildings of the village. The first priests to attend the neighborhood were Fathers Callinan, Briody, and Anderson. Father Anderson bought the site of the old church on Liberty Street. The parish was founded in 1854. Its founder, Rev. Daniel Mugan, pastor of Ellenville, built the first church, a wooden structure, at Monticello in 1866–67. It was dedicated in September, 1867, by Cardinal McCloskey. Father Mugan continued to attend the parish until his death in 1873, when Father James Nilan, pastor at Port Jervis, took charge.

In the spring of 1874 the first resident pastor, Rev. Edward McKenna, was appointed, and his first undertaking was to purchase a rectory. During his pastorate it became imperatively necessary to pay off a debt of $6000 on the church property, and three farmers of the congregation — William Hagan, John Murran and Patrick Boland — mortgaged their farms to settle the obligation. When Father McKenna was appointed to St. Raymond's, Westchester, in January, 1888, all debts had been



ST. FRANCIS DE SALES
PHOENICIA, N.Y.

paid and many improvements made. His successors at Monticello were: Revs. Peter McNamee, who remained only nine months; Thomas McGare, who remained three years; Charles McMullin; James F. McLaughlin (1893 until his death, May 31, 1898); James F. Raywood (until January 14, 1903), who built the present cutstone church in 1899 and also bought the Church of St. Joseph at Mongaup Valley; A. Corsini Mearns (until March 10, 1913), who built a church at the mission of Hurleyville. The old church, which had been remodeled into a hall, was sold in 1903 for $3100 at the suggestion of the Archbishop. Father Mearns made considerable improvements and paid off the parochial debt. On March 22, 1913, Rev. John J. Fullam succeeded as pastor. Father Fullam was born in Dublin, came to America when a child, and was educated at St. James' School and St. Francis Xavier's College, which honored him with the degree of A.M. He completed his studies at St. Joseph's Seminary, Troy, being ordained amongst the first class at St. Joseph's, Dunwoodie, on June 24, 1897. He was an assistant at St. Peter's, Staten Island (16 months), and at the Immaculate Conception Church, Yonkers (14½ years). Mainly through the generosity of John Dillon of "The Rural New Yorker" Father Fullam was enabled to build a mission church at White Lake for the accommodation of the summer visitors. He also furnished the church at Hurleyville, installed

a heating plant in St. Peter's and is building (March, 1914) a new rectory. The parochial property is valued at $49,000. Father Stuhr is assistant rector. The school has an attendance of 20 boys and 35 girls, and is in charge of the Sisters of St. Dominic. The Catholic population of Monticello numbers 550; that of Mongaup Valley, 90; and Hurleyville, White Lake and the other places within the parochial limits amount to some 65 souls. The Sunday-school, also in charge of the Sisters, is attended by 28 boys and 24 girls. The sodalities are: Sacred Heart (150 members); Young Women's (35); and Holy Name (32). The records for 1913 show 19 baptisms, 5 marriages and 3025 communions.

St. Francis of Assisi, Mount Kisco, N.Y. — Prior to the foundation of St. Francis' parish in 1868, the few Catholics of this section, mainly Irish laborers who arrived in the beginning of the eighteenth century, were attended occasionally from Sing Sing (later Ossining). The first Mass was said in Armory Hall, probably in 1860. From the records it would appear that the first resident pastor was Rev. M. J. Brown and that his parish extended over the greater part of Westchester County. From St. Francis were taken the parish of Pleasantville and part of Katonah. The pastors in charge were: Revs. John C. Henry (1875); W. Neumann (1877), who resigned on account of ill health and during whose pastorate the first church was burned to the ground; J. J. McCauley (1886); Thomas Gregg; F. H. Wall (1890); W. J. McClure (1893); G. H. Huntman (1895); F. X. Kelly (1897), who built a parochial school in 1909 at a cost of $12,000 and purchased 60 acres for a new cemetery; J. P. Lonergan (December, 1909), who resigned on account of ill health; and Thomas B. Kelly, who took charge in October, 1911. The church, a frame Gothic structure with seats for 284, was built about 1880. Father Kelly was ordained at Troy in June, 1895, and Rev. V. del Bagno, his assistant, was ordained in Italy in 1903.

The parochial property, including school, cemetery, rectory and church, is valued at $50,000 and carries a debt of $25,000. St. Patrick's, Bedford Village, and the State Reformatory at Bedford, about 150 of whose inmates are Catholics, are attended from the parish. The congregation numbers 400 souls, including 100 Italians, and has decreased because New York City appropriated part of the village and surrounding country in connection with its new water supply. The school roll (1914) shows 144 pupils in charge of 4 Sisters of Charity, and the records for 1913 show 60 baptisms, 10 marriages and an average of 150 monthly communions.

Our Lady of Mount Carmel, Mt. Vernon, N.Y. — This parish was founded by the Franciscans for the Italian Catholics of Mount Vernon, in 1900. Rev. Berardus Bracci, O.F.M., who succeeded Rev. Vigilio Soldi as rector, is assisted by Revs. Francis Palombizio and Francis Valitutti, O.F.M.

Our Lady of Victory, Mt. Vernon, N.Y. — This parish was first founded and incorporated under the title of St. Jacob on February 17, 1870. It had no resident priest in the beginning, but was regularly attended from the Church of the Immaculate Conception, Melrose, and the Church of the Most Holy Redeemer in New York. A church was built and blessed in 1871, and in the spring of 1872 the first mission was given by Father Boehm, a Jesuit exile from Germany. The congregation was for the most part German. The rectory was built in 1873, but the first resident pastor was not appointed until October, 1874, when Rev. Joseph Albinger was placed in charge. Father Albinger built a brick church in place of the old frame structure, and it was blessed in 1895 under the title of Our Lady of Victory. He resigned in June, 1897. His successor, Rev. M. Reinhardt, built a new rectory in the following year. On Father Reinhardt's death (September 5, 1899) Rev. George Bauer was appointed.

Father Bauer was born at Maineck, Bavaria, and made his classical studies at Bamberg and his theological studies at Louvain, where he was ordained on June 29, 1888. He was assistant at St. Joseph's, 87th Street, New York; St. Joseph's, West 125th Street and St. Nicholas' in 2nd Street. In 1910 he built a new school, and in November, 1911, he died. Rev. Edward Heinlein, D.D., is his successor.

The parish, founded for the Germans of Mount Vernon and neighboring places, has now a mixed congregation of Germans and English of between 600 and 700. The Italians of the parish have their own church. During Father Bauer's pastorate the church was freed from debt and decorated, and a new organ was bought. The school, conducted by 4 Sisters of St. Dominic, has an attendance of 25 boys and 28 girls. There is a chapel at the Sisters' house. The societies in the parish are: St. Vincent de Paul; Holy Name; Altar Society; Children of Mary; St. Stanislaus' Sodality for boys; Sacred Heart League; Rosary Confraternity. The "Parish Monthly" is issued the last Sunday of each month.

St. Mary, Mount Vernon, N.Y. — This parish was founded in 1894, and is in charge of Rev. Hugh McCabe.

Sacred Heart, Mt. Vernon, N.Y. — The Sacred Heart parish was formerly an out-mission of St. Raymond's in Westchester. Rev. Father Kinsella, pastor of St. Raymond's, purchased most of the property and erected a small church upon it. In 1872 Rev. James Cole was appointed first resident pastor. Six years later he removed the old church to its present site, and erected a new church at the corner of 2nd Street and 5th Avenue. In those days the parish embraced the whole city of Mt. Vernon, Wakefield and Williamsbridge. Father Cole died on July 19, 1890, after a pastorate of eighteen years. His successor, Rev. Edward J. Flynn, is a native of New York. Father Flynn began his education at

St. Michael's Seminary, Pittsburgh, Pa., completing it in the College of the Propaganda, Rome, where he was ordained on June 3, 1871. In the following year he returned to New York and was successively assistant at the Churches of St. Stephen, St. Andrew and St. Teresa. In 1877 he was appointed pastor of Port Jervis, subsequently serving as pastor of Cornwall-on-Hudson and Williamsbridge before coming to Mt. Vernon. During his long administration Father Flynn completed the church, decorating it, providing stained-glass windows and many other embellishments. He also established St. Joseph's Academy and introduced the Sisters of Mercy to Mt. Vernon. In 1894 he began the erection of a school at the northeast corner of 2nd Street and 5th Avenue. The school is a handsome edifice containing eleven rooms and a fully equipped hall with a seating capacity of 500. Seven Sisters of Mercy and 3 lay teachers conduct the school, with an enrolment of 300 pupils. Connected with the school is a large sewing class conducted by the ladies of the parish.

The parish of the Sacred Heart, owning property estimated to be worth $200,000, is free from all encumbrances. In 1913 it was erected into an irremovable rectorship. The Catholic population numbers about 1800. The parish societies are: Angels'; St. Aloysius'; Conference of St. Vincent de Paul; Sacred Heart Guild (50 members); Sacred Heart Athletic Club (160); C.B.L. and L.C.B.A.; K. of C.

St. Ursula, Mt. Vernon, N.Y. — This parish was founded in 1908 to provide for the Catholics of Chester Hill by Rev. James A. Dooley. Rev. John J. McCabe, successor to Father Dooley, was ordained at Troy Seminary on December 21, 1889; he served as assistant at St. Stephen's, New York, and as pastor at Saugerties (April, 1895), where he remained until appointed to St. Ursula's on October 28, 1910. His congregation numbers 450, including adults and children.

St. Anthony, Nanuet, N.Y. — Bardonia, as this territory was formerly called, was a mission of Spring Valley and Congers until October 4, 1898, when it was made an independent parish. It was attended by Revs. Michael Mulhern, Patrick Martin and John A. Nageleisen, who built the church, which was dedicated in June, 1899. Rev. Martin A. Grasser was appointed first resident pastor in June, 1904. His successor is Rev. Anthony L. Strube.

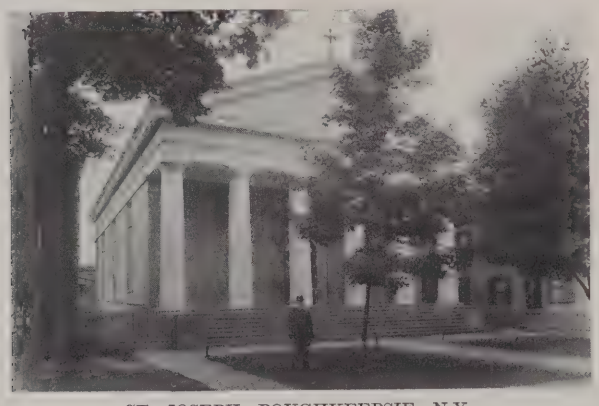
St. Patrick, Newburgh, N.Y. — This parish was established about 1836 and the church built between 1838 and 1840. Property was purchased as early as 1833. Previously Newburgh was visited by itinerant Catholic priests, among whom was Rev. Dr. Ffrench, who said Mass in 1817 at the home of Mr. Gilmore on Western Avenue, thirteen families attending, the total number of Catholics in town not exceeding thirty. The home of Mr. McIntosh was, after that of Mr. Gilmore, used for services. Mass was said every six months. Rev. Philip O'Reilly was stationed in the Newburgh district, and later on Mass was said every month. The first resident priest of whom there is any record was Rev. Patrick Duffy, who attended from Cold Spring, the oldest parish on the Hudson, which is only a few miles from Newburgh. There is in existence a letter written about 1836 by Bishop



IMMACULATE CONCEPTION CHURCH
PORT JERVIS, N.Y.

DuBois to one Timothy O'Mara and others who had urged him to appoint a resident pastor. Father Duffy was eventually appointed, and built the church at a cost of about $12,000, accommodating about 200 people. About 1850 a school was established in the basement of the church, and there may be seen yet, in the walls of the church, a lighter grade of stone marking the place originally occupied by the schoolroom windows. In 1852 a cemetery was opened. Father Duffy died in 1853. Father Gallagher ministered the church till 1854, when Rev. Edward J. O'Reilly from New Rochelle was appointed second pastor. Father O'Reilly had ministered to nearly every parish within a day's run, and was already known as a church builder. He built the parochial residence, the building in Liberty Street later occupied by the girls' department of the parochial school, enlarged the church, and invited the Sisters of Charity from Mount St. Vincent's to take charge of the school. On June 1, 1867, he was appointed to St. Mary's, Grand Street, New York, and Rev. Edward S. Briody succeeded him. Father Briody purchased the property on Grand Street afterwards occupied by St. Patrick's Female Academy. He resigned in March, 1879. Dean Mooney, his successor, established an out-mission at New Windsor, known as St. Joseph's. He also erected

a new building on Liberty Street for the Young Men's Catholic Lyceum. In 1886 four Brothers of the Christian Schools were brought to the parish, and in 1887 St. Patrick's Institute was built. Dr.



ST. JOSEPH, POUGHKEEPSIE, N.Y.

Mooney's successor, Rev. William L. Penny, remained until December, 1898, when he was appointed to take charge of the Church of the Annunciation in New York, and he was succeeded by Rev. Michael Salley, LL.D.

Father Salley was born in Port Jervis in 1852; educated at St. Francis Xavier's, New York, and Niagara University; and ordained in 1876. His first appointment was as assistant at the Church of St. Joseph, Kingston; then, in 1877, he was appointed assistant at Port Jervis; in June, 1883, he was transferred to the Church of the Nativity, 2nd Avenue, and two years later he succeeded Father Flynn at Port Jervis, where he remained until January, 1899, when he was appointed to St. Patrick's. His assistants are Revs. Thomas F. Prendergast and Joseph A. Geis.

The boys' school, in charge of 4 Christian Brothers and 5 lay teachers, has 334 pupils; the girls', in charge of 6 Sisters and 2 lay teachers, has 323. The value of the church property is estimated at about $300,000 and the Catholic population of the parish is 3500. The parish societies are: Holy Name; Sodality of Blessed Virgin; Rosary; Sodality of Angels and Infants; Conference of St. Vincent de Paul and Ladies' Auxiliary to Conference of St. Vincent de Paul.

St. Francis of Assisi, Newburgh, N.Y. — Seeing that Newburgh, which had only two Catholic churches, presented a large field for spiritual work, Rev. Francis Fabian, pastor of the Immaculate Conception Church at Rondout, visited the town in December, 1908, to inquire as to the possibility of founding a new parish. Finding that the people were of many nationalities, it was decided to form a parish suitable for all, and a meeting held in January, 1909, to discuss plans was attended by Poles, Irish, Slavs and Germans. Father Fabian was appointed (March 31, 1909) to start the church and organize the parish. He said Mass in the Convent of the Sisters of Charity on Grand Street, and rented an apartment for himself until a rectory should be built. At a meeting held in the home of Anna Malzacher, the first donations for a church were received. Two lots, 55 by 108 feet, on Benkard Avenue and Avoca Street were bought, and a temporary chapel was begun in May, 1909. The 80,000 bricks needed for the building were donated by neighboring brick manufactories, and through the efforts of Mr. Cody, one of the parishioners, the transportation from the different yards to the dock in Newburgh was secured free of charge. Mrs. Jova and Senator Rhodes each donated 30,000 bricks; Mrs. Lahey, 10,000; and Messrs. Hayden and Davidson, 5000 each. Gustave Fettweise donated a bell. Through the efforts of a building fund association and the Ladies' Auxiliary the necessary funds were obtained. The church was formally opened on August 15, when the bell was rung for the first time. The first Mass was celebrated at 7:30 by Father Fabian, who also celebrated the Solemn High Mass at 10:30. The building is of brick with a stone basement, and has a seating capacity of between 400 and 500. A Sunday-school was immediately opened for the children, and a Rosary Society was established in October, to be followed soon afterwards by the Sodality of the Children of Mary. The rectory, a brick structure with concrete basement, was completed in 1909, and the parish was incorporated May 31, 1911.

The congregation grew so rapidly that in May, 1911, excavations were begun for a new church of stone. The steel frame was erected during the winter, and in July, 1912, the brick work was begun. The cornerstone was laid on October 27 by Monsignor Edwards, and on August 15, 1912, the first Mass was celebrated. The occasion was made memorable by the number of children who made their First Holy Communion. Services were continued in the old chapel until September 1, 1913, when the church was dedicated by Auxiliary Bishop Cusack, who also administered confirmation to 167 persons. After the dedication sermon the Blessed Sacrament was carried from the chapel to the new church and the Solemn High Mass begun. The new building is a beautiful imposing structure in the Roman style, 72 by 185 feet, and is situated on a hill east of the rectory. It is surmounted by two towers with tower rooms, in one of which the bell is hung. On either side of the sanctuary is a chapel with side altars, and in the rear behind the high altar are a chapel and two sacristies. The floors of the aisles are tiled; those of the side chapels are tarazzo and mosaic, and the sanctuary tarazzo. After the death of Father Swinn in March, 1911, Father Fabian was assisted on Sundays by the Redemptorists and priests from nearby parishes. The Franciscans of Paterson, N.J., assisted from November, 1911, until June 15, 1912, when Rev. Thomas F. Dunne was appointed assistant pastor.

Father Fabian was born in Silesia in 1865, studied philosophy and theology at the University of Breslau and completed his studies at Louvain,

where he was ordained on July 1, 1894, for the Archdiocese of New York. His first appointment was as assistant at St. Peter's, Rondout. He established the parish of the Immaculate Conception, Rondout, of which he was pastor until he took up the work at Newburgh. Father Dunne was born in Stapleton, Staten Island, educated at St. Charles' College, Maryland, at St. Joseph's, Dunwoodie, and was ordained in June, 1912, by Cardinal Farley. The parish is in splendid condition. Its property is valued at $130,000. The records for 1913 show: 100 baptisms; 37 marriages; 167 confirmations; and 6000 communions. The parishioners at the beginning of 1914 number 1500.

St. Mary, Newburgh, N.Y. — This parish was organized in March, 1875, on the petition to Cardinal McCloskey of a number of members from St. Patrick's parish. Rev. M. J. Phelan, formerly of Port Ewen, was appointed pastor, and the first Mass was said in the opera house on Easter Sunday of that year. Property was purchased on Gidney Avenue and South Street for $20,000, and Mass celebrated in the house on the premises. In the following May a temporary frame church was erected at a cost of $3500. St. Mary's was built in 1880 at a cost of $25,000, and dedicated by Cardinal McCloskey on October 3. The Academy of Our Lady of Mercy was opened at Balmville in the summer of 1875. A school was built on Gidney Avenue in 1886, and is (1914) in charge of 4 Sisters of St. Dominic. The roll shows 69 girls and 61 boys. The Rev. William R. Hayes, the rector, is assisted by Rev. Walter F. Pallister.

Sacred Heart, Newburgh, N.Y. — This parish was separated from St. Patrick's on September 8, 1912, with Rev. John B. Gallo as first pastor. Father Gallo established a chapel on Washington Street, and on October 8, purchased property for a church and rectory. The cornerstone of the church was laid on September 7, 1913, and the church was dedicated on December 8. It is Gothic in style, built of brick, has a frontage of 45 feet and a depth of 96, and seats 600. Stained-glass windows and several statues have already been donated by friends and members of the congregation. The church cost $25,000, and the property is valued at $35,000, with a debt of $18,000. Father Gallo also built a brick rectory at a cost of $8000.

Rev. John B. Gallo was born on September 19, 1873, in the province of Avellino, was ordained by Cardinal Satolli, and came to America at the request of Cardinal Farley, in 1907. He served at St. Matthew's until appointed to Newburgh.

The congregation numbers 1000, chiefly Italians, but various nations are represented. The parish societies are Children of Mary (60 members); Holy Name (100); Sacred Heart (95). In 1913 there were 108 baptisms and 44 marriages.

Blessed Sacrament, New Rochelle, N.Y. — The first Catholic to settle in New Rochelle was Bernard Rooney, who came there in 1826 when it was but a little hamlet. The first Mass was said in the home of George Govers in 1836 by Rev. Eugene Cummiskey. During 1846–47, Rev. Matthew Higgins of Westchester attended both New Rochelle and Port Chester. In 1848 New Rochelle was attended by Father Burgos of Port Chester. While a mission



ST. PETER'S CHURCH AND RECTORY
POUGHKEEPSIE, N.Y.

of St. John's, Fordham, the parish was ministered to by Rev. J. R. Bayley, afterwards Archbishop of Baltimore. The parish was attended by Father Phelix Villanis of Westchester for about a year.

Rev. Edward J. O'Reilly assumed charge of the parish in 1849, and with the assistance of Father Coyle he was enabled not only to build up his own church but to establish one at Port Chester and one at White Plains. It is during his ministry that Port Chester became a mission of New Rochelle. In 1853 Father O'Reilly was sent to St. Mary's, New York City, and Rev. Thomas McLoughlin was appointed pastor of the Blessed Sacrament. During his pastorate of 48 years he made a record as a builder of churches, including one at Tuckahoe and Mamaroneck.

The first parish school was started in 1866 with the Sisters of Charity in charge. Some years later, more property was purchased in the center of the town; the old church was torn down and the material employed in constructing a parish school. In 1875 a frame church was built adjoining the school, but it was destroyed by lightning in 1888. For six years thereafter, the parish school was obliged to serve as a church, until, in 1895, sufficient funds were collected to build the new beautiful marble building. It was dedicated in 1896.

In 1902, one year after the celebration of his golden jubilee, Father McLoughlin died, and was succeeded by his nephew, Rev. Thomas P. McLoughlin. The latter had the church decorated by the famous Baraldi, and also purchased some property adjoining the church, on which a new school is to be built. The school at present is in charge of 3 Ursulines and 2 lay teachers, and has an attendance of 102 boys and 125 girls. The College of New Rochelle and the Hume School are situated within the parish. The church property is valued at $300,000.

Father McLoughlin was born in 1859 and baptized in St. Paul's Church, Brooklyn. He studied under the Franciscan Brothers in Brooklyn, and made his theology in Rome, being ordained in St. John Lateran's on June 7, 1884, by Cardinal Lavalette. His first appointment was as assistant to Father McGlynn at St. Stephen's, after which he was transferred to St. Patrick's at Newburgh. On leaving Newburgh he went to St. Mary's, Yonkers. His first appointment in New York City was as assistant at St. Rose's. On April 1, 1894, he became pastor of the Church of the Transfiguration, and on April 1, 1902, eight years later, he was appointed to start the Church of St. Malachy in 49th Street. Rev. Cornelius Crowley, who succeeded in 1913, is assisted by Revs. James T. Hughes and Leo J. Doyle. The parish societies are: Holy Name; Children of Mary; Immaculate Heart; Angels' Sodality; St. Joseph's Sodality for boys; a reading circle and a dramatic society. The Catholic population numbers about 3000.

St. Gabriel, New Rochelle, N.Y. — This parish was founded in 1893 by the Iselins of New York City, who made their summer home at New Rochelle. The church was consecrated on May 28, 1893, and Archbishop Corrigan appointed as its rector Rev. John A. Kellner. The church is Roman-Norman, built of rough-hewn slabs of Massachusetts blue granite, and the interior walls are of light pressed brick, beveled so as to slope out as well as up from the mosaic tiled floor. Into these walls are set at intervals, equidistant between the windows, the Stations of the Cross, in low half-relief. The baptistery, donated on the occasion of his conversion by Col. Delancy Kane, harmonizes with its surroundings. Rev. James F. Driscoll, D.D., the rector, is assisted by Rev. Patrick J. Dempsey.

The parish numbers about 400 families, nearly 1600 souls all told. The parochial school, which was founded in 1898 and enlarged in 1904, is conducted by 8 Sisters of Charity and has an attendance of 170 boys and 178 girls. The parish societies are: Holy Name (170 members); Young Men's (60); Children of Mary (80); Holy Angels' (120); St. Aloysius' (70). The property is valued at $400,000. The church cost $125,000, the old parochial school, $100,000, and the annex, $50,000.

Holy Family, New Rochelle, N.Y. — This parish was founded in 1913 and is in charge of Rev. Andrew T. Roche, formerly of the Apostolate Mission Band.

St. Joseph, New Rochelle, N.Y. — This parish was founded in May, 1901, under the direction of Archbishop Corrigan. The first Mass was celebrated on June 16, 1901, by Rev. Pasquale Manzelli. A small wooden chapel, with a seating capacity of about 125, was built on 4th Street. This, however, was abandoned on January 3, 1904, when the new church on Washington Avenue, between 5th and 6th Street, was consecrated by Archbishop Farley. The building is of red Harvard brick, as is also the rectory which adjoins. The church, rectory, land and furnishings, costing altogether about $50,000, were the gift of Adrian Iselin, Sr.

A parochial school was established in 1909, and for three years was held in the basement of the church. In the spring of 1912 St. Joseph's Parochial School, of red Harvard brick to match the church and rectory, was completed, and on May 28, 1912, was blessed by Cardinal Farley. It is situated on 6th Street, between Union and Washington Avenues, and contains four large classrooms, a large assembly hall, playrooms and kitchen. At the same time that the school was built a beautiful convent was erected on the corner of 5th Street and Union Avenue. This convent, built at a cost of $14,000, and the school, costing $30,000, were the gifts of Countess Georgine Iselin, who thus nobly rivaled her worthy father. The parochial property occupies over three-quarters of a block.

The parochial school is in charge of 5 Sisters of the III Order of St. Francis, and has an attendance of 175 pupils. The congregation, mostly Italians, has increased from about 500 in 1901 to about 2000 in 1914. About 500 Italians from outside the parish limits attend the church. The societies are: Holy Name (50 members); Children of Mary (65); Sacred Heart (40); St. Aloysius (50); Angels (70); and the Society of Christian Mothers (35), which was organized in 1913 by Countess Iselin. The parish records for 1913 show: 222 baptisms, 37 marriages, 6000 communions and about 247 candidates for confirmation.

Father Manzelli was born at Pietraroia, in the Province of Benevento, Italy; educated at the Seminary of Cerreto, Sannita, Italy; and ordained on March 21, 1896, by Cardinal Camillus Sicilianus De Rende in the Cathedral of Benevento. In March, 1897, he came to New York, where he served as an assistant until his appointment as pastor of St. Joseph's in May, 1901.

St. Ann, Nyack, N.Y. — The first Mass in Nyack was said in 1869, but the parish was not formed until January, 1884, when it was separated from St. John's, Piermont. Father Quinn built the brick church, which seats 400 and cost $8000, and Rev. William L. Penny built a frame rectory at a cost of $4000. A second church of brick and stone, seating 800 and costing $45,000, was consecrated on June

16, 1895. The church property, valued at $150,000, is entirely free from debt.

Rev. William L. Penny was succeeded in 1890 by Rev. James A. Crosby. Father Crosby was educated at St. Bridget's School and Manhattan College, New York, and graduated from Troy Seminary. In 1892 he built the school. It has a seating capacity of 500, is in charge of 5 Sisters of St. Dominic and 2 lay teachers and has an attendance of 225. The congregation numbers 1000, and remains stationary. It has given 3 priests, 5 Sisters and 3 Brothers to the Church. The parish societies are: Holy Name, Altar, Rosary, Children of Mary, Our Lady of Perpetual Help, Propagation of the Faith.



ST. MARY, ROUNDOUT, N.Y.

St. Mary, Obernburgh, N.Y. — This parish was founded in 1847 by Bavarian colonists who settled in Obernburgh, and built a frame chapel, the first Mass in which was said in 1852 by Father Raufeisen. Rev. Joseph Roesch was the first resident pastor, and the Franciscans took charge in 1892. The parish embraces all Catholics living within a radius of six miles of the church. The church, a frame building, Romanesque in style, seats 150 and is valued at $3000; around it is St. Mary's cemetery. The rectory cost $2000, and has a debt of $1200. The school, which was founded in 1882, is held on the first floor of the Sisters' Convent, which was built at a cost of $2500. The school roll for 1914 shows 35 children in charge of 2 Sisters of St. Dominic. The parochial property is valued at $8000. The pastor (1914) is Rev. Bernardin Bidinger, O.F.M. The parishioners number 250, with only one Irish family, and live far apart. There has been no noticeable increase in twenty years. The Sacred Heart League, Altar Society and III Order of St. Francis have each a few members. The records for 1913 show 6 baptisms, 3 marriages, 12 First Communions, and when confirmation was last administered there were 25 candidates.

St. Augustine, Ossining, N.Y. — Ossining was settled by Catholics about 1830, when Irish and German families made their homes there. Mass was said for the settlers in private houses by visiting priests until 1853. In that year the parish was formed and entrusted to Father Hackett. The succession of pastors is: Revs. Father Phelan (January 21, 1855, to December 23, 1855); Edward McGean (1861); William McClellan (1871), who built a rectory in 1870 at a cost of $10,000; James Hasson (1880), who built a district school; Patrick W. Tandy (1890); James B. Creeden (1903); and C. V. Mahoney, D.D. Father Mahoney is a native of New York City. After graduating from St. Francis Xavier's College in New York, he completed a theological course at Troy at too early an age to be ordained, and accordingly continued his studies in Rome, where he received the degree of D.D. On his return to this country he was for a time professor of philosophy in Troy Seminary.

The parish has a population of about 1400, nearly all of whom are of Irish or Irish American birth. It is in most excellent financial condition, being free from debt, and owns property worth $75,000. The district school built by Father McClellan was made a parochial one in 1892, and entrusted to the Sisters of Charity. A new convent was built in 1911 at a cost of $15,000. The roll shows an attendance of 300 pupils, in charge of 4 Sisters. Arrangements were made in the fall of 1913 for a new school.

The parish societies are: Holy Name Society (275 members); Children of Mary (125); Holy Angels' (90); St. Aloysius' Society (80); Infant Sodality (85); League of the Sacred Heart (370); Rosary Society (290); the Pastime Club, Ltd. (35); A.O.H.; C.B.L.; Ladies' Auxiliary of the A.O.H.; C.W.B.L.; Daughters of Isabella and the Knights of Columbus.

St. John the Evangelist, Pawling, N.Y. — The first priest to visit Pawling was Father Cheveau,

a French-Canadian, who came about 1848, when the Harlem Road was completed between Chatham and New York. This was a great event in Pawling, and the coming of the priest was announced by bulletins posted throughout the neighboring county. Mass was first said in Le Grand Hotel sheds, opposite the old railroad depot. Previously,



ST. PETER, KINGSTON (RONDOUT), N.Y.

at long intervals, Catholics were compelled to journey to Danbury, 32 miles distant, to hear Mass, and when Archbishop Hughes took charge of the diocese, priests were very scarce. Pawling and Dover Plains were missions from 1854 until 1869, attended successively by Fathers Duffy, Riordan and Sheehan. Then Archbishop Hughes appointed Rev. Charles Slevin, as first resident priest, and Dover Plains was chosen as headquarters for the missions of Pawling, Amenia, Millbrook, Beekman and Millerton, where there were no churches.

During the pastorate of Father Slevin, the missions prospered and were generously helped by Messrs. J. Whalen, William Maher, who donated the site of the church, M. Maher, P. Weatheral, T. Connell, Richard and Thomas Barrett and T. Connell, at whose homes Mass was frequently said. Father Slevin was drafted during the Civil War, but his congregation made up the sum of $300 for his release. He left Dover Plains in 1864. His successor, Rev. John Arsenigo, lived at Purdy's Station, but was forced to resign on account of ill health, in 1866. In that year Father Tandy was sent from New York to Amenia, as resident pastor, having charge of the surrounding missions; he secured ground on Main Street, Pawling, where a Methodist church formerly stood, to be used as a day-school for children. In 1869 the old building was repaired and made ready for occupancy. It was burned down in 1872, but the little handful of Catholics began immediately to build a new church, pluckily assuming a debt of $7500. The strain of mind caused by this disaster compelled Father Tandy to resign, and he was succeeded by Father Healy as resident pastor of the newly-founded parish of Pawling, with Dover Plains and Beekman as missions. Being unable to meet the pressure of the hard times incident upon the financial panic of 1873, he also resigned, and Pawling again became a mission of Amenia with Father Tandy as pastor.

When Father McSwiggan became resident pastor in 1877, Dover Plains and the outlying missions again became attached to Pawling. Father McSwiggan was a good financier and paid off some of the debt, but ill health compelled him to resign. Fathers Murphy, Haran and McMullen had charge until Rev. D. J. McCormick came in 1884, and assumed the administration of Pawling and its missions, Sylvan Lake and the Clove going to the care of Father McMullen. Father McCormick at first lodged in the Dutcher House, until by economy and good business tact, together with $1000 received from the estate of Mr. Murphy, he bought the rectory for $7200, on the advice of Archbishop Corrigan. He paid on account $2900, leaving $4300 to be looked after by his successor, Father Sweeney. He also bought (1888) and paid for ($900) the cemetery at Dover Plains. Rev. Edward Sweeney, who succeeded in 1889, held a most successful fair, the proceeds of which enabled him to make some repairs and pay off a floating debt of $300. He then began the building of Lyceum Hall, which was completed by his successor, Rev. George T. Donlin.

Father Donlin came to Pawling on May 10, 1891, from St. Raphael's Church, West 40th Street, New York City. During his pastorate the parish flourished, and improvements costing $1400 were made, and seventeen memorial windows, of which the most beautiful represents the Resurrection, were donated by Mrs. C. E. Syms of New York, in memory of her grandmother. Handsome pieces of statuary were also donated by Mrs. Melio, Mrs. Hatch and Mr. P. Keating, and a $500 subscription was received from Rev. M. A. Cunnion. Rev. James E. Goggin, successor of Rev. Eugene J. Shine, assumed charge of the parish on October 9, 1909. Under his management extensive improvements, amounting to over $4000, were made. The churches and rectory were renovated in such a way as to make them practically new. Two new missions were opened at Wingdale and Patterson and a parochial school which has (1914) an attendance of 25 children. On Father Goggin's transfer to Mariner's Harbor, S.I., in March, 1914, Rev. Joseph A. Foley,

formerly an assistant at Holy Cross, New York, succeeded as pastor.

Pawling has a dramatic and literary society from which has sprung the Pawling Branch Council of the Knights of Columbus. The debt on St. John's has been reduced to $2600, and that on the church at Dover Plains to $400.

Assumption, Peekskill, N.Y. — This is one of the old Dutch settlements along the Hudson, the name signifying Peek's River; and the parish was formed in 1858, before which time Peekskill was attended as a mission for some years from Verplank's Point. Father O'Donnell, an Augustinian, was a prominent figure in the early history of the churches in this region. The present church was built in 1866 by Father Hasson, who was succeeded by Fathers Griffon, Patrick McSweeny, Flannelly, Michael Callaghan, Dr. McElhinney, Fitzsimmons, and James P. Curran, D.D. Father Curran was appointed in 1891. He is assisted by Revs. Richard H. Tobin and Daniel de Nonno.

Father Curran belongs to a family which has given three generations of priests to the Church. He was born in Williamsburg, and attended St. Mary's school in his own parish, and afterwards the Brothers' school on 2nd Street. He then went to St. Francis Xavier's, and after graduation took up his theological studies in the American College at Rome, where he was ordained by Cardinal Patrizzi. He was appointed to the curacy of St. Stephen's, New York, where he remained for eleven years; he was for a short time assistant to Monsignor Kearney at St. Patrick's. He then acted as *locum tenens* at Ellenville, N.Y.; and was subsequently transferred to Saugerties, N.Y.; to St. Elizabeth's, Washington Heights; to St. Andrew's, New York, and then to Peekskill.

The school, founded in 1907, is conducted by 9 Missionary Sisters of St. Francis, and has about 400 pupils. A somewhat unique feature of the parish buildings is the one built by Dr. Curran and known as "The Guardian," which provides for the uses of schools, hall, theater, dining-room and playground. The roof-garden, which is enclosed by glass in winter, serves as a place for the schoolchildren to play in bad weather. The theater is used for services on Sunday, a portable altar and other necessary fittings being moved in, while during the week services are held in the church. The church property is valued at about $350,000.

St. Catherine, Pelham, N.Y. — The site having been donated by Mr. and Mrs. Patrick Farrell, a frame church was built in Pelham on July 5, 1896, by Rev. John Kellner of St. Gabriel's parish, New Rochelle, of which Pelham was an outmission. On December 8, 1897, the mission was made a parish with Rev. Francis P. McNichol as pastor. In 1899 Father McNichol built the rectory; in 1903 a lyceum, the expenses of which were paid by Adrian Iselin, Sr.; a school in 1904; a convent for the Sisters of St. Francis in 1906; and in 1908 a new church. The church, a Gothic structure, cruciform in shape, was dedicated on November 8, 1909, by Archbishop Aversa, Papal Delegate to Cuba and Porto Rico. Senator James McNichol of Philadelphia donated a magnificent organ and Mrs. McNichol one of the altars, other donors being



ST. ANN, SAWKILL, N.Y.

Adrian Iselin, Sr., and Mr. Eugene Iselin. In February, 1907, the grammar school was opened, and the roll for 1914 shows 150 pupils in charge of 6 Sisters of St. Francis.

Monsignor McNichol was born at Kingston, N.Y.; studied at St. Vincent's College, Beatty, Pa., the University of Laval and the Grand Seminary, Montreal. He was for one year an assistant at Rhinebeck and for thirteen years vice-rector of Father Drumgoole's mission, Staten Island.

St. Francis de Sales, Phœnicia, N.Y. — This parish was founded in 1902, and includes the towns of Shondaken and Hardenburg, Ulster County. The stone church is Gothic in style, seats 180 and cost $10,000. The church property is valued at $20,000, on which there is a debt of $1200. There is no rectory, but the priests use a building which is the property of the Missionary Fathers of La Salette. Rev. M. J. Ginet, M.S. (1902–09), was the first pastor, and was succeeded by Rev. J. M. Pilloix, M.S. Father Pilloix was ordained on March 20, 1902, in Hartford, Conn.

The parish numbers about 153 with an increase through conversions and natural growth, which is more than offset by a decrease through emigration and death. The parish statistics for 1913 are 7 baptisms, 34 confirmations and no marriages. The Rosary Society has 25 members. Father Pilloix also attends the mission of Allaben every Sunday and Pine Hill during the months of July and August.

St. John, Piermont, N.Y. — The parish was founded in 1856 by Rev. John Quinn, who built two churches in Piermont, one in Nyack, one in

Spring Valley and one in Blauvelt and Suffern. It extends north to South Nyack and south to the state line of New Jersey. The debt of $1100 on the rectory was paid on December 1, 1913. The following have been pastors: Fathers Quinn (1856–75); Penny (until



ST. SYLVIA'S CHURCH AND RECTORY, TIVOLI, N.Y.

1886), during whose pastorate the parish was divided; O'Meara (until 1911); and John J. Harrington. The parish numbers 350 souls, chiefly Irish, Slavs and Italians. There is a Holy Name Society.

St. Stanislaus, Pleasant Valley, N.Y. — This parish was founded by the Jesuits in 1903 and the church was dedicated on November 23. The first rector, Rev. J. Havens Richards, S.J., was succeeded by Rev. John Hurley, S.J. The congregation numbers 32 families, or 148 souls, and the records for 1913 show 2 marriages and 30 baptisms.

Holy Innocents, Pleasantville, N.Y. — This parish was formerly attended from Mt. Kisco every second and third Sunday, but has been a parish since 1893. It now includes Chappaqua Briarcliff Manor (mission) and Alterglow Farm (station). Father Rheinhardt, a secular, was the first pastor, but in 1896 the parish was put in charge of the Dominicans. The pastors who had charge were: Revs. Regis Gerest, Nicolas Bugnon and Alexis Castérot.

A church was built about 1868, and this with the rectory was destroyed by fire in February, 1911. A new stucco church, costing $16,000 and seating 350, was built; also a rectory, costing $6000, and a school (1898), of concrete, 90 feet by 50 feet. The school is in charge of 6 Sisters of St. Dominic and is attended by 55 boys and 71 girls.

The congregation has increased rapidly, now numbering 600, and has given 2 Sisters and 1 priest to the Church. The parish societies are: Holy Name (60 members); Children of Mary (50); Angels' (30); Infant Jesus (25 boys); Rosary (100). All Souls' Cemetery, bought by Father Newman in 1881 or 1882, belongs to the parish.

The Magdalene, Pocantico Hills, N.Y. — This parish was founded in June, 1894, by Rev. Joseph P. Egan. The cornerstone of the church was laid by Archbishop Corrigan on October 21, 1894, and on September 29, of the following year, the church was dedicated. The first pastor, Rev. Joseph P. Egan, resigned inside of a month. His successors were Revs. Joseph F. Sheahan (until March, 1906), who built the church and by heroic effort almost entirely canceled the debt; Patrick J. Lennon, during whose pastorate James Butler, in memory of his wife, paid off the remaining debt of $2500; and John Joseph O'Brien. Father O'Brien is assisted by Rev. Domenico Coda. He attends also the Westchester County Hospital, at East View, and the novitiate of the Christian Brothers.

The parish societies are: Confraternity of the Rosary; League of the Sacred Heart; Holy Name Society. There are about 200 souls in the parish. The church property is valued at $25,000.

Our Lady of Mercy, Port Chester, N.Y. — This parish was founded on October 2, 1854, with Rev. Martin Dowling as the first rector. Prior to that Port Chester was attended from New Rochelle. During his pastorate Father Dowling built a rectory and parish school and acquired property for a cemetery. Being made rector emeritus in 1889, he was succeeded by the present pastor, Rev. John A. Waters, P.R. Father Waters erected a new church at a cost of $100,000, a school costing $75,000, and a rectory valued at $50,000.

He was born on December 27, 1854; educated at St. Joseph's Seminary, Troy, N.Y., and ordained on December 17, 1881. His first appointment was to St. Raymond's Church, Westchester. He came to Our Lady of Mercy parish in 1889, and is assisted there by Rev. Cornelius Fitzsimmons. Father Fitzsimmons was ordained at St. Joseph's Seminary, Dunwoodie, in 1905.

The first parochial school was founded in 1863, and was rebuilt in 1906. It is in charge of 6 Sisters of Charity and 2 lay teachers and has an attendance of 146 boys and 136 girls. This building has a fine hall with clubrooms and gymnasium. The parish numbers 2500; the societies are: Sacred Heart (600 members); St. Mary's Lyceum (150); Knights of Columbus (120); A.O.H. (135); Children of Mary (48); St. Joseph's (60); St. Aloysius' Sodality (90); Holy Angels' (150); Infant Jesus (250). The church property, valued at $250,000, has been greatly augmented by the generosity of Charles Saxer. Another prominent parishioner is Hon. William Ryan, Member of Congress.

Our Lady of the Rosary, Port Chester, N.Y. — In October, 1903, Rev. Pasquale Maltese was given the task of founding a parish for the Italians here. On May 29, 1904, the cornerstone of a Gothic church, of wood and stone, was laid, and a year later the church was dedicated. It cost $18,000 and the stone basement seats 600. Father Maltese also built and paid for the rectory. When he left there was a fund in the treasury. He taught English and Italian every evening in the church basement. His successor is Rev. Bernard Gentilini, S.S.F.S. The population numbers over 3000 souls.

The parish societies are: Our Lady of the Rosary (100 members); St. Joseph's (75); St. Aloysius' (100).

PRESENTATION OF THE BLESSED VIRGIN MARY, Port Ewen, N.Y. — The industry of the old Pennsylvania Coal Company attracted the first Catholics to Port Ewen, which is situated on the Hudson River, a short distance below Kingston. For many years it was an out-mission of St. Mary's, Rondout, Mass being celebrated in Thompson's Hall. In 1873 Cardinal McCloskey sent Rev. Michael Phelan as the first resident pastor. The cornerstone of the church was laid in November, 1873, by Vicar General Quinn, and on Christmas Day of that year the first Mass was said in the church by Rev. M. Phelan. Besides attending to the missions of Eddyville and Esopus, Father Phelan made occasional trips to southern Ulster County, where he gathered the scattered Catholics and founded the nucleus of the present parish at Milton. He was transferred to Newburgh in 1875, and was succeeded by Revs. William Brady; F. O'Hanlon (1877), who died on August 2, 1883, and was buried at the entrance to the church; Philip E. Ahern (1883–92); Eugene Smyth (1892–93); his brother, Thomas Smyth (1893–98); Leo C. Baudet, during whose pastorate Eddyville was constituted an independent parish. Father Baudet attended every Sunday to Port Ewen and Esopus, driving seven miles to this latter church. At Port Ewen he built a beautiful hall and assembly room, named Leo Hall, and added two beautiful altars to the church. Rev. W. S. Prunty succeeded on September 8, 1909. After making many improvements in the rectory and the church, he was promoted to the parish of Milton. As the population of Port Ewen was steadily decreasing, and the Redemptorists had established their seminary at Esopus, Cardinal Farley requested the latter to assume charge of the parishes of Port Ewen and Esopus. Since May 15, 1913, both places are regularly visited and attended by the Redemptorist Fathers.

IMMACULATE CONCEPTION, Port Jervis, N.Y. — About 1840 a mission was established for the few scattered Irish Catholics living in and near the town of Delaware, now Port Jervis. Father Ward of St. Patrick's Church, Newburgh, said the first Mass of which there is any record, in the house of Frank McGowen. His successors were Father O'Donovan and Rev. Edward S. Briody, who formed the mission into a parish and provided a roughly built building where for a time services were held. The real beginning of the parish, however, dates from June, 1854, when ground was broken in Ball Street for a handsome brick church, which was completed at a cost of about $20,000. Father Briody labored here until 1862, when Rev. Richard Brennan succeeded. Father James Nilan became pastor in August, 1868. On Christmas Eve, 1868, the church was burned. The work of rebuilding was commenced immediately, and the cornerstone of the present beautiful church was laid on July 5, 1869. Towards the end of December of the same year, services were held in the basement, and on July 2, 1871, the church was solemnly dedicated by Cardinal McCloskey. The building seats 875, and cost $59,000. Father Nilan, finding that he could



ST. TERESA, TARRYTOWN, N.Y.

not manage the large debt, resigned. Succeeding him were: Revs. E. J. Flynn, who labored for six years; M. Salley, who built the rectory for $7000 and remained until 1899; Richard Burns; and P. J. Clancy. About this time, the parish was divided, Germantown becoming an independent parish. On Father Clancy's death (March 22, 1905), Rev. John J. Morris was appointed pastor.

During the administration of Fathers Clancy and Morris, the interior of the church was beautifully decorated and many improvements were made. The golden jubilee of the church was celebrated on June 10, 1906.

Rev. Edward F. Leonard, successor to Father Morris, was born at New York on March 4, 1870, and was ordained on May 30, 1896. He served at Saugerties, for two years, at St. Peter's and St. Ambrose's (New York) and St. Angela's (Bronx), and then took charge at Port Jervis in March, 1913. In October, 1913, Rev. Robert A. Ross was appointed assistant.

St. Mary's of the Immaculate Conception has become the mother of five churches. The parish property, exclusive of the cemetery on the banks of the Neversink, is valued at $100,000, upon which the debt is only $8000. St. Mary's Orphan Asylum is within the parish, and is conducted by 9 Sisters of Charity, who take care of 175 boys and girls. Plans are made for the erection in the spring (1914) of a building to serve as a parochial school and parish hall. According to the financial report for 1913 there is a balance of more than $1500 in the church treasury.

The congregation numbers 1400, — 200 Italians, 50 Poles and 1150 Irish and German. The parish

sodalities are: Immaculate Conception (120 members); Immaculate Heart (80); Holy Name (100) and local branches of the K. of C., L.C.B.A. and D. of I. exist. In 1913 there were 70 baptisms, 14 marriages and 270 candidates for confirmation.



TRANSFIGURATION, TARRYTOWN, N.Y.

Most Sacred Heart, Port Jervis, N.Y. — This parish was formed from the Immaculate Conception by Rev. B. Duffy. Father Duffy built the church, but died suddenly before the dedication ceremony, which took place on April 29, 1900. Rev. James S. Fenton was appointed pastor in April, 1900, and was succeeded by Revs. Thomas O'Keeffe (1901), who built the rectory and hall and paid off a mortgage; and W. J. Donohue (August 4, 1907). Father Donohue made extensive repairs and redecorated the church. The congregation, which number about 400, consists mainly of employees of the Erie Railroad who live in Germantown, Sparrowbush and Cahoongie. The Sunday-school has about 100 pupils, and the church property is valued at about $20,000.

St. Peter, Poughkeepsie, N.Y. — The second oldest Catholic church on the Hudson is St. Peter's at Poughkeepsie, which was built in 1836. Before 1836 Poughkeepsie was visited once a month in the summer, by Father O'Reilly. At first Mass was celebrated in the house of Robert Belton, and when the room became too small to accommodate all the Catholics, Mass was offered for a time in the old brewery, near the lower landing. Afterwards Mass was said in Hibbasus' hall (later Tara Hall) in Market Street near Jay Street. Peter Everett donated land for a Catholic Church, and under Father Duffy, who succeeded Father O'Reilly, St. Peter's was built. Some bigoted Protestants having threatened to burn or destroy it, a vigilance committee, Catholics and Protestants, was formed to protect it, Dr. Pyne, a non-Catholic, offering the loan of a small cannon to the defenders. Their determined stand frightened the bigots, and the church has never since been molested. On November 26, 1837, Bishop DuBois and his coadjutor, Bishop Hughes, dedicated the church. After Father Duffy went to Newburgh, his successors were Fathers Maginnis (November 24, 1837); Father Smith (January, 1839); Myles Maxwell (1842); Joseph P. Burke (May, 1844); and Michael Riordan (September, 1844), who overcame almost entirely the strong prejudice against Catholics.

Father Maginnis was pastor not only of all Dutchess County, but also of Rondout and Saugerties. The first entry in the baptismal register is November 21, 1837, recording two baptisms at Saugerties; the next, November 28, seven baptisms at Rondout. On December 3, the first record of a baptism at Poughkeepsie was entered in the register kept in this church. Records of those baptized at Poughkeepsie before that time are to be found probably in the baptismal register at Cold Spring, or at the other places from which the visiting priests came.

Father Riordan enlarged the church in 1853, built the Mill Street school, the Clover Street school for girls, the rectory and the Sisters' house. He was pastor here 25 years, and was the first priest to die in Poughkeepsie. Father Caro succeeded him in 1870, and Dr. Patrick McSweeny followed in February, 1872. On September 1, 1873, the School Board of Poughkeepsie took charge of St. Peter's schools, and paid the Sisters' salaries and all expenses. This arrangement lasted until 1899. In 1890, Rev. James Nilan, who had become pastor in 1877, rented the Mill Street school to the city, and opened the Clover Street one as a parish school for girls. Rev. William Livingston, who succeeded on Father Nilan's death in 1902, reopened the Mill Street school as a parish school for boys, and entrusted it to two Sisters of Charity. Rev. J. F. Sheahan, P.R., took charge of the parish in January, 1906. Father Sheahan was born at Lowell, Mass., in 1861, and educated at St. Francis Xavier's, New York City, and at St. Joseph's Seminary, Troy, where he was ordained in December, 1886. He was assistant at Nativity and St. Agnes, New York, and was appointed pastor of the church at Pocantico Hills in 1894.

In 1908 three Marist Brothers opened the grammar grades in the boys' school. The attendance in 1914 is 325 boys in charge of 5 Brothers; the girls' school, in charge of 6 Sisters of Charity, has an enrolment of 310 pupils. The Catholic population numbers about 3500.

In 1908 Rev. W. J. B. Daly, Father Sheahan's assistant, founded the Aquinas Educational Extension Club for all the men and women of the parish. Every month the "Aquinas Review," a pamphlet of 48 pages, prints the principal lectures given by the club during the month.

St. Joseph, Poughkeepsie, N.Y. — In 1887 some Poles came to Poughkeepsie, and, finding work there, induced others to immigrate. Their numbers increased, and in 1893 they founded the Joseph Society, and attended the German Catholic Church. Differences of opinion induced some to separate, and in 1897 a second society, Maria of Czenstochan Society, was formed, whose members attended St.

Peter's Church. In 1900 both societies united to found a church of their own, and in response to their appeal Archbishop Corrigan appointed Rev.



ST. FRANCIS XAVIER, NASSAU, BAHAMAS
(The first Catholic Church in the Bahama Islands)

Franz Fabian, pastor of the Polish church at Rondout, to take up the work of organization.

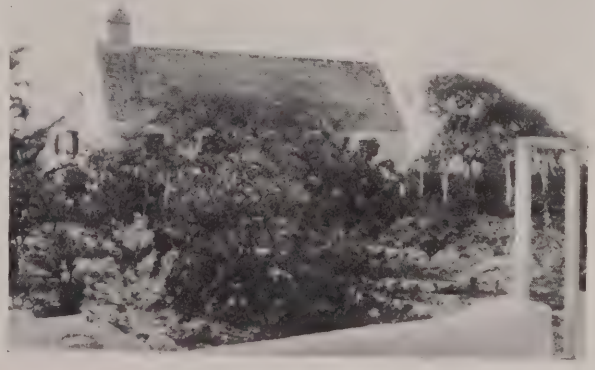
In 1900, the Church of St. Joseph, which was successively a Baptist church, a Universalist church and a meeting-house for the Germania Society, was purchased from the Germania Singing Society. The church is a brick structure, seats 400, and is valued at $15,000. The first Mass was celebrated on March 17, 1901, by Father Fabian. The church was blessed on October 12, 1901, by Cardinal Farley, and on that occasion Rev. Charles Galuszka, who had been assisting Father Fabian at Rondout and Poughkeepsie, was appointed its first pastor. During his administration the rectory, a frame building, was bought for $5000, as well as a house beside the church, for a school; a vestry, transept, organ and two side altars were added to the church. In July, 1913, Rev. Ignatius Bialdyga, who was pastor of St. Anthony's, Linoleumville, Staten Island, took charge of St. Joseph's as the second pastor.

The parish at first consisted of 70 families and 80 unmarried persons. In 1913 there are 145 families and 100 unmarried persons. The records for 1913 show: 84 baptisms; 149 confirmations; 16 marriages; and a Sunday-school attendance of 112.

The parish societies are: St. Joseph's (80 men); St. Mary's (50); Knights of Kosciusko (uniformed society, 35); Young Men's Sodality of Sokol (25); Rosary Society (45 women); Sacred Heart Society (40 girls); and St. Hedwig Sodality (30).

ST. MARY, Poughkeepsie, N.Y. — This congregation was organized in 1873, when the edifice in Cannon Street erected in 1826 by the Presbyterians and afterwards occupied for many years by the Universalists, was purchased for the Catholics by Rev. Patrick F. McSweeny, D.D., pastor of St. Peter's, Poughkeepsie, for $10,000. The first pastor was Rev. Edward McSweeny, D.D. The old building was dedicated by Cardinal McCloskey on July 20, 1873. In 1879, all the property of St. Mary's was transferred by the Cardinal to a corporation consisting of the Cardinal, vicar general, the pastor and two laymen. In 1880, Father McSweeny went to Europe, and Rev. Michael McSwiggan, acting as pastor, superintended the erection of the school on Hamilton Street which was opened that year. In 1881, the pastor was given an assistant. In 1885, Father McSweeny resigned and accepted a professorship at Mt. St. Mary's College, Emmitsburg, Md. Rev. Cornelius Donovan acted as pastor until May 18, 1886, when Rev. Terence J. Earley was appointed. During Father Earley's administration the new edifice was begun, and it was completed under the pastorate of Rev. Edward J. Conroy, who succeeded on April 23, 1891. A new church was dedicated on October 22, 1893. Father Conroy died on February 14, 1899, and was succeeded on March 3 by Very Rev. Patrick Daly, V.F. He is assisted by Revs. Michael Daly and Francis E. McElhinney. Father Daly was born in Ireland on November 12, 1859, was educated at St. Brendan's College, Killarney and Maynooth, where he was ordained on June 29, 1885. He was an assistant in St. John's Church, Glasgow, from November, 1885 to June, 1889, and came as an assistant at the Cathedral, New York, where he remained until appointed to St. Mary's, Poughkeepsie. He reduced the debt $30,000, notwithstanding the fact that during the same period he made improvements costing $25,000. The school, founded in 1873, is in charge of 5 Sisters of St. Dominic, with an attendance of 149 boys and 126 girls.

THE NATIVITY, Poughkeepsie, N.Y. — This parish was founded for the Germans of Poughkeepsie, in 1852, in which year the cornerstone of the first church was laid. Prior to this time the German Catholics depended upon priests from New York. Rev. Joseph Schaefler was the first to officiate and he used St. Peter's. He encouraged the Germans to form



ST. MARY, AT BEHRING POINT
ANDROS ISLAND, BAHAMAS

St. Michael's Society, and soon funds for the church, rectory and school were raised. The increased congregation necessitated the building of a larger church

in 1859, at a cost of $4500. The succession of pastors is: Revs. John Tanzer (1853–55); James Roesch (1855–59); Joseph Tuboly (1859–61); Jose Volpe (1861–64); Caspar John Metzler (1864–73); Franz Hundhausen (1874–78), who introduced the Franciscan Sisters from Peekskill, as teachers in the school; Dr. George Schrader (1878–79); Gallus Bruder (1879), who purchased the cemetery, installed an organ, and added a steeple; and Matthew Kuhnen (1911).

St. Michael's, the parochial school, was opened in 1853 and entrusted to male lay teachers. Under the pastorate of Father Bruder, the Sisters of Christian Charity of Wilkes-Barre took charge of it. There are at present 5 Sisters and an attendance of about 215. The entire population of the parish numbers about 1500 souls. The property is valued at $75,000.

The parish societies are: St. Michael's, a sick and death benefit society, affiliated with the Central Verein and its insurance department, which was founded before the parish in 1851; Knights of St. George, Uniformed Commandery; 56 of R.C.U. Knights of St. John (organized in 1883); St. Elizabeth Society of Christian Mothers (160), since 1879 affiliated with the Archconfraternity of Pittsburgh, Pa.

Among the donors of the parish are: Mrs. Katherine Tillmann, Mr. and Mrs. John Michael, Hubert Zimmer.

Our Lady of Mount Carmel, Poughkeepsie, N. Y. — The Church of Our Lady of Mount Carmel was incorporated on February 19, 1908. Territory was taken from St. Peter's for the new parish, and in June, 1909, the John I. Platt property on the west side of Cataract Place was purchased as a site for the church. In March, 1910, ground was broken; on May 1 the cornerstone was laid by Bishop Cusack; and on October 12, the church was dedicated by Mgr. Lavelle, V.G. It is a brick and marble structure, in the Roman style, and seats 400. A rectory in keeping with the church was built in November, 1913. The cost of church and rectory was $27,500, of which $19,000 is still a debt. The parish includes the Italian population of Poughkeepsie, — 245 families or 1700 souls. When confirmation was administered for the first time, there were 108 candidates. The baptisms average 127 a year and the marriages 22.

Father N. Pavone, the pastor, was born at Trivento, Italy, on August 18, 1878, and ordained at the seminary there on December 23, 1901. He studied at La Minerva University, Rome, during 1902, and in 1903 returned to Trivento, where he was the Bishop's secretary until 1904. For a year he taught at the seminary at Larino, and on December 20, 1905, arrived in New York, and was assigned to St. Peter's Church, Poughkeepsie.

St. Joseph, Rhinecliff, N.Y. — This parish was founded in 1862 by Rev. Michael J. Scully, and included the town of Rhinebeck and all the territory from Poughkeepsie to Hudson, with missions at Hyde Park, Staatsburgh, Barrytown and Tivoli. It was decided to build a church in Rhinebeck village and a lot was purchased, but the parishioners at Rhinecliffe were stronger in numbers and objected. The lot was then sold and a church built at Rhinecliffe in 1864. The site was deeded to Father Scully by George Rogers of Tivoli. Father Scully founded a college or boarding-school which, however, was not permanent. It certainly was not in existence after his death, and very little is known of its history. Father Scully died suddenly in 1872, when about 40 years old, and was buried in the cemetery at Rhinecliff. His successors are: Father James Fitzsimmons, who built the large and handsome rectory; Revs. William A. O'Neil (Oct. 17, 1886–Sept. 25, 1887); Terrence F. Kelly (Oct. 9, 1887–Oct. 5, 1890); Michael J. Murray (Dec. 9, 1890–Dec. 22, 1892); James B. Curry (Jan. 8, 1893–Sept. 29, 1895); James S. Fenton (Oct. 6, 1895–April 6, 1900); James D. Lennon (April 7, 1900–April 1, 1903); Michael V. Aylward (April, 1903); and Michael D. Lennon.

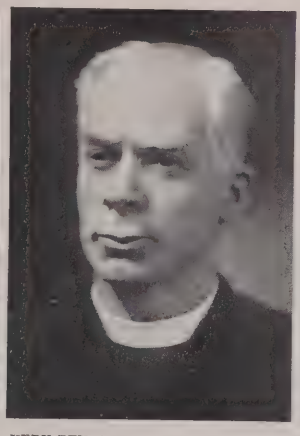
The parish was repeatedly divided and all the missions were detached when Father Curry took charge. Father Lennon secured the old Episcopal Church property in Rhinebeck, consisting of a church and hall, and opened the church under the title of the Church of the Good Shepherd. It was dedicated by Archbishop Farley on March 26, 1903. The establishment of the church at Rhinebeck marked an epoch in the history of the parish, as it was the means of recalling to their duty many Catholics who had fallen away. Although only a mission, it has a much larger congregation and provides a larger revenue than the church at Rhinecliff.

The total population of the parish is 394, of which 123 are attendants of St. Joseph's. The value of church property is between $15,000 and $20,000. The debt is about $3000. There is no parochial school, but about 85 children attend Sunday-school. The parish now comprises the whole town of Rhinecliff, with the Rhinebeck mission.

St. Michael, Rockland Lake, N.Y. — In 1909 the mission of Rockland Lake was detached from Congers and erected into a parish with Rev. Kozimir Zakrajsek, O.F.M., as pastor. The church, a frame one in the Gothic style with a seating capacity of 400, was built in 1901. Father Zakrajsek bought the rectory in 1910 at a cost, including the money necessary for repairs, of $5000. The basement of the church, which accommodates 150, is used as a parochial school and is entrusted to 3 Dominican Sisters from Blauvelt. In 1913, 110 children were enrolled. On August 10, 1912, Rev. Ambrose Sirca, O.F.M., succeeded to the pastorate. Father Sirca was born in Austria on August 14, 1877, and was ordained on June 23, 1901. His congregation numbers about 1000, and shows a great increase, due principally to immigration. Branches are established of the Slovak Catholic Society (50 members) and Mothers' Society (60). The church property is valued at $17,000, and



VERY REV. MGR. DANIEL J. McMACKIN D.D., ST. MARY, ROSEBANK, S.I. NEW YORK, N.Y.



VERY REV. JOHN P. McCLANCY, V.F. P.R., ST. JOSEPH MIDDLETOWN, N.Y.

carries a large debt. The records for 1913 show 29 baptisms and 3 marriages.

IMMACULATE CONCEPTION, Rondout, N.Y. — This parish was organized by Rev. Francis Fremel to meet the spiritual needs of the Polish Catholics of Rondout, who rapidly increased in numbers during the early nineties. He bought ground for the church in 1892, and was in charge of the congregation from 1892 to 1895. Rev. Francis Fabian built the church in 1896. On Christmas Day of this year, the first Mass was said, and the church was dedicated by Archbishop Corrigan in 1897. The rectory was built about the same time. Father Fabian made many improvements to the church and church property. In 1905 he bought the cemetery, and between 1906 and 1907 built the school, which he entrusted to the Felician Sisters. In March, 1909, he was appointed to organize a new parish in Newburgh, and Rev. Theodore Jozwiak took charge of the Immaculate Conception parish.

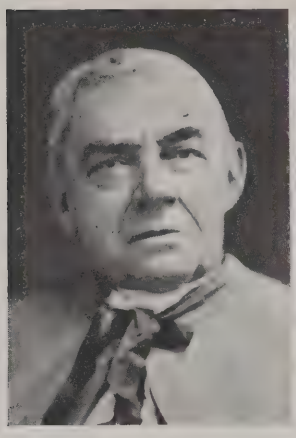
The school roll in 1913 counts 175 children, in charge of three Sisters. The population numbers about 800 souls, for whom three Catholic Societies are established. The parochial property is valued at $30,000.

ST. MARY, Rondout, N.Y. — On September 22, 1835, the Catholics of Rondout met to express their desire to have a church, and held a meeting, at which $32.02 was collected for the purpose. The meeting was followed by a visit from Father O'Reilly (November 30), who encouraged their desire. The original contributors were Thomas Penny, James Diamond, John O'Reilly, Terence O'Reilly, Patrick Donnelly, Patrick McCann, James Mellen, Larry Fallon, John McConlin, James Murray, Thomas Rigney, Roland Mulholland, Daniel Riordan, William Williams, Garrett Connolly, Michael Quin, Edward Moloy, Matthew Walsh, Edward Brown, Patrick Flanigan, Barney Daly and Ody O'Rourke. On the next visit of Father O'Reilly (May 30, 1836), 33 Catholics met at John O'Reilly's, when the sum collected reached $156.95. When he again visited Rondout, he writes:

"I have on this day, Thursday, the 18th of August, 1836, audited the accounts of James Diamond and John O'Reilly with the Catholic Church of this village up to the present date and find them to be substantially correct. The amount in hand at the present time is $193.38, which is deposited in the office of the Hudson and Delaware Canal Co., in the name of the bishop as trustee for the congregation." P. O'Reilly, pastor of the congregations on the Hudson River.

At this time Rondout had the benefit of any fifth Sunday occurring in a month, and visits from Father O'Reilly at long intervals on week-days. Mass was said in various private houses, among them John O'Reilly's and Thomas Penny's. On Sunday the largest room in a blind and sash factory at the corner of Mill and Division Streets was placed at the disposal of the little congregation. In January, 1837, a lot was purchased on the Wilbur Road, but Rondout was dependent at that time on Rev. John Smith at Poughkeepsie, and he saw fit to buy in 1838 a lot from Abraham Hasbrouck, payment of $100 being made, and a small frame building erected, James Crowley undertaking its erection for $400. Seventy-seven names of men appear on the list of contributors. Bishop Hughes, Father Starrs and Father McGurry gave $160, which brought the fund up to $416 by January 1, 1840. On this list appear the names of the first two women contributors, Mary Giddy and Ann O'Reilly. In those early days it was not unusual for Irish Catholics working in Rosendale and Stony Hollow and along the canal route to walk eight or ten miles every Sunday to hear Mass at St. Mary's in Rondout. The first name on the baptismal record begun by Rev. John Smith, in January, 1841, is that of John Flanigan, born on December 27, 1840. The first recorded burials in the cemetery were the two children of Patrick Malia and James Burke, February, 1840. Rev. Myles Maxwell was the first resident pastor, his first official act being the baptism of nine children on July 24, 1842. In this year the enlargement of the church became necessary. In 1854 Saugerties and Rondout were made a separate mission and placed in charge of Father Maxwell (*See* ST. MARY, Saugerties), and he preached in Rondout on alternate Sundays, many of the congregation driving or walking to Saugerties on the other Sundays. In 1847 Father Maxwell was left in charge of Rondout, Port Ewen, Stony Hollow, Jockey Hill, Wilbur, Eddyville, Whiteport, Flatbush and Kingston. He laid plans at once for the erection of a new church, the cornerstone of which was laid on May 21, 1848; the church was dedicated on July 8, 1849. Father Maxwell died on August 21, 1849. Rev. Thomas Quinn, who was ordained on June 14, 1849, had charge of the parish until September, 1849, and Rev. William Quinn (later vicar general of New York) served at Rondout until November, when Rev. Thomas Martin, a Dominican priest, was appointed.

Father Quinn was born in Ireland in 1794, and



RT. REV. MGR. ALBERT A. LINGS
V.F., P.R., ST. JOSEPH
YONKERS, N.Y.



VERY REV. JAMES F. DRISCOLL, D.D.
FORMERLY PRESIDENT OF ST.
JOSEPH'S SEMINARY, ST. GABRIEL
NEW ROCHELLE, N.Y.

in early manhood came to this country and entered the Order of St. Dominic at St. Rose's Seminary, Kentucky. He was ordained in 1824, and for twelve years served in the Diocese of Kentucky; after a visit to Rome he was persuaded to give his service to the Diocese of New York. In 1840 he had charge of Newport and Schuyler, in 1845 of Utica, where he established a temperance society; he was in Troy in 1847, then at St. Peter's, New York, in 1849. He built a church at Rosendale, in which Mass was said in August, 1850, priests from Rondout giving their services there until 1860. Father Martin remained in Rondout until January, 1852, and purchased the organ for St. Mary's, for $1500. He was then appointed to St. Brigid's, New York, and afterwards to the Church of the Holy Cross (May, 1859). The words spoken by Bishop Hughes at his funeral are significant of his work wherever he went: "He went to the then hardly formed congregation in 42nd Street, when, without haranguing, he began silently and noiselessly to show them the way through their difficulties, until the people began to understand themselves and to be a congregation."

He was succeeded at St. Mary's by his assistant, Rev. John Madden, who had come from Ireland with his brother, Michael, an influential parishioner at St. Mary's. In 1852, Father Madden built the rectory on the lot purchased by Father Martin. In 1857, from January to May, Rev. Francis McNeirny was pastor; Rev. D. G. Durning remained until November, 1859, when Rev. Felix Farrelly succeeded. Father Farrelly was born in Ireland and ordained in 1854 at All Hallows' College, Dublin. He immediately came to New York, where he became assistant at the Nativity and Annunciation churches. He established St. Mary's Academy at Rondout, and bought a new cemetery on the Flatbush Road. His influence did much to calm the protest aroused by the draft, and he gave voice openly to his disapproval of slavery. With his co-operation Stony Hollow was formed into a separate mission in charge of Rev. S. Mackin, in 1865, with Jockey Hill as a station. In that year Father Farrelly was recalled to New York. His successors were: Revs. Edward S. Briody (1865–67) who was ordained by Bishop Hughes and who founded churches at Port Jervis and Ellenville; James Coyle (1867 until his death in July, 1872), who had the church organ repaired and enlarged, formed the parish of St. Joseph, Kingston (1868), erected the parochial school building, and at one mission during whose pastorate over 50,000 persons approached the Sacraments; Rev. M. J. O'Farrell (afterwards Bishop of Trenton), who had charge for ten months; M. C. O'Farrell (1873–July, 1876), who introduced the Franciscan Brothers to take charge of a boys' academy, built by means of a bequest of $10,000 from Thomas Murray; John J. Duffy, D.D. (1876 until his death in April, 1888); Peter J. Prendergast (until July 31, 1890); and Monsignor Richard Lalor Burtsell, D.D., V.F., P.R. (until his death early in 1912). In 1891 and 1895 the church was extensively renovated and redecorated, and in 1896 came the crowning improvement, the erection of the three marble altars and the complete renewal of everything connected with the sanctuary. These improvements were paid for, the former indebtedness was liquidated and the church was consecrated by Archbishop Corrigan on the first Sunday of September, 1896. In 1898 the parish was made a permanent rectorship with Monsignor Burtsell as permanent rector, and the following year the Golden Jubilee of the foundation of the church was celebrated. (For Monsignor Burtsell's biography, *see* EPIPHANY CHURCH, New York, N.Y.) Rev. John J. Hickey, P.R., successor to Mgr. Burtsell, is assisted by Rev. Stephen Connolly.

The parochial school, in charge of 5 Sisters of Charity, has an enrolment of 180 girls and 170 boys. St. Mary's Academy is also conducted by the Sisters of Charity. The Sisters of St. Benedict conduct the sanitarium of Our Lady of Victory, with accommodations for 50 patients. The Catholic population is about 3200, and the value of the church property about $150,000, without debt.

The societies in the parish are the C.M.B.A., L.C.B.A., Holy Name, Children of Mary, Angels' Sodality, Temperance Cadets and the League of the Sacred Heart. Among the donors in the parish are: the Misses A. and M. Atkinson, Edward T. McGill, John White, William F. Rafferty, Mrs. Francis Madden, Thomas Diamond, Thomas Hickey, Miss Flynn, William Roach, Ann Reedy, Thomas McAndrew, Thomas J. Murray, Thomas Rafferty and James Penny.

The parish of St. Mary's is said to have given more priests to the sanctuary and more members to the sisterhoods than any other parish outside New York. At the jubilee services in September, 1899, Archbishop Corrigan was assisted by Rev. William L. Penny, and Rev. Edward F. Slattery, natives of Rondout of the earliest generation; the sermon was preached by Rev. James Dougherty, a native of Kingston; Monsignor Joseph

Mooney, who preached at vespers, was brought up in Rondout, and Revs. J. J. Boyle, J. J. Keane, R. Burns, J. L. Hoey, Patrick Morris and M. J. Fitzpatrick were at some time attached to St. Mary's.

ST. PETER, Rondout, N.Y. — St. Peter's parish was founded by Catholics of German origin in the fall of 1858, when the first rector, Rev. A. Hechinger, said Mass in the basement of the unfinished church in Adams Street. Rev. Oswald Moosmüller, O.S.B., succeeded as pastor in 1859. On April 20, 1860, the completed building was formally dedicated by Archbishop Hughes.

In August, 1861, the parish was placed in charge of Rev. John Raufeisen, former pastor of Ellenville, who for ten years previously had taken an active interest in the German Catholics of Rondout. The old site of District School No. 7, on Wurts Street, was purchased, and a new church was built. The dedication was performed on May 26, 1872, by Archbishop McCloskey. The church is Romanesque in style, and contains many valuable oil paintings as well as handsome stained-glass windows. "Father John" also built a new rectory on the adjoining lot. His successors were: Fathers Emil Stenzel (Sept., 1876–July, 1877); Francis Siegelack (July, 1877–Feb., 1888), who beautified the church and added new bells and vestments to its equipment; Matthias Kuhnen (1888–May, 1907), who made many improvements to the church property; and Very Rev. Joseph F. Rummel, D.D., V.F. Father Rummel graduated from St. Anselm's College, Manchester, N.H., and entered in 1896 St. Joseph's Seminary, Dunwoodie, N.Y. In 1899 he entered the American College, Rome, where he was ordained on May 24, 1902. On his return to America he was assigned as assistant to St. Joseph's Church, Yorkville, New York City, whence on May 6, 1907, he was appointed rector of St. Peter's. In December, 1912, he was appointed Dean of Ulster and Sullivan Counties by Cardinal Farley. A complete renovation of the church edifice was completed for the golden jubilee (November 8, 1908).

St. Peter's parochial school was established in 1858 and placed under the care of John Schuster. It was in charge of laymen until 1877, when Rev. Father Siegelack requested the Sisters of Charity to teach. In 1888 the Sisters of Christian Charity of Malinckrodt superseded the Sisters of Charity. Before the building of the new church, classes were conducted, originally in the homes of the lay teachers and later in the basement of the church. When the new church was opened the old one was converted into a school. A new school was completed in May, 1912 at a cost of $40,000. It includes a large auditorium with a stage and a gymnasium and bowling alleys. The school has 280 boys and girls on its roll book.

St. Peter's parish numbers about 1700 souls. The following societies flourish: St. Peter's Sick and Aid (men); Holy Name and Junior Holy Name; St. Ann's (married women); Children of Mary; League of the Sacred Heart, Knights and Ladies of St. John.



VERY REV. CHRYSOSTOM SCHREINER O.S.B., V.F., BAHAMA ISLANDS MISSIONS



VERY REV. MGR. CHARLES R. CORLEY LL.D., P.R., ST. MARY YONKERS, N.Y.

St. Peter's Cemetery was opened for burial purposes as early as 1860. Since then various additional properties were acquired, the latest by transfer of title from Father Kuhnen in 1907. The church property is valued at $125,000.

ST. PETER, Rosendale, N.Y. — The first church in Rosendale was built in 1850 by Rev. Father Martin. The present beautiful church was built by Rev. Martin A. O'Flaherty in 1875. The pastors since 1855 are: Fathers Lynch (1855–56); O'Toole (1860–64); Patrick Brady (1864–74); M. A. O'Flaherty (1874–82); John Gleason (1882–95); Bishop Cusack (1895–97); P. Maughan (1897–1900), who built a large brick and stone theatre with seats for 800; F. C. Lenes (1900–05); John Lennen (1905–06); John J. Hickey (1906); and Rev. Thomas F. Duffy, who is assisted by Rev. James M. McDonnell.

The parish of St. Peter's has a somewhat peculiar history. Owing to the discovery of natural cement in the mountains, the territory underwent a rapid development. The displacement of the natural product by a superior article being put on the market caused a serious calamity to the neighborhood, for numbers of families emigrated. Rosendale was at first a mission of Rondout, and the church built by Father Martin, its first pastor, now serves as a school. The present buildings are on a plateau overlooking the entire village, and stand as a monument to the memory of Father O'Flaherty, the priest who planned and built the church and rectory, and Father Gleason, who established the school and convent. The school is in charge of 4 Sisters of Charity, and has about 120 pupils. Rosendale has two missions, at Whiteport and at High Falls, where Father Hickey built a church, as well as the station at Rifton Glen.

The Catholic population of the parish is 800. There is a school taught by 4 Sisters of Charity,

with an attendance of 160. The Catholic societies in the parish are the Sacred Heart League, the Holy Name Society, the Rosary Society, the Angels' Sodality, and St. Aloysius' Society. The principal society, to which all the parishioners belong, is the Truce of the Blessed Sacrament. This was instituted by Father Duffy, approved by Cardinal Farley, and has been the means of transforming the parish into another "Arles".

Resurrection, Rye, N.Y. — The parish of the Resurrection was established by Father McEvoy, a priest connected with St. Vincent's Retreat, Harrison, in 1880. Previous to that time the Catholics at Rye attended the church at Port Chester. The first Mass in the neighborhood was said in Morrison's Hall on June 6, 1880. In the winter of 1881, Father McEvoy purchased the present rectory at a cost of $5500, the first story of which was converted into a church, where Father McEvoy officiated until his death in 1882. He was succeeded by Father Lane, who used the second story of the rectory as a parish school for six years, when it was discontinued for lack of funds. Two years after the closing of the school, on February 24, 1888, Father Lane died.

The present church was built by Father Lane's immediate successor, Rev. Joseph Mee. After two years at Rye, Father Mee went to Staten Island, and in October, 1890, Rev. James T. Barry was placed in charge of the parish. In January, 1905, Father Barry went south to regain his health, and Rev. William R. Hayes officiated during his absence. On Father Barry's appointment as chaplain of St. Vincent's Hospital, New York City, Rev. William F. Meehan became pastor of the Resurrection Church in September, 1909. He is assisted by Rev. Robert F. O'Reilly.

On August 1, 1906, ground was broken for a parochial school, the construction of which cost $30,000. Three Sisters of Charity are the teachers. The church and its properties are valued at about $120,000.

St. Mary, Saugerties, N.Y. — The first priest sent to attend Catholics in Ulster County and along the Hudson was Rev. Arthur Langdill, who was stationed in Newburgh by Bishop Connelly in 1817–18. Saugerties was the first place in Ulster County where Catholics settled in sufficient numbers to warrant the erection of a church. They were mainly Irish, who came to the neighborhood with the expectation of employment in the iron works, paper mills, and stone quarries which brought into existence the village. The first Catholic priest who gave his services to them with any regularity was Rev. Philip O'Reilly, a Dominican. Father Reilly was born at Scabia, County Cavan, Ireland, and received his education in Bologna, Italy. In 1830 he was deputed by Bishop DuBois to found missions and build churches on the banks of the Hudson wherever the number of Catholics might invite such an undertaking. He laid the cornerstone of a church in Saugerties as early as 1833. He had visited the village in 1832, and held religious services in private dwellings, one Sunday of each month. The formal dedication of the church took place in 1843, though it was used before that for Mass. He continued in charge of Saugerties, Rondout, Newburgh and Poughkeepsie until 1837, when he was appointed pastor of St. John's in Paterson. Father O'Reilly was a man of large and powerful build and commanding presence; it is said that before coming to this country he was the chaplain of the Duke of Norfolk. Cardinal McCloskey used to relate of him that he had a great liking for military history and martial subjects, and could recite from memory the whole history of Napier's Peninsular War.

In 1837 Rev. Patrick Duffy became pastor of Cold Spring, with the missions of Newburgh, Poughkeepsie and Saugerties. The first baptism administered by him at the latter place was on May 14, 1837, the persons baptized being James McDade, Sarah Ann Fallon, Mary Ann Shields, William Walsh, Francis Reynolds, Mary Shea, and Peter Brannigan. Father Duffy was appointed pastor of Newburgh in 1837. Rondout and Saugerties then became dependents of Poughkeepsie. Rev. John McGinnis, appointed by Bishop DuBois "because he could rely upon his prudence and zeal to distribute his services so that each parish should be attended once a month," was in charge until the end of 1838. In 1839 Rev. John N. Smith had charge of Poughkeepsie, Saugerties and Rondout. Father Smith was born in County Tyrone, Ireland, came to the United States in 1818, and was ordained about 1828. From 1833 to 1837 he served at Alexandria, Va., and was active in Saugerties until 1842.

The next pastor was Rev. Myle Maxwell, who was born in Ireland; educated for the priesthood at Lafargeville and at St. Joseph's Seminary, Fordham; was ordained by Bishop Hughes on January 5, 1841. Father Maxwell was assistant to Rev. John Smith at St. James', New York, and was with him transferred to Poughkeepsie, where he succeeded Father Smith as pastor.

In 1845 Saugerties and Rondout were made independent as one parish. In May, 1847, the Diocese of Albany was established under Bishop McCloskey, and the line of division, being fixed at the forty-second degree north latitude, came about midway between Saugerties and Kingston. Father Maxwell remained attached to the diocese of New York, and the care of Saugerties and Shandake was for more than a year assigned to Rev. Michael Gilbride, pastor at Hudson, who also had charge of Hunter, Middletown, and Scienceville. The Catholic laborers, principally quarrymen at Fish Creek, known also as Clove, went to Saugerties for Mass until Mr. Russell, the owner of the quarries, offered Father Gilbride the ground for a church. The offer was gladly accepted, and the Church of St. John erected.

Rev. John Gilligan was pastor at Saugerties from 1849 until 1852, when Rev. Michael C.



REV. ALOYSIUS L. BLAZNIK
ST. MARY, HAVERSTRAW, N.Y.



REV. JAMES A. BRADY
ST. CHARLES, GARDINER, N.Y.



REV. JOSEPH BRZOZIEWSKI
ST. ADALBERT,
PORT RICHMOND, S.I., N.Y.



REV. CAPISTRAN CLAUDE, O.M.CAP.
SACRED HEART, YONKERS, N.Y.

Power was appointed pastor. Father Power was a native of Cork, and was educated at the Irish College in Paris. He was conspicuous for his abilities and theological learning. At this time it was customary on Sundays to see in Saugerties hundreds of quarrymen marching, under the leadership of their foreman, to churches eight or ten miles away to hear Mass. The presence of large numbers of men without families, living in barracks, as it were, about the quarries and mills, was naturally not unattended with disorder, and the local authorities soon learned that the aid of the priests was invaluable in settling any difficulties arising from this abnormal condition. During Father Power's pastorate a fine church was built in Quarryville. In 1864 Saugerties was annexed to the Diocese of New York, following the county lines, and Father Power was transferred with it. In 1878 he retired, to spend his last years at Wappingers Falls as assistant to his friend and classmate Father Sheehan, and afterwards to Father O'Keefe and Father O'Mahony. His successors at Saugerties were: Revs. John F. Lynch (Feb.–Oct., 1878); and Denis Paul O'Flynn (Nov. 10, 1878–1893). Father O'Flynn was a native of County Cork, Ireland, and was educated at Louvain, Belgium. He cared for the missions of Quarryville and Clove until they were erected (April 1, 1886) into a separate parish and placed under the charge of Rev. Michael Haran, who built the church at Glasco. In 1889, on the transfer of Dean Dougherty to New York, Father O'Flynn was appointed Dean of Ulster and Sullivan counties. In 1892 the Church of St. Mary at Saugerties was seriously damaged by fire, and Father O'Flynn undertook its renovation and enlargement on an extensive scale. He built a fine rectory and brick schoolhouse, and in 1893 was made permanent pastor of St. Joseph's on 6th Avenue, New York, where he continued until his death (August, 1906).

Rev. M. J. Murray, who succeeded Dean O'Flynn, was ordained at Mount St. Mary's, Emmitsburg, Md., and served as assistant at St. Joseph's, New York, and as pastor at Rhinecliff. He built a hall near the church which became the center of many social and dramatic gatherings. Glasco developed into a large Italian settlement, and for several years Rev. Henry Newey, Father Murray's assistant, who was educated in Rome and thus made himself easily understood by the people, attended it. In April, 1905, Rev. John J. McCabe came to Saugerties. Rev. Arthur Kenny, Father McCabe's successor, is assisted by Rev. Edmund T. Harty. The parish now includes Glasco as a mission. The chapel of St. Mary's Convent is attended by the priests.

The school has 210 pupils, and is in charge of 6 Sisters of Charity.

St. Ann's, Sawkill, N.Y. — The first Catholics to arrive in Sawkill were some English families who settled there about 1850. The territory was attended as a mission from St. Joseph's, Kingston, and Mass was first said at the home of Peter McMahon on Jockey Hill, by Father Mackin. The church was built in 1869, but the mission was not erected into a parish until September 17, 1905. The church was destroyed by fire on August 28, 1913, but was replaced immediately by a Gothic frame building surmounted by a tower 45 feet high and a bell. The cornerstone was laid on October 12 by Dean Rummel of Rondout, and the building was dedicated on November 27 by Mgr. Edwards, V.G. This church seats 200 and cost with barn $4275, which amount was paid in cash. The mortgage on the old church was $900. A rectory was added at a cost of $800. The property is valued at $8000. The succession of pastors is: Revs. Edward F. O'Sullivan (Sept. 17, 1905–April 23, 1911); John T. Kelly (April 26, 1911–April 28, 1913); and George J. Vaeth (June 22, 1913).

The parish includes the Church of St. Wendelinus, Ruby, which was formerly attached to St. Peter's, Rondout, and is now attended every Sunday from Sawkill. The congregation numbers 190 at Sawkill (all English and of English descent) and 61 at Ruby, German and English, and shows a decrease. Of its members two became priests and

three nuns. Prominent among the benefactors of the church are: Patrick Manning, Bartholomew Callahan, James Howard, James Brophy, David O'Brien, Edward McCaffrey, John Starr, Ferdinand Goldpaugh, Patrick Brophy, David Hanrahan, John Neenan and Mrs. Butler. The societies established are: St. Ann's Altar Society (39 members); Children of Mary (20); Holy Name (Senior 44; Junior 14). The parish owns a cemetery; formerly burials were made in St. Mary's Cemetery, Kingston. According to the parish records from January, 1912, to January, 1914, there were 15 baptisms, 4 marriages and 1741 communions.

Father Vaeth made his theological studies at St. Bonaventure's Seminary, Allegany, N.Y., and was ordained by Bishop Colton on June 13, 1908. He was appointed pastor of St. Ann's by Cardinal Farley in July, 1913.

Immaculate Heart of Mary, Scarsdale, N.Y. — On December 20, 1912, Cardinal Farley appointed Rev. William C. Rourke, an assistant at St. John's Church, White Plains, to organize the village of Scarsdale into a parish. This territory has a Catholic population of 500, chiefly Irish and Germans including about 200 Italians. On January 5, 1913, Father Rourke said the first Mass in the Scarsdale Firehouse, and on August 8 ground was broken for the church. The cornerstone was laid on October 5, by Monsignor Lavelle, V.G. A stone structure in the English Gothic style is being erected at a cost of about $25,000. According to the plan the seating capacity will be 450. The rectory will be built at the same time as the church. The Sunday-school is attended by 60 children, 30 of whom made their First Communion on June 29, 1913.

Father Rourke was born in Long Island City, N.Y., on June 11, 1871; he studied at Niagara University, and spent one year at Old St. Joseph's Seminary, Troy, completing his course at St. Joseph's Seminary, Dunwoodie, where he was ordained on June 1, 1901.

St. John Evangelist, Shrub Oak, N.Y. — In 1878 this territory was attached as a mission church to the Assumption parish, Peekskill. Rev. John J. McEvoy was appointed first resident pastor in 1896. Succeeding him were: Revs. Mariano Troncoso, O.P. (1900–02); August N. Stehle (1902–03); Joseph S. Mechler (1903) and William T. Connolly. Attached to the parish are the missions of: Lake Oscawana, where Father McEvoy built a church in 1899; Yorktown Heights, where the same priest built a church in 1900; and a chapel at Lake Mohegan. The Catholic population numbers about 250.

St. Joseph, Spring Valley, N.Y. — Spring Valley was established in 1879 as a mission, and attended by Rev. John Quinn of Piermont. Rev. John B. Salter, who later became rector, visited Father Quinn with another priest from the cathedral in 1873, and heard his reminiscences of the early days of these missions. Father Quinn said Mass on weekdays in Spring Valley in the house of a Mr. McDermott, but not a trace of this house remains. Afterwards a small church near the railroad track was built on a site presented by James Collins, and when Father Penny was pastor at Piermont, Mass was said at Spring Valley once a month. Sometimes Dr. Reuben Parsons drove over from Piermont, as did also Father O'Meara. Rev. John Brogan, rector of St. Rose of Lima, Suffern, also came once a month at one time, and officiated in the public school. After the resignation of Father Brogan, Father Quinn became rector of St. Rose's and the many dependent missions thereof.

After St. Agatha's Home was built the resident chaplain said Mass at Spring Valley. Among the priests who occupied that position were Father Leahy and Father John J. Hughes, the first resident pastor. In May, 1894, at the request of Father Hughes, Archbishop Corrigan erected this mission with its dependencies into a parish. Father Hughes bought a site worth $12,000, and built the church and rectory within a year, the church being dedicated in April, 1895. He also built St. Agnes' Church at Pearl River, one of the missions.

Father Hughes died suddenly the following year, and a few days later, on December 21, 1895, Rev. John G. McCormick was appointed rector of a parish embracing Spring Valley, Nanuet, Bardonia, and Pearl River, Rockland County. On January 1, 1902, Father McCormick issued a financial statement saying that he had collected in New York churches and from personal friends $16,282.48, leaving a debt of $287.60, which was not paid off till July, 1905. There was a little old frame church in Pearl River when he took charge; it is said to be the church first erected at Spring Valley, which was moved to that mission. He built a handsome new church there before 1902. Spring Valley now includes the mission of Pearl River, and the station of Viola, where the county almshouse is stationed. St. Vincent's Home for Convalescents is also attended from Shrub Oak.

Father McCormick left the parish on July 16, 1905, and a week later Rev. John B. Salter took charge of St. Joseph's. Father Salter was born on June 24, 1849, and educated at St. Brigid's parochial school, De La Salle Institute, and Manhattan College, New York City. He made his theological studies at Troy Seminary, and was ordained there by Bishop Wadhams on June 7, 1873, at the age of 23. He served as assistant at the Cathedral, at Westchester, N.Y., and at St. Joseph's, New York City, where he remained for seventeen years, for more than ten years of which time he was permanent rector. In 1892 he resigned on account of ill health, and after two years' rest was appointed to Tuckahoe, where he remained more than eleven years, until he became pastor at Spring Valley. In March, 1914, Father Slater died suddenly, having been stricken with paralysis. The assistant is Rev. Aloysius S. Karl. The parish sodalities are: St. Aloysius' (boys), and Angels' (girls). The Sisters of Charity of St. Agatha's hold Sunday-school for the chil-



REV. DANIEL T. CRONIN
ST. PETER, LIBERTY, N.Y.



REV. HUGH P. CULLUM
SACRED HEART, SUFFERN, N.Y.



REV. T. J. EARLEY
IMMACULATE CONCEPTION
IRVINGTON-ON-THE-HUDSON, N.Y.



REV. FRANCIS FABIAN
ST. FRANCIS, NEWBURGH, N.Y.

dren of Pearl River, and the Sisters of Mercy of St. Vincent de Paul's Home teach the children of Spring Valley, catechetical instructions being given also on two afternoons of the week.

St. Vincent's Home for Convalescents was established in 1904–05. In addition to caring for the convalescents the Sisters of Mercy receive children from the New York City tenements for an outing of two weeks at a time during the summer, and last year they entertained 2500 children. In 1908, Myles Tierney built on the grounds a handsome chapel. Herman Ritter erected a dormitory and bathing-pool for the girls, and other additions were made to the institution.

Sacred Heart, Suffern, N.Y. — This parish was established under the name of St. Rose of Lima in 1868, by Rev. James Quinn, and comprised territory from which three parishes were formed. When the parish was divided in 1897 Father Quinn took up his residence in Tuxedo, N.Y., and was succeeded at Suffern by Rev. Patrick E. Fitzgerald. In 1900 Rev. Charles A. Meredith succeeded to the pastorate, and during his administration (in 1903) a handsome new brick church was given, free of debt, by Mrs. Thomas F. Ryan. Since that date the parish is known as the Sacred Heart parish. In 1909 a Catholic school was established, and entrusted to the Sisters of Charity from Convent Station, N.J. The old church building is thus utilized. The roll in 1914 shows 150 pupils in charge of 3 Sisters.

The pastor, Rev. Hugh P. Cullum, was educated at the College of St. Francis Xavier, New York, and St. Joseph's Seminary, Troy, N.Y., where he was ordained in December, 1886, by Bishop McNeirny. The Catholic population numbers about 700, and the church property is valued at $40,000. Within the parish limits is the Hospital of the Good Samaritan, also the gift of Mrs. Thomas F. Ryan, which is maintained by the Sisters of Charity. The Fathers of the Blessed Sacrament have here a preparatory college for their novices, Mount Eymard. The societies in the parish are: Holy Name, Blessed Virgin Sodality, League of the Sacred Heart, Knights of Columbus and L.C.B.A.

St. Denis, Sylvan Lake, N.Y. — The parish of St. Denis was founded in 1874, embracing all the territory east of Wappingers Falls to the Connecticut line, and meeting the parishes of Matteawan on the south, and Amenia on the north; some 600 square miles of territory. It has 400 square miles, and includes the missions of Hopewell Junction and Clove, and the stations at Moore's Mills and Poughquay. The church was built in June, 1859, when Sylvan Lake was a mission of Wappingers Falls.

There are about 300 souls in the parish, Hopewell Junction with 75 being the largest of the churches. The church property is valued at $11,000. All the churches are wooden, and the parish is not self-sustaining.

The pastors in charge were: Revs. Patrick J. Healy; M. J. McSwiggan, who had two assistants, Revs. W. H. Murphy and Charles McMullin, who afterwards became rector; Michael Haran; Edward J. Byrnes (1891–96); Eugene Shine; A. Corsini Mearns (1901–03); John McAvoy; William Patrick Egan (July 12, 1905); and Rev. James Corridan.

The pioneer priests performed their duties with a faithfulness and energy which was the more remarkable from the amount of territory and the nature of the country. In the winter it is often nearly impossible to travel the mountain roads, and in those days of "moonshiners" the character of many of the mountaineers was such that to leave the main road might for a stranger mean death and an unknown grave.

St. Teresa, Tarrytown, N.Y. — Tarrytown itself is rich in historical and literary associations and the Church of St. Teresa occupies one of the most beautiful and picturesque parts of the town. Although the present church was dedicated in 1909, the parish is one of the oldest in the country. The first church was built by Rev. Father Hackett, the first priest to reside at Tarrytown. Previous

to 1853 the place was attended as a mission. Father Hackett died in 1863, and was succeeded by Rev. Mark Murphy, who remained with the church about a year. His successor, Father Egan, remained with the parish 26 years. His nephew, Father Joseph, filled his place for about four years, but was obliged to resign in 1894 on account of ill health. During a pastorate of only seven months, Rev. William A. Farrell repaired the church and opened the parish school. Rev. Eugene McKenna, Father Farrell's successor, was appointed to St. Teresa's in January, 1895. With money generously left by Father Egan, Father McKenna built the present church, which seats 800, and is valued at $86,000. The dedication took place on January 31, 1909, Archbishop Farley officiating.

Father McKenna was born in County Monaghan, Ireland, in 1844. He received his B.A. in the College of St. McCarthan's and later, in the College of Montreal, took a course of philosophy, after which he entered the Grand Seminary. He was ordained on January 31, 1870, and was soon afterwards appointed assistant at the Church of the Transfiguration, New York City. After serving five years there, he was appointed to St. Mary's at Yonkers. A year later he was transferred to West Hurley, N.Y.; in 1892 he was sent to St. Charles Borromeo's, New York; and in 1895, was called to St. Teresa's. Assisting him is Rev. Michael J. Mulhern.

The Catholic families in the parish number 450, about 2250 people. The societies are: League of the Sacred Heart; Children of Mary; Holy Name; St. Aloysius'; Holy Angels' and St. Ann's Guild. The school roll for 1913 shows 350 pupils, in charge of 9 Sisters of the III Order of St. Francis.

Transfiguration, Tarrytown, N.Y. — In 1895 the Irish Carmelites founded this parish. In 1896 property costing $21,000 was purchased for a church, and in 1897 the present granite building was erected at a cost of $33,000. It is a beautiful specimen of Gothic architecture, seats 800, and has a debt of $31,000. The rectory is the old Cleveland Manor, and was included in the property purchased for the church. The church property is valued at $75,000. The succession of pastors is as follows: Revs. M. B. Daly (1889); D. Devlin (1891); M. O'Byrne (1902); and Denis O'Connor (1909). Father O'Connor is assisted by Revs. L. D. Flanagan and C. T. Laffey. The Fathers are chaplains to the Sisters of Mercy and Religious of the Sacred Heart of Mary.

The following sodalities are established: Holy Name (40 members); Holy Name Junior (30); Altar (50); and Children of Mary (63). The congregation numbers 350, and the parish records for 1913 show 25 baptisms, 125 confirmations and 14 marriages.

St. Sylvia, Tivoli, N.Y. — Tivoli's first Catholic settlers were Irish and Germans, who arrived in 1852. Mass was said in their homes by Rev. Michael C. Power of Saugerties, until the first church, a small wooden building, was built. After Father Power, Fathers Michael Scully and James Fitzsimmons of Rhinebeck attended the mission. The latter built the church. In 1886 Rev. W. J. McClure became pastor of Barrytown, of which Tivoli became a mission. On February 18, 1890, Tivoli was made a parish, with Rev. James Fenton as its first rector. Father Fenton was succeeded by Revs. Michael Reinhardt, P. F. Maughan, Lenes, J. H. Dooley and Rev. Charles Joseph Parks. Father Parks was born on Staten Island, February 26, 1870; educated at St. Peter's Academy, New Brighton, S.I., and at St. Francis Xavier's College, New York City. He attended St. Joseph's Seminary, Troy, N.Y., and St. Mary's, Baltimore, Md., and was ordained on December 21, 1895. He served as assistant at the Churches of St. Rose, St. Catherine of Genoa and St. Charles, New York City, and came to Tivoli in 1906.

The old church was replaced in 1902 by a new memorial church and rectory, the gift of Countess Carola de Laugier-Villars and her sister, Mrs. Geraldyn Redmond, in memory of their mother. The new church is of stone, as is the rectory, seats 350, and is valued at $50,000. On June 28, 1903, Archbishop (later Cardinal) Farley consecrated it. The rectory is valued at $10,000, and there is no debt on the property. St. Sylvia's Cemetery belongs to the parish, and St. Sylvia's Cottage Lace Industry has been established. The parish school, also a memorial gift, was established in 1888. It is taught by 3 Sisters of Charity, and has 13 boys and 15 girls. The population is 125, and is decreasing every year. In 1913 there were 7 baptisms, 1 marriage and about 1500 communions. The societies are: the Sacred Heart (75); Holy Name (35); Rosary (40); Altar Boys' Society (10).

Immaculate Conception, Tomkins Cove, N.Y. — The parish of Tomkins Cove lies on the west bank of the Hudson River, 37 miles from New York City. It embraces the township of Stony Point, the historic grounds of Revolutionary days. Tomkins Cove was founded as a mission to Haverstraw by Rev. Patrick Mahoney, who built the present substantial brick church in 1861. On August 15 of that year Mass was first offered in it. For two years previous, however, Father Mahoney every fortnight visited Tomkins Cove, and celebrated Mass in a private house. In May, 1885, the mission was erected into a parish with Rev. Joseph P. Brennan as resident pastor. He was succeeded by Fathers M. J. McEvoy and Richard J. Keeffe. The present rector, Rev. William A. Jackson, was born at Eastchester, Westchester County, N.Y.; educated at St. John's College, Fordham, and at St. Joseph's Seminary, Troy, where he was ordained by Bishop McQuaid on June 19, 1886. He served as assistant at St. Ann's and St. Paul's, New York City, and in June, 1900, was appointed pastor of Tomkins Cove. In 1902 he established a parish school and convent,



REV. EDWARD J. FLYNN
SACRED HEART
MOUNT VERNON, N.Y.



REV. EDWARD HEINLEIN, D.D.
OUR LADY OF VICTORY
MOUNT VERNON, N.Y.



REV. RICHARD J. KEEFFE, LL.D., P.R.
ST. JOHN, WHITE PLAINS, N.Y.



REV. WM. J. McCLURE
IMMACULATE CONCEPTION, STAPLETON, S.I., NEW YORK

with three Sisters of Charity from Mt. St. Vincent as teachers. It is a graded school and has 75 pupils.

The parish sodalities are: St. Aloysius' (boys); Children of Mary; League of the Sacred Heart; Holy Infant and Angels' Sodalities for the small children.

The mission of Grassy Point, in the lower part of the township, was attached to Tomkins Cove parish in July, 1893. It possesses a beautiful Gothic church of red brick with white marble trimmings. It is dedicated to St. Joseph, and was erected in 1889 by Rev. Henry Baxter, pastor of Haverstraw. The Catholic population of the parish is about 650, and the church property of the parish $35,000, which is free of debt.

Assumption, Tuckahoe, N.Y. — On May 24, 1911, this parish was formed for the Italians of Tuckahoe. Mass was said in a hall pending the erection of the church, which was completed in December, 1911, at a cost of $30,000. It is a Tuckahoe marble structure in the Romanesque style of architecture, and seats 450. Father Vincent Lojacono, the founder and present pastor, was born at Palermo in 1877, and ordained at Monreale, in June, 1900. He came to America on October 12, 1904, and was assistant at the Immaculate Conception Church. His congregation numbers 1200.

Within the parish limits is St. Eleanora's Home for Convalescents, which is conducted by Sisters of Charity, and attended by Father Lojacono. This institution was built and is supported by the Iselin family, and has 44 inmates. The New Rochelle and Yonkers Catholic cemeteries serve as a burial place for the deceased of the Assumption parish. The debt on the church amounts to $15,000.

Father Lojacono has established a branch of the Angels' Sodality, for children, and of the Blessed Virgin's Sodality, for women. There is also the Holy Name Society for men and the St. Aloysius for boys. The Sunday-school is in charge of the Sisters of Charity. During 1913, there were 101 baptisms and 16 marriages.

Immaculate Conception, Tuckahoe, N.Y. — This parish dates its foundation to about 1853. The territory was at first a mission of New Rochelle, when Rev. Thomas McLoughlin was pastor of the Church of the Blessed Sacrament in that village. The church at Tuckahoe was built by him. The parish now includes St. Joseph's, Bronxville, which was established in 1907. The pastor, Rev. John G. McCormick, is assisted by Rev. Joseph L. McCann and Rev. Martin Lydon. In 1912 a parochial school was opened; its attendance in 1914 is 75 pupils in charge of 1 lay teacher.

Our Lady of Mount Carmel, Tuxedo, N.Y. — Tuxedo was a mission of Suffern until 1895, when it was erected into a parish and a church built there by Rev. James Quinn, the first pastor. The church was burned down in 1900, but was rebuilt in the same year. It is a Gothic structure of granite and shingles and is beautifully decorated. The main altar, of pure Carrara marble, was donated by Mrs. Richard L. Getamin; the side altars by J. O. Havemeyer and M. Coates; the Sacred Heart Altar by John Doyle; everything in the church was donated. Rev. Peter Guinevan succeeded as pastor in 1901 and Rev. Thomas J. Keenan in 1910. The sodalities established are: Holy Name, League of the Sacred Heart, Altar Society, Children of Mary, St. John Berchmans and Propagation of the Faith. The attendance at Mass on Sundays numbers 700. Sloatsburg is attended as a mission of the parish.

St. Anastasia, Turner, N.Y. — This parish was established in 1899, and includes the missions of St. Mary's, Arden, and St. Patrick's, Highland Mills, as well as the station at Southfields. The pastor is Rev. Patrick F. MacAran.

In 1911 a parochial school was opened in charge of 3 Dominican Sisters. The school roll for 1914 shows 75 pupils.

Holy Name, Valhalla, N.Y. — Valhalla, or as this territory was formerly called, Kensico Station, was established as a mission in 1897, and was attached to Pleasantville, from which it was attended by

the Dominican Fathers. In this year the Dominican Fathers built the church, a frame structure, with a seating capacity of 250, and Archbishop Corrigan blessed it. In 1910 the mission was made a parish. The pastors in charge were Revs. Regis Geret, Alexis Casterot, and, since October, 1907, George Pays, all Dominicans.

The congregation numbers 300, mostly Irish Americans, with a few Germans and French. The Italians working in Kensico Camp, within the parish limits, number 800. The following societies are established: Holy Name; Altar; and the Catholic Club for young men. In 1913 there were 36 baptisms, 4 marriages and 600 communions.

St. Patrick, Verplank, N.Y. — Father Farmer and various other missionary priests said Mass from time to time for those employed in the newly-opened brickyards of Verplank. Father Felix Vilanis, S.T.D., came from Fordham in 1842. He resigned his professorship and settled at Verplank, becoming the first resident pastor. In the spring of 1842 John Henry set aside property for the use of the Catholics of the town of Cortlandt on condition that a church be built within one year. The building was started in 1842, ceased during the winter, was recommenced in the fall of 1843, and the church was completed in 1844. Father Vilanis in the meantime had retired to Pennsylvania, where he died. His successor, Rev. John Hackett (1844–53), lived in the house where the convent stands. His missionary labors extended to Peekskill, Croton, Haverstraw and Tarrytown — in fact, he traveled the whole lower Hudson region from the Pennsylvania to the Connecticut state line. He died while pastor of St. Teresa's in Tarrytown (June 11, 1863), and is buried at St. Patrick's, Verplank. He was succeeded by Rev. Michael Monaghan (September, 1853), who remained until February, 1856. The pastors following were Revs. Patrick Egan (March, 1856–June, 1857); Edward McGean (June, 1857, to Jan., 1858), who was assisted by James Clarke; Nicholas O'Donnell, O.S.A. (Dec., 1858–June, 1863: died July 1, 1863); P. L. Madden (July, 1863–May, 1866); James Hasson (July, 1866–Aug., 1868); Henry Coyle (Aug., 1868–June, 1882); Patrick Mee (June, 1882–Nov., 1897); David O'Donovan (Nov., 1897–Oct., 1908); and Thomas J. Doyle. Of these pastors, several are buried at Verplank, namely: Rev. Nicholas O'Donnell and Father Coyle, who died in New York (June 4, 1894), besides Father Hackett, already mentioned.

Father Madden built the Church of the Assumption at Peekskill in 1865, the people of Verplank contributing $200 for the purpose; he also erected the gallery of St. Patrick's, in 1864. Father Hasson enlarged the church, added the present chancel and built the tower. The bell was given by ex-Sheriff William Bleakly. Father Coyle bought the organ, a second-hand one, in 1869 for $500. Father Mee made many improvements, including the "white walk" to the church and, besides interior improvements to the church, he secured property and buildings for a parish school on November 15, 1890. Father Doyle made further improvements in the church, and also in the rectory and the Sisters' convent. The school has 109 boys and 99 girls, in charge of 9 Sisters of the III Order of St. Francis, from Peekskill. Father Doyle had the school affiliated with the Board of Regents at Albany, thus enabling the children after their graduation to enter Drum Hill High School at Peekskill. The value of church property is about $33,000. The societies in the parish are: Holy Name; St. Aloysius'; Children of Mary; League of the Sacred Heart; and local branches are established of the K. of C., A.O.H., and Ladies' Auxiliary.

Most Precious Blood, Walden, N.Y. — This parish embraces Walden and the mission of Walkill, Ulster County, and is in charge of Rev. Patrick P. Carey.

St. Mary, Wappingers Falls, N.Y. — The first Catholics in this territory, then called Channingville, were Irish, who arrived about 1810. Mass was first said in one of the homes in 1835; the name of the priest, however, is unknown. In 1839 a Catholic cemetery was obtained, and in 1841 a small frame church was erected. In 1850 the territory between Poughkeepsie and Cold Spring was erected into the parish of St. Mary, Wappingers Falls, and Father Brophy appointed pastor. Father Brophy was succeeded by Rev. Denis Sheehan in 1853. Father Sheehan enlarged the frame church, and erected a rectory for $7000. At his death, in 1875, Rev. Charles M. O'Keeffe became pastor; the present magnificent church was built by him, and dedicated by Cardinal McCloskey in 1877. It is of brick, trimmed with North River bluestone, follows the Gothic style, cost $30,000 and seats 1000. When, in 1884, Father O'Keeffe was transferred to St. Raymond's, Westchester, he was succeeded by Rev. Cornelius B. Mahony, D.D. The latter in 1893 built St. Mary's parochial school at a cost of $15,000, and entrusted it to the Sisters of Charity, and purchased a convent, and 12 acres for a cemetery. In January, 1903, Dr. Mahony was succeeded by Rev. Charles F. Reid.

Father Reid was born in St. Joseph's parish, New York City; educated at St. Patrick's College, Cavan, Ireland, and ordained at Maynooth College in June, 1886. His first appointment was to the Holy Name Church, New York City; next to St. Brigid's, and in 1899 he was appointed pastor to St. John's Church, West Hurley, as pastor. Since coming to Wappingers Falls, Father Reid built the present convent of the Sisters of Charity. The school, in charge of 6 Sisters, has (1913) 110 boys and 131 girls, who uniformly make good records in the Regents' examinations. The congregation has given three priests and six nuns to the Church. It numbers 1300, which is composed of: 1000 Irish; 250 Italians; 50 Germans; and owes much of its increase to immigration. The



REV. THOMAS F. McGARE, P.R.
ST. PETER, HAVERSTRAW, N.Y.



REV. EUGENE McKENNA
ST. TERESA, TARRYTOWN, N.Y.



REV. C. V. MAHONEY, D.D.
ST. AUGUSTINE, OSSINING, N.Y.



REV. JOSEPH A. MARINARO
OUR LADY OF MT. CARMEL
WHITE PLAINS, N.Y.

parish property is valued at about $100,000. In 1913 there were 70 baptisms, 226 confirmations, 11 marriages and 8000 communions.

The Catholic societies include the Holy Name (100); St. Aloysius' (70); Children of Mary (110); Holy Angels' (120). There are also 110 members of the K. of C., and 110 of A.O.H. William O'Rourke and Peter J. Downey are trustees of the church.

St. Stephen, Warwick, N.Y. — Warwick was originally a mission of Goshen, the first Mass being said there by Rev. Benj. O'Callaghan on Christmas Day, 1865. In 1867 the Catholics bought the old Methodist church for $3000, and Mass was first said therein by Father O'Hare on September 18, 1867. In 1881 Rev. Edward J. Byrnes was made pastor of Monroe with Warwick as a mission. A sister mission in Florida was soon afterwards started, Mass being said in Seward's Hall until the Presbyterian church was bought. This was dedicated as St. Edward's by Archbishop Corrigan on July 4, 1887. On January 20, 1889, Rev. J. F. Callahan was made first resident pastor of Warwick with Florida as a mission. The Warwick cemetery was bought on September 6, 1886. Father Callahan's successors were: in March, 1889, Rev. John B. Creeden; in February, 1890, Rev. John McCauley; in July, 1892, Rev. Patrick Morris, who bought the site at South and 2nd Streets and built the rectory; in July, 1899, Rev. C. A. Meredith; in January, 1900, Rev. P. J. Minogue, who built the present church at a cost of $16,000; and in April, 1907, Rev. Peter W. Spellman.

Father Spellman was born on January 5, 1864, in the Bronx, New York City. He studied in the public schools, and St. Francis Xavier's College, New York City, and at St. Joseph's Seminary, Troy. He was ordained on December 20, 1890. Previous to his appointment to St. Stephen's, he was assistant at St. James' and St. Joseph's (6th Avenue), New York City.

The Catholic population of St. Stephen's numbers 250, and that of the mission, 200. The societies are: League of the Sacred Heart and the Holy Name Society. The property of St. Stephen's parish is valued at $28,000, and that of the mission, which is free from debt, at $6000. There is a mortgage of $2500 on the church property in Warwick.

St. Mary, Washingtonville, N.Y. — Previous to 1872 Washingtonville was under the direction of the pastors of Newburgh, but in that year a small chapel was built by Rev. John Keogh of Cornwall, who used to say Mass in it every month. He was followed by Rev. Stephen Mackin and Rev. William Ward, during whose pastorate the mission was regularly attended during seven years. When Father Ward left Cornwall, Rev. Henry J. Gordon had charge until 1892. From 1892 to 1897 the pastors of Chester, Rev. John J. Carr and Rev. Francis Hannigan attended the mission. At Christmas, 1897, Father William Ward was appointed resident pastor, but when he left Washingtonville in June, 1898, the mission was reannexed to Cornwall, Rev. James B. Curry being then the pastor. He attended it until May, 1901, and his successor, Rev. James S. Fenton, likewise ministered to the Catholics of Washingtonville until it was again made a separate parish on October 4, 1902, with Rev. John Tetreau as resident pastor.

Father Tetreau was born in Canada on July 30, 1863. He made his classical studies at St. Mary's College, Montreal, and his theological course with the Sulpicians of Montreal, and was ordained on July 26, 1888. He was assistant for twelve years at St. Jean Baptiste's Church, New York City, and for one year was chaplain of the Sisters of Miséricorde, East 86th Street. In September, 1901, he was appointed assistant at St. Thomas of Canterbury, Cornwall. Father Tetreau enlarged the small one-room house at Washingtonville to a commodious rectory, erected carriage sheds, and remodeled and greatly enlarged the church, which was dedicated on July 16, 1907, by Right Rev. Thomas F. Cusack, Auxiliary Bishop of New York. The Church of the Assumption at Maybrook is attended from Washingtonville since August 15, 1907. The Catholics of this mission worshipped in

the Town Hall until November, 1911, when Mrs. Catherine Wallace of Weehawken, N.J., donated land (250 by 150 feet) in the center of the village, and Father Tetreau built a beautiful stone church. The dedication took place on July 24, 1913, by Auxiliary Bishop Cusack of New York.

St. John, West Hurley, N.Y. — This parish, established in 1868, is an offshoot of St. Mary's at Rondout. Rev. Eugene McKenna, who came from Ireland in 1871 and was attached to St. Andrew's, New York, was appointed pastor at West Hurley in 1875. He built in 1877 a large frame church in Allaben near Shandaken, under the title of Our Lady of Lourdes. In 1890 the number of souls attached to St. John's, West Hurley, was 700, and those attached to the church at Allaben 200.

In 1894 Rev. Michael Montgomery, from St. Columba's, New York, became pastor. In 1893 a small church was built at Shokan, a mission of West Hurley, at the expense of a Mr. Wentworth, under the invocation of St. Augustine. The Church of St. John was built on Bristol Hill, but in 1896 was burned to the ground. In 1899 Rev. Charles Reid became pastor. He paid off most of the debt incurred in the rebuilding of St. John's, and was succeeded in 1903 by Rev. Michael Haran.

Father Haran came from Ireland in 1873, and was ordained at St. Joseph's Seminary, Troy, in 1879. His first appointment was at Pawling, whence he went to St. Joseph's, Kingston, then, in 1886, to Quarryville, where he worked for seventeen years. After a long illness he died on March 28, 1914, at the age of about sixty. Attached to West Hurley are the missions of Brown Station and Shokan.

St. John the Evangelist, White Plains, N.Y. — White Plains was originally attended as a mission from New Rochelle and Port Chester, Father Thomas McLaughlin and Father Dowling officiating. In 1868 a church was built and the parish of St. John the Evangelist was established with Rev. John McEvoy in charge. The succeeding pastors were Revs. Edward A. Dunphy and William A. Dunphy. These brothers did much to advance the interests of the parish. The first remodeled the church, placing in it new windows of stained glass; the second built and equipped the fine parochial school and auditorium. He also secured the Sisters of Charity as teachers, and encouraged them to establish St. John's Academy for private pupils. The school roll shows over 500 pupils in charge of 6 Sisters and 4 lay teachers.

The congregation was increasing rapidly, and a new church was fast becoming a necessity. Mrs. Jules Reynal, a parishioner, offered to build one as a memorial to her son Jules. She carried out her design at an expense of $150,000, and during her lifetime, with characteristic generosity, continued to furnish many of the accessories for Divine worship. Largely through her efforts, and those of other parishioners, the rectory was provided. Both Fathers Dunphy were especially interested in the parish societies, encouraging the efforts of the young men towards mental improvement by presiding personally at their meetings for study and debate.

During the pastorate of Rev. William H. Tole, the Cemetery of Mount Calvary, 58 acres in extent and occupying one of the choicest sites in Westchester County, was purchased. His successor, Rev. James S. Kelly, was doing splendid work when death carried him off. Rev. Richard J. Keeffe, LL.D., P.R., was then appointed, and has made improvements to the church property and institutions to the extent of about $80,000. To thwart the Y.M.C.A., which was trying to annex as members some of his young parishioners, Father Keeffe provided a club for Catholic young men. The club building was erected at a cost of $20,000.

Father Keeffe was born in New York City in 1857. He was educated at St. Brigid's parochial school, De La Salle Institute, and Manhattan College, New York City. In 1876 he entered Mount St. Mary's, Emmitsburg, Md. He was ordained in St. Patrick's Cathedral, New York City, in 1880 by Bishop Watterson of Columbus, and was the first priest ordained in St. Patrick's as well as being the first priest to be ordained by Bishop Watterson. Immediately upon his ordination he was invited by Mount St. Mary's to accept the chairs of Sacred Scripture and Sacred Liturgy. He served as assistant at Holy Cross Church, New York City, for seventeen years. While president of the Diocesan Union of Young Men's Catholic Societies he managed and perfected the great Catholic parade of the Columbus Celebration in 1892, in which there were over 35,000 men. He was pastor at Tomkins Cove for two years, until his appointment to St. John's. He is assisted by Revs. Lawrence F. Ryan and John V. Delaney.

The societies are: Holy Name; Junior Holy Name; Immaculate Heart of Mary (for young women); Catholic Club (young men); Infants' Sodality; Angels' Sodality; and Confraternity of Holy Rosary. The population of the parish numbers about 3000 and the church property is valued at about $350,000.

Our Lady of Mt. Carmel, White Plains, N.Y. — The parish of Our Lady of Mt. Carmel was founded in 1902 for the Italians who, until this year, attended St. John's. Rev. Joseph A. Marinaro was appointed pastor on October 29, 1902.

Father Marinaro was born at Albano di Lucania, Italy, on September 30, 1869. He studied at Potenza, where he obtained a diploma of superior teacher of public schools, served as lieutenant in the Italian army, and made his philosophical and theological studies in the Seminary of Tricarico, where he was ordained on May 27, 1893. In January, 1901, Father Marinaro came to America, and founded the Italian school of Dante Alighieri, in East 114th Street, New York. He was chaplain



REV. M. NEUFELD
ST. JOHN BAPTIST DE LA SALLE
STAPLETON, S.I., N.Y.



REV. DENIS O'CONNOR, O.C.C.
TRANSFIGURATION
TARRYTOWN, N.Y.



REV. N. PAVONE
OUR LADY OF MT. CARMEL
POUGHKEEPSIE, N.Y.



REV. JOHN M. PILLOIX, M.S.
PHOENICIA, N.Y.

at the Church of Our Lady of Angels, New York City, and assistant at St. Joseph's Church, Croton Falls, N.Y. Through his efforts the Church of Our Lady was built; it was dedicated on December 16, 1903, by Archbishop Farley. In addition to his parish Father Marinaro attended for two years the mission of St. Anthony of Padua at Mamaroneck; this mission was founded on September 1, 1907, and has about 600 souls.

The population of Our Lady of Mount Carmel parish is about 1300, and the following sodalities are established: Mount Carmel; the People's Eucharistic League; Daughters of Mary; and St. Louis' Sodality. The church property is valued at $20,000.

St. Joseph, Wurtsboro, N.Y. — The first Catholics were Irish, who settled in this section about 1850. The first church was an old frame building purchased from the Methodists. Here the people of Bloomingburg and Wurtsboro heard Mass. A Father Briordy at one time said Mass here and it is related that once some people cut off the tail and mane of his horse, while he was celebrating Mass. Wurtsboro was a mission of Ellenville for about thirty years. A new church was built and dedicated about 1880 or 1881. The cemetery was in use as early as 1877 or 1878. The parish is poor, the parishioners being mostly Irish or of Irish descent, and there is a more or less steady immigration to the cities. The congregation barely numbers 80.

The succession of pastors is as follows: Fathers Mugan; Prendergast (1875); Westerman; Haines; Kenny (1891), the first resident pastor; O'Connell; Aylward (1902); Holden; and Firmin Bessett.

St. Anthony of Padova, Yonkers, N.Y. — The parish of St. Anthony was founded and dedicated on December 16, 1900, the first pastor being Rev. Michael Sarubbi. The congregation, which is made up of all the Italian population of Yonkers, increased, chiefly through emigration, from 1500 in 1900 to 3000 in 1914. Mass was first held in a basement until the present church was completed in 1905. It is a frame building, Roman in style, cost $15,000 and seats 450. A rectory was built in 1904 at a cost of $8000. The entire property is valued at $40,000 and has a debt of $15,000. The following mutual aid societies of the parish exist: St. Anthony (160 members); St. Rocco (60); St. Denis (40); Our Lady of the Altar (65); St. Mary (50); Confraternity of Souls in Purgatory (75). The parish statistics for 1913 show: 380 baptisms; 160 confirmations; 70 marriages; 8000 communions.

Father Sarubbi was born at Stigliano, Italy, on August 4, 1871. He entered the Diocesan Seminary in 1886, and was ordained on May 19, 1894. For two years he served as assistant in a parish school, and came to America on May 19, 1896.

St. Bartholomew, Yonkers, N.Y. — In September, 1910, territory was separated from the parish of the Sacred Heart and formed into the new parish of St. Bartholomew. Rev. James F. McNamara, an assistant for fifteen years at Holy Innocents' Church, New York City, was appointed to organize the congregation and build the church. Work was at once begun on a frame church, which was completed in September, 1911, at a cost of $12,000. The building accommodates 400. In September, 1913, the parochial school was opened in charge of the Dominican Sisters. It is a brick building, with accommodations for 1000 children. The congregation numbers 500. The church and school property is valued at $85,000, on which the debt amounts to $50,000.

St. Casimir, Yonkers, N.Y. — In 1889 Rev. Joseph C. Dworzak, D.D., rector of St. Valentine's Church, Williamsbridge, organized St. Casimir's parish for the Poles of Yonkers. Rev. Michael M. Slupek, successor to Father Dworzak, said the first Mass in St. Mary's chapel on January 21, 1900. During his incumbency the parish was incorporated and four lots, 100 by 100 feet, on Nepperhan Avenue were purchased for $4000. Rev. Anthony H. Jakubowski, who took charge in March, 1901, began to build the church and rectory, the cornerstone being laid by Dean Lings on November 9, 1902. The buildings were completed

by Father Dworzak, who had returned to the parish in January, 1903. The first Mass in the church was celebrated on June 17, 1903, and the church was dedicated on November 15, 1903, by Monsignor Mooney. Father Dworzak opened a Sunday-school in the fall, teaching it himself, and in 1906 the parochial school was started in the basement under the direction of a lay teacher. In September, 1910, 3 Polish Sisters of the Resurrection came from Chicago to take charge.

In February, 1906, twenty-two lots on which stood a substantial two-story stone mansion were bought for $26,500. After considerable alterations, including being moved its entire length, the building was transformed into a school and home for the Sisters. Since September, 1911, four Masses are celebrated in St. Casimir's every Sunday, the Mass attendance being about 1700. The Poles of the neighboring cities and villages where there is no Polish church all attend St. Casimir's. Rev. Charles Czarkowski assisted Father Dworzak from November 1, 1911, until July 1, 1912, when Rev. Aloysius Filetz came.

Father Dworzak was born in Silesia, Germany, on November 11, 1868; educated in Germany and Italy; and ordained for the Archdiocese of New York in April, 1892. He became rector of St. Valentine's, Williamsbridge, in April, 1894; organized in 1897 St. Adalbert's parish, Bronx, becoming its first rector; and took charge of St. Casimir's in January, 1903. St. Clement's parish, New York, was established through his efforts, and in 1912 he founded St. Stanislaus Kostka's, Hastings-on-the-Hudson. The completion of the monument to T. Kosciuszko at West Point was due to him.

The statistics for 1913 show 16,745 communions, 108 marriages, 298 baptisms, 61 deaths, 206 sick-calls, 2 conversions, 274 confirmations (1912), and the school roll for 1914 shows 114 boys and 123 girls in the parochial school and 42 boys and 34 girls in the Sunday-school. The mortgage on the church property at the end of 1913 amounted to $13,500, and there are no floating debts. Messrs. Clemens Zygarlowski and Henry Jaworski act as lay trustees.

St. Denis, Yonkers, N.Y. — In 1910 this parish was organized and the church built by Rev. Richard O. Hughes, the pastor. Assisting him is Rev. William J. Noonan. Father Hughes pays special attention to the younger members of his congregation, and in the fall of 1912 he inaugurated a series of dances which were held in the parish auditorium adjoining the church and which proved a great success.

Holy Eucharist, Yonkers, N.Y. — This parish was founded on June 19, 1908, by Archbishop Farley. Rev. Thomas R. Halpin was chosen to organize the parish, and through the kindness and assistance of James T. Ryan of New York City and John F. Brennan, Esq., of Yonkers, properties were secured for the church, rectory, school and convent. Formal possession was taken in December, 1908, and on March 28, 1909, the church and school of the Holy Eucharist were dedicated and blessed by Monsignor Mooney, V.G.

Father Halpin was born in New York City, and educated at St. Michael's parochial school, and St. John's, Fordham. He entered St. Joseph's Seminary, Troy, and later the Grand Seminary at Montreal, and was ordained on December 22, 1894, by Archbishop Fabré of Montreal. His first appointment was as assistant at the Church of St. Thomas the Apostle, New York City, where he remained for eight years. He was then promoted to the pastorate of Clove, N.Y., with the mission of St. Patrick at Quarryville, where he remained until appointed to Yonkers. His assistant is Rev. James A. Cassidy.

The school roll for 1914 shows 400 pupils in charge of 5 Sisters of Mercy and 7 lay teachers. The church property, including church, school, convent and several houses, is valued at about $150,000.

Father Halpin, in May, 1913, remodeled three houses in Waverly Street, the parish property, as a quiet, comfortable home for self-supporting women of all creeds and nationalities. The house is very pleasant, with well-furnished rooms. This home is known as the Villa of Our Lady of Lourdes of the Holy Eucharist, and is in charge of the Sisters of Mercy.

Immaculate Conception, Yonkers, N.Y. — Although the earliest form of Christian worship in Yonkers was not Catholic, the charter Catholic parish occupied so important a place in the development of the city that Catholics are now said to equal in number the members of all the other churches put together. This interesting town, which was originally an outpost of Dutch New Amsterdam, takes its name from the estate of the "young heer" or young master, and has many buildings of historic Revolutionary interest. Among its beautiful and time-honored structures St. Mary's Church of the Immaculate Conception, at the corner of Broadway and St. Mary's Street, is a landmark. It was the first church in the country to be given this name, and, although the oldest Catholic church in the city, St. Mary's holds architecturally the first place, the beauty of its walls and towers being unsurpassed by any of the newer buildings.

The first record of Catholic services in Yonkers is about 1836, when Rev. James Cummiskey began his labors among the workmen engaged in the construction of the new Croton aqueduct from Sing Sing to New York. A building in the vicinity of the present Summit Street was rented, and Mass was said therein. At the completion of the aqueduct work Father Cummiskey moved away, and the Catholics were obliged to depend on neighborhood missions. It was only when the construction of the Hudson River Railroad through Yonkers began, that regular services were held once more. This time it was Rev. John Ryan, S.J., a former



VERY REV. JOSEPH F. RUMMEL, D.D.
ST. PETER, RONDOUT N.Y.



REV. MICHAEL SALLEY, LL.D., P.R.
ST. PATRICK, NEWBURGH, N.Y.



REV. MICHAEL SARUBBI
ST. ANTHONY, YONKERS, N.Y.



REV. ANDREW J. SAUER
ST. CATHERINE, BLAUVELT, N.Y.

professor of Fordham College, who accompanied the railroading contingent. Near the crossing of Nepperhan Avenue and the Sawmill River, in a house beside the old Morgan Dye Works, the first Mass was read, Hugh Donohue serving, and Thomas C. Cornell, chief engineer for the railroad, being one of the congregation. Mr. Morgan then offered the use of a storeroom belonging to his office, and there the congregation shared the space with boxes of logwood awaiting shipment. Later Father Ryan rented the top floor of a building at the corner of Palisade Avenue and New Main Street, and fitted it up as a chapel.

In 1848 land was given by Judge Woodworth and Messrs. Rich and Scrymgeour for the site of a church, which, under the name of St. Mary's Hall, remains to this day. When it was known that the building was to be 40 by 70 feet there was a great outcry over so large and costly a structure, and a protest was made to Archbishop Hughes, who, however, smilingly answered that they were building for the future. On Christmas, 1848, Mass was said in the church. It is a curious fact that in these early assemblages men were relegated to the Gospel side and the women to the Epistle side of the house.

On Father Ryan's transfer Yonkers continued as a mission of Fordham under the direction of Father Bienvenue, and later of Rev. S. L. Jouin, S.J. By the end of 1851, however, Rev. Thomas S. Preston (afterwards monsignor and chancellor) took charge.

The first school was opened in 1852, with less than a dozen pupils, but within a year it had 80. At this time Hastings, Dobbs Ferry and Tarrytown were all under the jurisdiction of Yonkers. In the summer of 1853 Father Preston built himself a small house. Hardly was this completed when he was asked to report to the Archbishop as his secretary. His successor, Rev. John McMahon (October, 1853, to May, 1854), was followed by Rev. Eugene McGuire. Father McGuire had charge until February, 1856. The next pastor, Rev. Edward Lynch (1856 to May, 1867), at once reopened the parochial school, which he placed under the charge of the Sisters of Charity, and in 1859 began the erection of a new school, which was placed in charge of the Sisters of Charity and the Christian Brothers. His successor, Rev. Charles T. Slevin, improved the rectory and parochial property, and was succeeded in 1877 by Very Rev. Charles R. Corley, LL.D., P.R.

Father Corley was born in New York; educated at St. Francis Xavier's College, New York City, and at the Provincial Seminary, Troy, where in 1871 he was ordained by Bishop McQuaid. He was assistant at St. Mary's, Rondout, and at St. Peter's in New York, where he remained until he came to Yonkers. Father Corley immediately reopened the boys' school, and again placed the Christian Brothers in charge. In 1877 there were 215 pupils; in 1882 over 300, and within about two years the number in the two schools increased to over 800. In 1885 Father Corley spent about $30,000 in enlarging the schools. In 1914 the attendance is 675 boys, in charge of 6 Brothers, 5 Sisters of Charity and 4 lay teachers; the girls number 700, in charge of 13 Sisters of Charity and 6 lay teachers. This is one of the largest schools in the Archdiocese, and costs the parish $14,000 every year. The exercises given on Memorial Day are regarded as important among the annual events of Yonkers.

Remarkable as were the achievements of Father Corley in building the church, rectory, and other church buildings, he accomplished still more in building up an influence not confined to any class or creed. Practically no problems of civic importance are discussed in Yonkers without his presence being requested. He was made Monsignor, and is assisted by Revs. Henry A. Curtin, Edward A. Dorin and Michael J. Walsh.

The church was consecrated on December 13, 1908. It cost at the outset $350,000, and at its completion had a debt of $35,000. It is built of rough-hewn brownstone and trimmed with red stone, and resembles Gothic of the early Romanesque period, with round arches and tracery, and simplicity of surface decoration. The whole effect is that of massive yet restful beauty. A chime of twelve

bells was installed in the tower on June 3, 1910, in honor of the rector's 40th ordination anniversary. The organ, the second largest in the archdiocese, is unsurpassed in range and tone, and in the chancel choir near the sanctuary is an echo organ which adds to the music of the services a beauty impossible to describe. The surplice choir is composed of 45 boys and 14 men. On the completion of the new church the old church across the street was transformed into a hall, and the old brick rectory is now a convent for the Sisters. A residence was built for the Christian Brothers. The entire value of church property is $1,000,000, without debt. The Catholic population of the parish numbers 5000. The societies established are: Holy Name; Young Ladies' Sodality; Rosary; Sacred Heart; Junior Sacred Heart; St. Aloysius'; Altar Boys'; and Propagation of the Faith.

St. John the Baptist, Yonkers, N.Y. — The eastern part of Yonkers, known as Dunwoodie, was separated from St. Joseph's parish and formed into the parish of St. John Baptist on November 4, 1903. The church, a frame building which was originally a country inn, was remodeled, and dedicated on June 24, 1904. The church property is valued at $20,000, and has a debt of $4800. The founder, Rev. Thomas J. Lynch, was succeeded by Rev. George F. Dean, his former assistant.

Father Dean was born in 1872; educated at St. Charles' College, Md., St. Joseph's Seminary, Troy and St. Joseph's Seminary, Dunwoodie. He was assistant at Immaculate Conception Church, New York, for nine years, before going to Dunwoodie.

The Catholic societies established are: Holy Name; Holy Angels'; Rosary; Boys' Club; Children of Mary; and Debt Paying Association. The Catholic population numbers 650. In 1913 there were 27 baptisms, 65 confirmations and 11 marriages.

St. Joseph, Yonkers, N.Y. — St. Joseph's parish was founded by Monsignor Albert A. Lings, V.F., M.R., in 1871, the northern half of the city being separated from St. Mary's. The parochial school was immediately opened and entrusted to the Sisters of Charity of Mt. St. Vincent. The first church was turned into a school, and a new one of Gothic architecture was built in 1886 and was dedicated by Archbishop Corrigan. Monsignor Lings also built a brick rectory at a cost of $12,000 and a new school at a cost of $24,000. The church property also includes a theater, lodge rooms and Sisters' home, and has a total valuation of $300,000. The congregation increased from 800 at the foundation of the parish to 4000 in 1914, and has given 6 priests to the Church. Monsignor Lings was educated in St. Charles' College, Baltimore, being ordained in 1867, and Rev. H. F. Xavier, his assistant, was ordained in 1881 at Troy Seminary. The records for 1913 show 200 baptisms, 200 confirmations, 50 marriages, 60,000 communions and 1200 school children. The chapel of the Sisters of Charity is attended from St. Joseph's.

Most Holy Trinity, Yonkers, N.Y. — On August 1, 1894, Archbishop Corrigan appointed Rev. John Poliakovits to organize a parish for the Slavonian population of Yonkers. Father Poliakovits remained in charge until February, 1895, when Rev. Nicolas Reinhart became pastor; under the administration of the latter the church was consecrated in June, 1895. It is of brick, in Roman style, and seats 1000. It cost $54,000, and carries a debt of $50,000. Revs. Francis Denes and Albert Feeser followed in quick succession and on August 20, 1896, Rev. John Jedlicka became pastor. He remained until August 1, 1901, when came Revs. A. Houst (August, 1901–April, 1902), Joseph Lenz (April, 1902–March, 1904), and Julius Szabo.

Father Szabo was born in Kassa County, Abauj, Hungary, on May 25, 1869. He was ordained on October 4, 1891, and came to New York Archdiocese in 1901. His assistant is Rev. John Kubasèk. Holy Cross Church (built 1912), North Tarrytown, and St. John Baptist (built 1912), Poughkeepsie, are missions of the Most Holy Trinity parish. In 1909 Father Szabo built the rectory at a cost of $8000. It is of brick, and is free from debt.

The parochial school was built in 1911 at a cost of $12,000. It is a brick structure, with a seating capacity of 300. There are (1914) 122 boys and 132 girls, in charge of 6 Sisters of St. Dominic. The parish has a Catholic population of 2300 and property worth about $40,000, consisting of the church, rectory, and fifteen city lots. There were only 100 Catholic families in the parish when it was started; today there are 400. The societies are: St. Joseph's; Holy Trinity; St. John's; Blessed Virgin Mary's; St. Ann's; St. Elizabeth's; 1099 Branch of L.C.B.A., St. Helen's and St. Anthony's.

St. Nicholas of Myra, Yonkers, N.Y. — This parish was founded for the Ruthenians by Rev. Eugene Szatala in 1892, and the church was consecrated on December 20, 1892, by Archbishop Corrigan. The Catholic population of the parish (Ruthenian and Hungarian), was at that time about 800, and is now some 2000. The church is of brick, with two steeples in the front. The pastors in charge were: Revs. Alexius Jaczkovics; Basil Volosin; Nicholas Szteczovics; A. Kaminszky; Peter P. Keshelak, who built the Iconostasis according to the Greek Rite; and the Rev. Victor M. Mirossay (1904), who renovated the church, and procured the rectory and seven lots for a new church.

Father Mirossay was born on October 25, 1869, at Also Tarocz, Austro-Hungary, and came to America in 1902. He was ordained by Bishop Valyi, D.D., of Eperjes, in 1893. The Catholic societies in the parish are: St. Nicholas of Myra (membership 200); St. Ann (150); St. John the Baptist (80); St. Anthony (80); St. Mary (75); and Altar Society (90). The value of church property is about $80,000, with a debt of $30,000.

In 1912 a parochial school was opened. It has an attendance of 150 pupils and is in charge of



REV. PETER W. SPELLMAN
ST. STEPHEN, WARWICK, N.Y.



REV. ANTHONY L. STRUBE
ST. ANTHONY, NANUET, N.Y.



REV. J. TETREAU
ST. MARY, WASHINGTONVILLE, N.Y.



REV. GEO. J. VAETH
ST. ANN, SAWKILL, N.Y.

a religious and a lay teacher. Father Mirossay attends the Ruthenian chapel at Peekskill.

St. Michael, Yonkers, N.Y. — This parish was founded in 1898 for the Greek Ruthenians. The church was dedicated on May 30, 1899, by Bishop Ortynsky. The property is valued at $20,000. The succession of pastors is: Revs. Paul Tynkicvich (1898–1906); John Velyhorsky (1906–07); Demetrius Dobrotwor (1907); and Michael Lysiak. The school, which was established in 1898, has (1914) an attendance of 35 boys and 20 girls under the care of 1 religious and 1 lay teacher. The congregation numbers about 800.

Our Lady of the Rosary, Yonkers, N.Y. — This parish was established on June 6, 1907, for the Catholics of Glenwood, the northern part of Yonkers. The founder and first pastor, is Rev. John F. Kelahan. Father Kelahan was graduated from St. Francis Xavier's College in 1887, and was ordained at St. Joseph's Seminary, Troy, N.Y., in June, 1892, by Bishop Gabriels. He was first appointed to St. Mary's, Grand Street, New York, where he remained for five years, and was then transferred to the Church of St. John the Evangelist, where he remained until his appointment to his present charge. On October 6, 1907, he opened a chapel accommodating some 225 people, under the title of "Our Lady Queen of the Rosary". Assisting him are: Rev. James P. Buckley and Rev. Hugh Daly.

The school was opened in 1908, in charge of the Dominican Sisters. It is a full graded school, in charge of 8 Dominican Sisters. The first graduating class (June, 1913) numbered 18. The attendance outgrowing the original school, Father Kelahan began a collection for the erection of a new building. The cornerstone was laid on October 26, 1913, by Mgr. Jos. F. Mooney, V.G. The building is of tapestry brick with limestone trimming. The first floor, which will serve as a gymnasium and hall for social meetings, has a floor space of 61 by 88 feet. The middle floor, 61 by 120 feet, is the church, and has neither pillar nor post. The interior follows the English architecture. Above the church is the school, consisting of six classrooms. Staircases, enclosed in fire-proof, are on the outside of the building. Immediately west of the building is a cinder path, 161 by 63 feet, used by the children for a playground. The first Mass in the new church was said on Easter Sunday, 1914. In the center of the building is a basket-ball ground, 34 by 42 feet. The building cost $75,000.

St. Peter, Yonkers, N.Y. — Rev. Anthony Molloy, who was for many years assistant at St. Joseph's Church, Yonkers, so endeared himself to the congregation that when he was transferred to Amenia, Dutchess County, the parishioners presented him with a $2400 purse, and appealed to the Archbishop for a new parish with Father Molloy as rector. The new congregation worshiped in a tent during the summer preceding the building of the church. The cornerstone of St. Peter's was laid on September 23, 1894. A parochial school was built in 1901, and entrusted to the Sisters of Charity. Its attendance is 200 pupils in charge of 8 Sisters and 2 lay teachers. The congregation numbers about 1800 souls.

Father Molloy was born in Ireland, and came to New York at the age of seventeen. He entered Manhattan College, New York City, then the seminary, Troy, and was ordained in 1872. He served as assistant at St. Peter's, Staten Island, and after filling several posts for short periods, was made assistant to Dean Lings at St. Joseph's, Yonkers. His assistant at St. Peter's, Rev. James J. Brown, succeeded him as pastor, and is in turn assisted by Rev. Patrick D. McLoughlin. The chapel at Seton Institute is attended from the parish.

Sacred Heart, Yonkers, N.Y. — This parish owes its foundation to the Capuchin Fathers, whose hospice it is. The hospice was first at Fort Lee, N.J., where the Church of Our Lady of the Assumption was built by the Anderson family, and the parish entrusted to the Capuchins by Bishop Corrigan of Newark. The congregation consisted of about 120 Irish, American and German



REV. JOHN A. WATERS, P.R.
OUR LADY OF MERCY
PORT CHESTER, N.Y.

families. The school had about 120 children, and was taught by the School Sisters of Notre Dame. The Fathers invited the Sisters of Notre Dame to move their Academy of the Holy Angels, a day school for girls, from 4th Street, New York, to Fort Lee, where it still is. In 1882 Fort Lee was thought of as the future novitiate of the Eastern Province. The Fathers were, however, at some disadvantage in not having full control of the property, and at the Definitorium of October 8, 1889, decided to relinquish Fort Lee for Yonkers. In the spring of 1891 six and a half acres were purchased at Yonkers, foundations were dug for two wings of the new monastery, the east wing to be used, temporarily, for the parish church, and the cornerstone was laid by Bishop Seidenbusch. In October the monastery grounds were laid out; on November 15, Archbishop Corrigan dedicated the church. The monastery was dedicated by Most Rev. Bernard Christen, O.M.Cap., General of the Capuchin Order. On May 4, 1893, the parochial school, which was begun in 1891 by Father Frey, was dedicated by Rev. Joseph Mooney, V.G., the Capuchins having donated the site for it.

In 1894 Father Luke was given charge of the parish with Father Albert as assistant. The remains of the religious buried at Fort Lee were transferred to Yonkers on December 11, 1894. In 1897 Fathers Aloysius and Stephen came, and in 1900 Father Francis May. Father May died in 1903 in Texas, where he had gone in search of health. He was buried at Yonkers on February 14, and Father Bonaventure (*See* Vol. I, p. 130) sang the Requiem. In this year Father Bonaventure chose Yonkers for his home. He celebrated there, in 1904, his golden sacerdotal jubilee, and commemorated the event by the erection, in 1907, of a new school. It is a brick structure, seating 700, and is in charge of 11 Sisters of St. Agnes and 1 lay teacher. The attendance during 1914 was 620.

In 1906 the Provincial Chapter erected a second scholasticate and appointed Father Joseph, rector of the college at Calvary, Wis., its first director. At this school Catholic boys who desire to enter the Order receive at the expense of the Province a two years' course of instruction in the humanities before entering Calvary College.

In 1909 Rev. Aloysius Blonigen, who had become rector in 1906, erected St. Anthony's Chapel at Nepera Park. This chapel is attended from the Sacred Heart Church. The parish is (1914) in charge of Rev. Capistran Claude, and the community includes Revs. Joseph Wald, Bruno Alfers, Solanus Casey, Bonaventure Benning, Berchmans Bittle, and four lay brothers. A new brick Romanesque church is being built, which will seat 900. This was necessitated by the growth of the congregation, which numbers 2000 souls.

The parish sodalities are: Holy Name; Christian Mothers; Children of Mary; III Order of St. Francis; St. Aloysius' (boys); St. Rose's (girls); and the League of the Sacred Heart.

The Bahama Islands Mission

The Bahama Island group forms the overseas portion of the Archdiocese of New York. The legal title of the mission is: The Roman Catholic Vicar Forane in the Bahamas. The island group was attached to the jurisdiction of the Archbishop of New York in 1885. Before that time it was supposed to be under the jurisdiction of Charleston, S.C. In February, 1885, Rev. C. G. O'Keefe of New York, while visiting Nassau, the capital, organized the few Catholics, almost all of them only temporary residents, with the result that on August 25, 1885, the cornerstone of St. Francis Xavier's Church, the first Catholic church in these islands, was laid by Georgina Ayde-Curran, wife of Surgeon Major Ayde-Curran of the British Army. The church was dedicated by Archbishop Corrigan on February 13, 1887. Rev. D. P. O'Flynn took charge temporarily in October, 1889, and Rev. B. J. Reilly from June, 1890, to February, 1891, when the present rector, Very Rev. Chrysostom Schreiner, O.S.B., assumed charge for the Benedictine Order. In 1899 the church was enlarged by the addition of transepts, so that it now has a seating capacity of 300. It is a beautiful, chaste Gothic structure. The Dunmore House property, situated in the most desirable part of Nassau, was acquired in 1893, and, with the church grounds, forms a four-acre square. The old Dunmore House, built by the Earl of Dunmore, Governor of the Colony from 1786 to 1798, and used as the governor's residence from 1786 to 1806, and as a military hospital from 1842 to 1893, is now the rectory. The two convalescent hospital buildings on the same grounds were converted into schools.

The Mission of the Sacred Heart in the eastern suburbs of Nassau has a substantial stone building which is used both for church and school. Free schools for colored children are attached to St. Francis Xavier's as well as to the Sacred Heart, and are in charge of the Sisters of Charity. The former has an enrolment of 260 pupils; and the latter, of 202. The Sisters also maintain a select school, which has an attendance of 42 pupils. The Convent is a substantial building situated near St. Francis Xavier's Church. Four Sisters came first to the mission in October, 1889, from Mt. St. Vincent, New York, and immediately opened up schools in temporary buildings.

Besides these missions there is a flourishing mission at Behring Point, Andros Island, 60 miles from Nassau. It was opened as a station with a

school taught by a layman in 1893. In 1899 a substantial stone church and school building were erected by Rev. Gabriel Roerig, O.S.B., who came to the colony in 1894, and is still in charge. In 1912 a new station was started at Man O'War Sound, eight miles from the Behring Point mission. In both of these missions schools are maintained with an attendance of 70, and are taught by lay teachers.

In 1909, property was acquired on Watling Island, on the spot where Columbus first landed, and a small school in charge of a lay teacher was recently opened. Thus far this outlying station, 200 miles away from the headquarters at Nassau, was visited only once or twice a year.

The staff of the Bahama Islands Missions (1914) is as follows: Very Rev. Chrysostom Schreiner, O.S.B., Vicar Forane, Nassau, Bahamas; Rev. Gabriel Roerig, O.S.B., Behring Point, Andros Island, who is in charge of the Andros Mission; and Rev. Leander Roerig, O.S.B., in charge of Sacred Heart Chapel; 9 Sisters of Charity, at St. Francis Xavier's Convent, Nassau; and 3 lay teachers at the out-island stations.

CONGREGATION OF JESUS AND MARY

Introduced into the United States, 1877

Just as the martyrs who sealed their faith with their blood were seeds productive of the richest fruit for the early Church, God likewise willed that the victims of the revolutionary fury of France a century ago should by their sacrifices, tears and blood, be the germ from which should spring the innumerable religious institutions that distinguish the succeeding epoch. "They were the instruments chosen by Divine Providence to repair so infernal an invasion of the world," said the celebrated Asparasi. And one of these beautiful manifestations of the Divine life of the Church was the humble Congregation of Jesus and Mary, founded in 1818 by Claudine Thevenet, under the direction of the saintly Abbé Coindre, at Lyons, France.

In the rare qualities of Claudine this prudent director saw a manifestation of the Divine Will; he admired her energy of character, her greatness of soul, her business tact, her complete detachment of heart, and her sincere humility. Persuaded that God had been long preparing the victim and was now only awaiting the moment of sacrifice, Abbé Coindre declared to her, in a tone of authority which revealed divine inspiration: "Heaven has chosen you; be docile to its call." Responding to his expectations and consumed by a desire to sacrifice herself for the glory of God and the salvation of His little ones, Claudine used all her influence to gather around her auxiliaries capable of seconding her enterprise of zeal. God blessed her efforts, and His Blessed Mother soon gave a special mark of her protection, for on the Feast of St. Bruno, October 6, 1818, we find Claudine and six companions under the shadow of Mary's sanctuary, on the hill of Fourvières, Lyons, and the first convent and mother-house of the new society established.

Obedience and poverty, simplicity and mutual charity, became the distinctive characteristics of the society, and were bequeathed, like family treasures, by Claudine and her first companions to their religious posterity. The Rule of St. Augustine, and the spirit of St. Ignatius, were adopted by the new community. When allowed to pronounce her religious vows, the foundress chose the name of Mary St. Ignatius, that she might obtain for the new community, through the intercession of the illustrious founder of the Society of Jesus, at least a portion of that fervor which he knew so well how to communicate to his sons. Like this holy patriarch, she, too, wished to obtain for her daughters a mark of predilection; but, fearing perhaps the weakness of her sex, she did not ask for persecutions, but in her profound humility begged for the inestimable grace of obscurity, that they might the better resemble their divine models, Jesus and Mary.

The first boarding school was opened at Fourvières in 1821, although the mothers had already gathered around them God's favored ones, the poor and the orphaned. The Bishop of Puy established the second convent in his diocese, but this initial prosperity was but to prepare the Congregation for future struggles. Pecuniary difficulties and contradictions of every sort sorely tried the foundress, although these were light crosses compared with the loss sustained in the death of Abbé Coindre. Eleven years later, the Almighty called the holy foundress to Himself, yet, under the weight of this terrible blow, He willed that the congregation should effect its greatest development.

The new Superior General, Mother St. Andrew, had the great happiness of having the constitutions of the Congregation approved by His Holiness, Pius IX. Through the rapid increase of subjects, she was enabled to establish convents at Rodez and Remiremont, and, with the approbation of the Sovereign Pontiff, accepted houses amongst the infidels in India. In 1914 there were twelve convents in British India, the principal being those in Bombay, Agra, Lahore, Mussoori, and Simla, where the provincial house and novitiate are located. The Indian Government has always shown great sympathy with the work of the Congregation, and made a very liberal grant towards the founding of a secondary training college (St. Bede's) at Simla, in connection with the schools and military orphanage already existing there. It has also granted stipends to the students. Another normal training school has been lately opened in connection with the schools at Bombay.

The first Convent of Jesus and Mary in Spain was founded at Barcelona in 1850. At present there are three in that city — one a flourishing boarding school for girls of social standing; another an important secondary day school, while the

third, in addition to a day school, holds night classes which are regularly attended by three or four hundred pupils. From Barcelona, the Congregation spread rapidly along the Eastern coast,



REV. MOTHER ST. CYRIL, SECOND PROVINCIAL SUPERIORESS AT SILLERY, QUEBEC

down to Murcia. The Convents of Orihuela and Valencia are very interesting. In 1914 eight Convents made up the Spanish Province, the provincial house and novitiate being beautifully situated at San Gervasio, near Barcelona.

Contemporary with the foundations in Spain, is that of the first house in England. There are



ROOF GARDEN AND SUN PARLOR, CONVENT OF JESUS AND MARY, WEST 14th STREET, NEW YORK
CONGREGATION OF JESUS AND MARY

now six Convents, where, for many years, good work has been done in the educational field. From our Lady of Ipswich, pupils take the degree of B.A. at the London University. It seems to be the special privilege of the Sisters of Jesus and Mary to labor in places famous for shrines of our Lady. This has been the case, not only in France and Spain, but also at Ipswich and Willesden. To these sanctuaries long desolate, the Faith is



CONVENT OF JESUS AND MARY
225 WEST 14th STREET, NEW YORK
CONGREGATION OF JESUS AND MARY

slowly returning; and, whereas at first the Sisters were stoned, Catholics and non-Catholics alike now crowd the convent grounds on the Feast of our Lady of Ipswich, singing fervently hymns in her honor. In 1893 the first Swiss house of the Congregation was opened, and in 1896 His Holiness, Leo XIII, permitted the foundation of a



THE 1350 PUPILS OF THE PAROCHIAL SCHOOL KNOWN AS NOTRE DAME COLLEGE, AS THEY STAND BEFORE THE SUMMONS OF THE BELL FOR CLASS
FALL RIVER, MASS.

house in Rome, whither, since the French law of spoliation, the mother-house of the Congregation has been removed. Besides the novitiate, there are at the mother-house kindergarten, primary and grammar free schools, clubs and recreation

grounds, for the children of the poor. The second Roman house is a college situated on the Via Nomentana, opposite the Villa Miafiori, for girls of gentle birth, who, while studying music and art, modern languages and literature under the best professors, can have all the advantages which Rome alone can give.



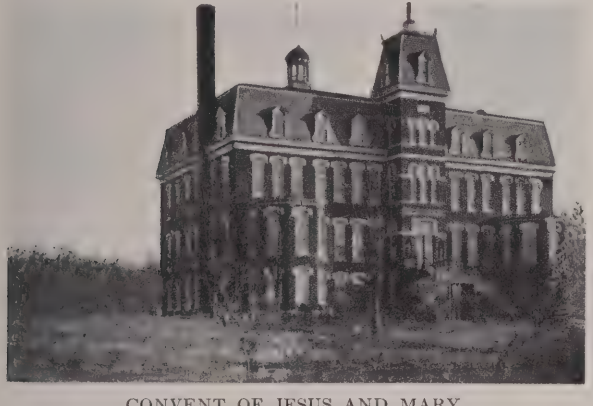
CONVENT OF JESUS AND MARY
FALL RIVER, MASS.
CONGREGATION OF JESUS AND MARY

In 1855 the Mother General was asked to send a colony to the Archdiocese of Quebec. A boarding school and academy were opened at St. Joseph de Levis (now Lauzonville), and in 1870 the provincial house and novitiate for America were established at Sillery, three miles from Quebec, where there is a large boarding school, affiliated to the Laval University. Other schools were opened along the banks of the St. Lawrence, and in 1914 the Congregation had six convents in Canada.

In 1877 the Religious of Jesus and Mary extended their labors southwards to the United States. Mother St. Cyril, Provincial of the Canadian Province, opened a parochial school at Fall River, Mass., to which hundreds of children flocked to receive instruction. The splendid Academy of Notre Dame now educates yearly 1300 children. Later followed large schools at Woonsocket, Providence, Olneyville, R.I., and Manchester, N.H., attended by 2500 pupils. At Fall River and Woonsocket, besides the large academies, there are two boarding schools, where English and French are taught. A pupil graduating from either of these institutions is fully equipped



CONVENT OF JESUS AND MARY
15th STREET ANNEX, NEW YORK
CONGREGATION OF JESUS AND MARY



CONVENT OF JESUS AND MARY
FALL RIVER, MASS.
CONGREGATION OF JESUS AND MARY



CONVENT OF JESUS AND MARY
MANCHESTER, N. H.
CONGREGATION OF JESUS AND MARY

for training school or college. In the higher grades, the pupils follow a regular course in Latin, while Spanish, Italian and German are optional. Lessons in practical domestic science are given from grade 4. Music is thoroughly cultivated, and special attention is paid to physical culture.

Archbishop Corrigan having granted permission to the Religious of Jesus and Mary to open an establishment in New York City, Reverend Mother St. Cyril thought it a favorable time to put the



CONVENT OF JESUS AND MARY
WOONSOCKET, R. I.
CONGREGATION OF JESUS AND MARY



ACADEMY OF JESUS AND MARY
WOONSOCKET, R. I.
CONGREGATION OF JESUS AND MARY

project in execution, when the nuns were being expelled from France. Meanwhile Archbishop Corrigan died, but Archbishop Farley ratified the permission granted by his predecessor. On June 28, 1902, Mother St. Euphemie and a companion arrived in New York, where the Reverend Mother Provincial from Quebec awaited them with the nuns who were to help in the foundation. The little band of sisters found hospitality with a former pupil, until a house was leased on 14th Street. Here, kindergarten and studios were opened, and a few rooms rented to young ladies. Begun in great poverty and privation, this work was maintained only by the self-sacrificing devotion of the Sisters. Later so many young ladies solicited the favor of boarding at the convent, that in 1906 a residence for ladies was opened at 225 West 14th Street, under the name of Our Lady of Peace. The long-felt need of such a residence, and the blessing of God on the good work, were well shown by the many applicants for accommodation, and in a few years the establishment had outgrown its quarters. To meet the many urgent demands for admission, the Sisters decided to build a large annex to the Convent on 14th Street, and here 180 guests now enjoy such privileges as daily Mass in the beautiful chapel, Sunday sermon and Benediction of the Blessed Sacrament, and an annual retreat — generally preached by one of the Jesuit Fathers, in whose parish the house is situated. Private instruction in Christian Doctrine is frequently solicited by non-Catholics. From the 14th Street house, the Sisters go down daily to the Bowery to teach in a girls' school, organized by the Jesuit Fathers, in which there are several hundred little children of Italian parentage. Shortly after their arrival in New York, the nuns of Jesus and Mary were asked to open a school for the Catholic children of St. John's parish, Kingsbridge. The good to be accomplished encouraged the Sisters to overcome great financial difficulties in securing the property. A school was opened, and two hundred children now follow the primary and grammar school courses, while about 500 attend the Sunday-school. The Sisters are also in charge of the Sunday-school at St. Elizabeth's parish, and of the junior sodalities connected with the church.

Since 1900 there have been three foundations in Mexico, and two in the fever-stricken region of Yucatan. In 1912, going still further South, the nuns of Jesus and Mary opened their first house in the South American Republic of Argentina, at Buenos Ayres. The same year a colony of the sisters from England, settled near Lake Conn, in the County Mayo, Ireland, where they have already the beginning of a very promising boarding school and academy.

In 1914, after an existence of 94 years, the Congregation of Jesus and Mary counted over 1300 Religious in 60 houses spread over Europe, Asia and America. These Sisters were entrusted with the teaching of 16,300 pupils, of whom 6000 were in the United States. The Congregation of Jesus and Mary has as many Novitiates as there are Provinces. In America, there are 2 Novitiates — one at Sillery, near Quebec, and the other in New York.

THE DOMINICAN SISTERS OF BLAUVELT

The Blauvelt community was organized as a distinct congregation in 1890. Prior to that date they formed part of the large community of Domincian Nuns at 2nd Street, New York (*see* Vol. II, p. 136). The Blauvelt community has met with success and distinction beyond its years. Its broad lines of usefulness and influence have been so extended as to include in its work the homeless child in the orphanage, the school child, the blind in

the home, and the cancer and tubercular patients. Mother Mary Ann, the foundress of the Blauvelt community, was a woman of remarkable talent, and the lasting monument of her noble life is the orphanage at Blauvelt. This institution with its seventeen buildings and its two hundred acres of rolling land, is a model of its kind in a state that boasts of its numerous up-to-date charitable institutions.

A unique feature of Blauvelt is its cottage system, an idea that in recent years has been emphasized and insisted upon by the State Department of Charities as the ideal to be worked for in all plans for the proper care and development of dependent children. This system calls for many small buildings instead of one or two large structures on the principle that the children will be better cared for and receive more personal attention when they are divided into small groups, each with its own cottage as a home, and its own superintendent. The expense entailed is greater than the old-time unit system, but it shows the wise foresight, the grasp of essential fundamentals, the broad and generous character of her work, when in 1890 Mother Mary Ann built up an institution that to-day answers the strict and scientific requirements of the newest and latest ideas that experience and study are at one in calling the best. The Blauvelt Province of the Sisters of St. Dominic includes 190 professed Sisters, 35 novices and 9 postulants.

The Blauvelt Sisters successfully conduct many parochial schools in Chicago and New York. In their House of Calvary, Berry Street, New York, a hospital for the care of advanced cases of cancer, the Sisters give their lives to the study of this disease and the relief of the patients. So great is the demand upon them in this work, that they have outgrown their present quarters. A new site has been purchased, and plans are completed for the erection of a larger and more commodious building.

The Catholic Institute for the Blind, at Aqueduct Avenue and 175th Street, New York, which was started under the special patronage of Cardinal Farley by some philanthropic women, assumed such proportions that in 1913 the Cardinal confided it to the Sisters from Blauvelt. The blind little ones (22 in number) are taught by 6 Sisters all the ordinary branches of a common school education, together with music, basket-weaving, chair-caning, typewriting, needlework, and such kindred manual occupations as are best suited for the blind.

THE DIOCESE OF BUFFALO

ERECTED APRIL 23, 1847

THE history of Catholicity in the Diocese of Buffalo would not be complete without some account of the Indian missions which antedate even the earliest settlements and belong rather to the period of exploration. In 1627 Cardinal Richelieu organized the Company of New France, or, as it was sometimes called, the Company of the Hundred Partners, for the threefold purpose of extending the fur trade, converting the aborigines to Christianity, and opening a new route to China by way of the Great Lakes. By the terms of its charter this company was to transport 6000 emigrants to Canada and furnish them with an ample supply of both priests and artizans. They did succeed in extending the fur trade, and this enterprise, as well as the zeal of the Franciscans and the Jesuits, made the black robe increasingly familiar to the tribes of Western New York during the seventeenth century.

In 1626 Father De la Roche Daillon, a Recollect, is recorded as having passed the winter "at the foot of the lake of the Erigh, or Cat, Nation," also known as the Neuter Nation, because their country lay between the territory of the Hurons and the Iroquois. In a report made to Lallemant in 1640 it is stated that Father Jean Brébeuf and Father Joseph Marie Chaumonot started from Ste-Marie on November 2, 1640, to visit this people. They visited eighteen villages on both sides of the river, but not upon the immediate shore of either lake or river, and computed about 12,000 Indians in all. The final overthrow of the Cat Nation is fixed by Indian tradition at about 1655. Father Le Moyne describes a great council held at Onondaga in 1654, at which the Five Nations of the Iroquois, the Mohawks, Oneidas, Onondagas, Cayugas and Senecas were fully represented. The last two lived mainly in what is now the Diocese of Buffalo. At this council Father Le Moyne gave "a present to wipe away the tears of all the young warriors for the death of their great chief, Annencraos, a short-time prisoner of the Cat Nation." This indicates a state of war between the Eries and the Iroquois. The last great battle, said to have been near Buffalo, is described by a French priest who quotes II Kings, ii, 14–17, as an accurate account of the conflict. Thereafter the Senecas seem to have been in undisputed possession of the country.

The Iroquois Mission was known among the Religious at this time as the Mission of the Martyrs. Not only did the Fathers live almost entirely upon Indian corn, ground between stones and boiled with wild onion and herbs, with maple sap or water for drink; not only was meat so scarce as to be tasted only on feast days, and wine for the Mass made from the juice of wild grapes; but there was the ever-present possibility of seeing some convert suffer death by torture, and this fate was not unlikely to be their own. Yet every exploring party was accompanied by intrepid priests, sharing the labors and hardships of the wilderness, and now and then, in some remote Indian village, they came upon a solitary Father who had gathered about him a little group of "praying Indians."

In the summer of 1669 La Salle, with a party of 25 civilians and two Sulpitians, Fathers François Dollier de Casson and René de Brehart de Gallinée, reached the Niagara River, and visited the Seneca village of Tagarondies, afterwards Boughton Hill. The priests went on to the shore of Lake Erie, where they spent the winter — the exact location is uncertain, though it is believed that their chapel was near Dover. In March of the next year one of their canoes was lost in a storm, with their ammunition and the chalice, without which Mass could not be celebrated, and the party reluctantly returned to Canada. It is said that in their travels the Fathers said Mass at 200 places where it had never been celebrated before.

In 1678 La Salle sent to Niagara, a party of carpenters and artizans in charge of La Motte de Lussière and Henri de Tonti, accompanied by Father Hennepin, a Flemish Recollect, with the object of building a fort and constructing a vessel above the Falls for the exploration of the upper lakes. They entered the Niagara River on December 6, and sang there a Te Deum. Their vessel was a brigantine of ten tons, the largest that had ever been seen in those waters. They lay that night near the Chippewa River within a league of Niagara Falls. The Indians presented them with "above 300 whitefish captured in one net," seeming to ascribe this good fortune to the arrival of the strangers. In building their cabins they were obliged to pour boiling water upon the frozen ground in order to drive the stakes. Under the direction of Father Hennepin a warrior of the Wolf Nation built a bark cabin for a chapel.

La Salle had not yet arrived, and on Christmas Day Father Hennepin set out with La Motte de Lussière to the council of the Senecas at Tagarondies in order to gain their consent to the building of the fort and the proposed expedition. The journey took five days. On January 1, 1679, Father Hennepin celebrated Mass in the village, where were found residing two Jesuit missionaries, Father Julien Garnier and Father Peter Raffeix. The former was the first Jesuit ordained in Canada, and the last missionary of that Order among the Senecas. He began his labors among the Oneidas in 1668, at the age of 25, and in the same year visited the Onondagas and Cayugas. In 1669 he had charge of the Seneca Mission of St. Michael, and in 1670 that of St. James. He died at Quebec

in February, 1730. Father Raffeix joined him in the Seneca country in 1672, and labored until 1680 among the Senecas and the Cayugas. He says of the country of the Cayugas, which lay between Lakes Cayuga and Owasco: "It is the most beautiful I have seen in America."

The Senecas, while courteous to La Motte de Lussière and Father Hennepin, did not give their definite permission either for the building of the proposed fort or for further exploration, but the fort was finally built under the pretense that it was to be a blacksmith shop which La Salle had promised the Indians. At the council 42 leaders were present in robes of black fox and black squirrel, and at the close two prisoners were brought out to be tortured in honor of the guests. The French found their horrified protests unavailing, and took their departure, reaching Niagara on January 14, 1679.

All the material for the vessel had to be transported around the Falls and up the mountain on the backs of men, four of whom were needed to carry a single anchor. It was eventually completed, and blessed by Father Hennepin. It was called "Le Griffon" in honor of Frontenac, who bore this device on his escutcheon. Mass was daily said on board by Father Hennepin, who also preached on Sundays to the men ranged along the shore. These are the first religious services known to have been held on the site of Buffalo.

La Salle, having made several journeys back to Fort Frontenac for supplies, finally started on his expedition, August 7, 1679, accompanied by Fathers Hennepin, Gabriel de la Rebouade and Zenobe Membre, while Father Melithon remained as chaplain to the party left at Niagara. The Senecas burned the storehouse at Lewiston, and the little band of French returned to Frontenac, so that nothing is now left of this first settlement but the rock still called by the name of Hennepin.

Other missions were carried on meanwhile in Western New York. A band of Jesuit missionaries left Montreal in 1668, under the direction of Father Fremin, and Father Carheil took up the work among the Cayugas on the Feast of St. Catherine, November 25. Three chapels were established: at Cayuga, three and a half miles south of Union Springs, near Great Cully Brook; at Tiehero, ten miles away, at the northern extremity of Seneca Lake, and at Onontaro (St. René), at Fort Hill in the town of Savannah. The Seneca missions were Gandagaro, or St. James, at Boughton Hill, near Victor; Gandachiorago, or Immaculate Conception, ten miles west, near West Mendon; Gandougara, or St. Michael's, at East Bloomfield, in the Diocese of Rochester, and Gannounata, or St. John's, a few miles south of Gandagaro.

In 1687–88 Denonville established a fort at the mouth of the Niagara, with a chapel, Father Jean de Lamberville being chaplain. An epidemic of the nature of scurvy broke out among the garrison, and in the spring there were but twelve persons left alive, of whom the priest was one. Early in March Lieutenant de Traguai, the officer in charge, was roused from unconsciousness by a strong hand grasping his own, and in his delirium fancied that the Iroquois had come to complete their destruction. But, instead of the tomahawk, the dark-faced visitor brought food, and proved to be a Miami chief, who rescued the sufferers from starvation. A relief expedition, arriving from Montreal, brought Father Milet, who said Mass next morning in the little chapel, and later erected and blessed a large wooden cross, made by the soldiers, in the burial-ground near the fort. He was afterwards for some years connected with the Oneida Mission. On September 15, 1688, the fort was abandoned, and no Mass was said there until 1726, when it was again occupied by a garrison, and from that time until its destruction by the English in 1759 Catholic services were held in the chapel. No record was preserved of the names of the chaplains, but it is known that Father Crespel was stationed there in 1729, and that Father Bonnecamps, S.J., made a visit to the fort in 1749. All the priests stationed there during French possession were Franciscans. During the period of English occupation Jesuit Fathers occasionally came to hear the confessions of Catholic soldiers and to say Mass in the chapel. After the Revolution the State began to build roads along the old Indian trails, and settlers found their way westward in increasing numbers. From 1820 to 1834 the construction of the Erie Canal brought into this region a great influx of mechanics and laborers, many of whom later became permanent settlers.

In the formation of a Catholic congregation Rochester antedates Buffalo. In 1818 Rev. Patrick McCormick visited Rochester and began to organize the Catholics there into a church. Land was given for a building site, at the corner of Platt and Frank Streets, and here, in 1821, a small frame church was built by Rev. Patrick Kelly. The first Catholic family to locate in Buffalo was probably that of Louis LeCouteulx. He dwelt at the corner of Main and Exchange Streets, where he kept a drug store. A man of education and refinement, he was prominent in the early history of Buffalo. There was a ferryman at Black Rock, named O'Neill, in the year 1800, and his name would seem to indicate that he was an Irish Catholic. The O'Rourke family came in 1815, and Bishop Conwell of Philadelphia, stopping in Buffalo on his way to Quebec, baptized a child of that family.

Ordained in 1821, Father Kelly was immediately sent to the western part of the State, and organized congregations at Auburn and Rochester. He then came to Buffalo, where he remained a few days as the guest of Mr. LeCouteulx, and said Mass in St. Paul's Episcopal Church, which was then a little frame structure, but partly completed, on the site of the present St. Paul's Cathedral. There were at that time only five Catholic families in Buffalo.

Father Badin, the first priest ordained in the United States, was located in Kentucky, where

there was a large Catholic settlement. He was in poor health, and went to Europe, where he remained some years. On his return to his mission, he passed through Buffalo where he tarried some weeks as the guest of Mr. LeCouteulx, and urged the Catholics to unite and form a congregation. Mr. LeCouteulx owned considerable land in the vicinity of Main and Edward Streets. Father Badin induced him to donate a plot for church purposes. He sent the deed to Bishop DuBois, of New York, as a New Year's gift in January, 1829. Bishop DuBois, whose diocese then included Buffalo within its territory, came to the latter city in July, 1829, held services in the courthouse, and through interpreters heard the confessions of some two hundred Germans and Swiss. A procession was formed and the whole Catholic population marched from the courthouse to the property at the corner of Main and Edward Streets, which was blessed and set apart by the bishop for the purposes of a church, parochial residence and cemetery for the Catholics of Buffalo. The large number of Catholics impressed the Bishop with the necessity of sending a priest to attend to the spiritual wants of this growing congregation. Rev. Nicholas Mertz, a saintly old man, came in the fall of 1829. He rented a house in the rear of the old Eagle Tavern in Pearl Street, and also rented a little frame building in which he said Mass until the Lamb of God Church was built on the site donated by Louis LeCouteulx, at the corner of Main and Edward Streets. Father Mertz had collected money to build a church in another locality, and he also had a little tabernacle with the figure of the Lamb of God, which gave the name to the new church. This church in Buffalo was first built of logs brought from the eastern part of the city, the spaces between the logs being filled with a composition of straw and mud. The building was 30 feet by 50 feet, but it was sufficiently large for the congregation of that day. Father Mertz visited Lancaster, Sheldon, Java, Williamsville, Eden and North Bush, and urged the people in these little settlements to organize congregations.



RT. REV. CHARLES HENRY COLTON, D.D.
FOURTH BISHOP OF BUFFALO

There were a large number of men engaged in building the locks in the Erie Canal at Lockport; and Rev. B. O'Reilly came from Rochester in 1834, organized a congregation and built a little frame church. He remained here nearly a year, occasionally visiting Medina, where there were also a few Catholic families. There were a number of German families at Tonawanda, North Bush and Black Rock, and these formed a little congregation and built a little frame church at North Bush in 1835. A church was also started that year at Williamsville. Rev. J. Neumann (Venerable John Nepomucene Neumann, then a young priest, and not yet a Redemptorist) came to Buffalo in July, 1836, and took charge of Williamsville, North Bush and Lancaster. In visiting these villages he was obliged to carry his chalice and vestments with him. He walked to these different places on Saturdays or Sundays, and he was often wearied and footsore. Once he was overcome by fatigue and sickness on his way from Lancaster, when an Indian found him in a fainting condition, and carried him on his back to Williamsville.

The congregation of St. Louis' Church grew rapidly. The English-speaking portion withdrew in 1837, and rented rooms in a building at the corner of Terrace and Main Streets. Rev. Charles Smith took charge of this new congregation in May, 1837. He came from Java once a month and said Mass for them. Mr. LeCouteulx donated property in Edward Street for the English-speaking Catholics of the city, but they considered this site too far out of town for a church.

Bishop DuBois visited Buffalo again in 1837, and confirmed 150 in St. Louis' Church, 25 at Eden, 20 at Williamsville and 15 at North Bush. Father Neumann also visited Sheldon and Batavia. He was the first priest to visit Batavia, where he baptized a number of children, some fourteen years of age. He also visited Transit. Father Mertz re-

tired to Eden in 1838, and left St. Louis' congregation in charge of Rev. Alexander Pax.

When Very Rev. John Hughes was consecrated coadjutor of New York, in 1838, there were only seven churches in New York City, and about eleven in other parts of the State. There were but five priests outside of New York City, to look after the spiritual welfare of about 60,000 Catholics scattered throughout the State. The churches were rude structures, constructed of rough material, without any thought of architectural beauty or design. Church-building at that time was not done by the expenditure of large sums of money. Laborers received only about 62½ cents per day, and not much money could be raised for building churches; they were erected by the donation of labor and material, and men gave their time and material, instead of sums of money. Bishop Hughes came to Buffalo in August, 1839, and confirmed 190 in St. Louis' Church. He urged the English-speaking Catholics to purchase the site at the corner of Ellicott Street and Broadway for a church, which was to be called St. Patrick's. Rev. Theodore Noethen settled at Lancaster in 1841. Rev. C. McMullen was located at Lockport in 1842, and attended Lewiston, Medina, Albion and Niagara Falls.

Right Rev. John Timon, First Bishop, 1847–67. — In 1840 Buffalo had a population of upwards of forty thousand, and it was growing so rapidly, and was so distant from the seat of the Bishop, that Rome decided to establish a new diocese in the western part of the State. The Diocese of Buffalo was erected on April 23, 1847, and on October 17, 1847, Very Rev. John Timon, visitor-general of the Lazarists, was consecrated its first bishop in the Cathedral at New York by Bishop Hughes.

Bishop Timon immediately set out for his diocese. He stopped at Rochester and appointed Rev. Bernard O'Reilly vicar-general. The party arrived in Buffalo in the evening, and were greeted by a great throng of people anxious to honor the new bishop. The next day Bishop Timon appointed Rev. Francis Guth vicar-general for the Germans of the diocese.

At the advent of the first bishop there were only sixteen church edifices in the diocese, and many of these were plain frame structures without any pretension to architectural ornament or elaborate furnishings. Many of them had no permanent altars, a table or a few boards being made to serve the purpose of an altar on which Mass could be celebrated. Outside of these churches Mass was often said in rented buildings, in dwellings, or in workmen's shanties along the line of public works.

The growth of the Church during this period was entirely from immigration. Priests were few in number, and many people rarely saw a priest, or had an opportunity of receiving the sacraments or of hearing Mass and the word of God. In the early days people journeyed to Albany, or to Monroe, Mich., to have children baptized. When young people wished to marry, some of the prominent Catholics of the community were called to witness the plighting of troth, with the understanding that the vows would be religiously ratified when a priest could be found. It was not surprising, therefore, that under these conditions so many had fallen away from the Church. Bishop Timon's first work was to meet his priests, and give them a short retreat in St. Patrick's Church. Then he set out to visit the different parts of his diocese and become acquainted with his people, their condition and their needs. Where there was no church he rented a hall or secured a meeting-house, and notified the people by means of circulars or cards that he would lecture at a certain hour. In some places he taught catechism and prepared children for First Communion. He accomplished much good in this way, and from three to five hundred people were brought back to the church every year.

The first necessity was for priests. Some of the few priests in the diocese at that time were not permanently attached to it, and the Bishop had no seminary, no college, no students. Bishop Timon invited religious bodies of the teaching orders to come to his diocese, and establish colleges and seminaries. The Bishop, himself, opened the first seminary in his own house in Ellicott Street, and, with the assistance of some of the priests, taught the most necessary parts of literature and theology to the few students who dwelt in his house. The Oblates, Jesuits and Franciscans came a few years later, and established colleges and seminaries in different parts of the diocese. On his visitation of the diocese he established in every parish a St. Vincent de Paul Society and a Rosary Society — the St. Vincent de Paul Society to provide for the poor, and the Rosary Society to foster piety and devotion.

There was only one benevolent institution in the diocese when Bishop Timon came: the Orphan Asylum at Rochester. The Bishop visited Baltimore at the earliest opportunity to secure Sisters of Charity for an orphan asylum to be established in Buffalo. The Sisters came in 1848, and founded an asylum, in a rented building, for the orphan girls. The following year the Bishop secured some land at Lancaster and established St. John's Protectory for orphan and wayward boys. A few years later this institution was transferred to West Seneca, and it has since grown to large dimensions under the wise and fostering care of Father Baker. The Bishop secured Sisters for a hospital in 1848, obtaining for their use a large building near Main and Virginia Streets, which was formerly used as a military school. In the establishment of these institutions Bishop Timon seemed to be especially guided by Divine Providence. There did not seem to be much need of an orphan asylum or hospital when he first secured the Sisters, but shortly afterward cholera broke out, and many children were left orphans; the hospitals of the city were unable to provide accommodations for the hundreds who fell victims to this disease.

Bishop Timon spent nearly two years in visiting and becoming thoroughly acquainted with his diocese, his people and their needs. In November, 1849, he sailed for Europe to obtain priests, students and Sisters, and also applied to the Society for the Propa-

gation of the Faith for funds to enable him to better provide for the wants of the diocese. Whilst in France he visited the many different institutions; he studied their nature and methods of operation; he visited all the important religious seminaries and invited students to come and labor in this vast growing diocese in America, and obtained an idea of all the institutions that would be necessary or helpful in the diocese. In 1855 he secured the Sisters of

started a high school, or college, in Niagara Street near Main Street, in the year 1850. This was incorporated under the title of St. Joseph's College in 1851. The Bishop then appealed to that great teaching body in the Church, the Jesuits, to come to Buffalo and establish a college and also a parish. He had secured property in Washington Street where he proposed to establish his cathedral, but he transferred this to the Jesuits for the proposed



ST. JOSEPH'S CATHEDRAL AND PARISH RESIDENCE, BUFFALO, N.Y.

the Good Shepherd, who opened, in a rented building in Washington Street, an institution for homeless and wayward girls. The following year the Sisters of Charity established a foundling asylum and a maternity hospital in three little cottages in Edward Street. A deaf-mute institute was also established this year with two or three pupils. The Sisters of the Sacred Heart came in 1849 and established an academy for young girls on Delaware Avenue.

The Bishop was also anxious to offer the advantages of higher education to young men, and he

college and parish church. The cornerstone of the institution was laid August 20, 1851. He also appealed to his own congregation, the Lazarists, to establish an institution of learning in his diocese. In 1855, Rev. J. V. Lynch, of that congregation, bought a large tract of land on the banks of the Niagara River; here, in an old inn, he laid the foundation of the Seminary of our Lady of the Angels, which later became Niagara University.

Bishop Timon also invited the Oblates to establish a house in the Diocese of Buffalo; he secured

the poorhouse property in Porter Avenue in 1851, and this property he turned over to the Oblates for a seminary and college. About this time, too, he offered inducements to the Franciscans to establish a house of their order in the diocese. J. C. Devereaux owned a vast tract of land in Chatauqua and Allegany Counties, on which he hoped to establish a Catholic community. There were some Catholics already established there, and Mr. Devereaux hoped to induce the Irish Franciscans to establish a church in this locality. He offered them a large sum of money and a tract of land to establish a house and a church for the people in the district near Ellicottville. When the Bishop was in Rome, in 1855, he placed the proposition made by Mr. Devereaux before the head of the Friars Minor. The proposal was favorably received, and a colony of the order came that year and established their dwelling in a house at Ellicottville, where they started a college.

The Christian Brothers came to the diocese at Bishop Timon's invitation in the fall of 1861, and established themselves on the property adjoining the Cathedral, where they opened St. Joseph's College. The Bishop also secured the Grey Nuns for an academy of young ladies. They came in 1857, and established their academy in a rented building in Niagara Street, but later removed to their present site in Porter Avenue. The Ladies of the Sacred Heart of Mary, commonly called the "Nardins," came in 1855, and established a school in Seneca Street for higher education. They moved about to different locations until they finally settled on property adjoining the cathedral, and later moved to Cleveland Avenue. In 1861 the Bishop secured the Sisters of the Third Order of St. Francis for a home for the aged.

In a few years, by indefatigable labor, Bishop Timon had provided for all classes of people in his diocese. Scarcely any diocese in the United States was so well provided with benevolent and educational institutions as Buffalo at that period. Bishop Timon was as well-known in Europe as in the United States. He obtained assistance from the most prominent and wealthy Catholics of France, Italy and Germany. He obtained assistance also from the President of the United States, from the Pope, and from the Emperor Napoleon. The first donation for his cathedral was from Pope Pius IX, who gave $2000. He traveled over the greater part of Mexico, confirming thousands of young people and obtaining subscriptions for his cathedral and other institutions of his diocese. He died April 16, 1867, respected and revered by all. The vicar-general, the Very Rev. William Gleason, was appointed administrator of the diocese.



SACRED HEART ALTAR, ST. JOSEPH'S CATHEDRAL
BUFFALO, N.Y.

Right Rev. Stephen Vincent Ryan, Second Bishop, 1868–96. The year following, the Very Rev. Stephen Vincent Ryan, who, like Bishop Timon, was a member of the Congregation of the Mission (Vincentians, or Lazarists), and at that time their visitor-general, was selected as the second Bishop of Buffalo. He was consecrated in the Cathedral, November 8, 1868, by Archbishop McCloskey, assisted by Bishop Loughlin of Brooklyn and Bishop Lynch of Toronto. Bishop Ryan found his diocese in very good condition, and gave his first attention to improving the parochial schools. There were many different teaching religious orders and congregations in the diocese, and they all of them had different systems of teaching; Bishop Ryan reduced them all to one uniform system, and established a commission to supervise the work of parochial schools. He delivered a series of lectures on education and, to keep up the spirit of study amongst his priests, established a board of examiners to hold an examination of the junior clergy every year for five years after ordination. He also surrounded himself with the most learned men of his diocese and placed them in all the more important official positions. Other qualities being present, he selected men for important positions especially on account of their learning. Under him the Diocese of Buffalo became noted for its capable men and efficient officials.

Bishop Ryan had an important controversy with

For pictures of Bishops Timon and Ryan, see Volume I, pp. 434–35. For picture of Bishop Quigley, see Archdiocese of Chicago.

Dr. Cox, the Episcopal Bishop of Western New York, on the Apostolic succession. Dr. Cox had delivered a lecture on this subject, and some of the prominent Catholics of the city requested Bishop Ryan to answer him. The Bishop lectured on this subject in St. Joseph's Cathedral, under the auspices of the St. Vincent de Paul Society, for the benefit of the poor. The controversy continued for some time in the papers, and finally Bishop Ryan wrote a very learned and exhaustive work on the subject.

His health failed in 1886, and he was advised to seek rest in the mild climate of California. Some of the prominent Catholics considered the episcopal residence near the cathedral as undesirable, and they secured a handsome piece of property in Delaware Avenue, near Utica Street. Here a chapel and episcopal residence were erected two years later.

Bishop Ryan died April 10, 1896, and the Very Rev. James A. Lanigan, vicar-general of the diocese, was appointed administrator.



THE NEW CATHEDRAL
IN COURSE OF CONSTRUCTION, 1914

Right Rev. James E. Quigley, Third Bishop, 1897–1903. — The new system established by the Third Plenary Council of Baltimore for selecting names for vacant sees (*See* Archdiocese of Baltimore) had now gone into effect, and the electors of the Diocese selected a list of three names for the successor to Bishop Ryan. Rev. James E. Quigley, rector of the Cathedral, headed the list selected by the priests of the diocese. This list was also approved by the Bishops of the Province, and Dr. Quigley was appointed third Bishop of Buffalo. He was consecrated in St. Joseph's Cathedral, February 24, 1897, by Archbishop Corrigan of New York, assisted by Bishop McQuaid of Rochester and Bishop McDonnell of Brooklyn.

The Diocese of Buffalo had made wonderful strides in the almost half-century from the time of its formation. In 1866 Bishop Timon had requested the Holy See to divide his diocese. He realized that the work was too much for one bishop, and the territory too vast to make episcopal visits convenient, or in some cases even possible. Shortly after Bishop Timon's death the diocese was divided and another diocese established at Rochester. There were four counties extending in a line along the southern boundary of the diocese, and they were known as the Southern Tier. They were perhaps more convenient to Rochester than to Buffalo, and their addition to the Diocese of Rochester would equalize these two important dioceses in the western part of the State. Shortly after Bishop Ryan's death, these four counties, viz.: Steuben, Schuyler, Chemung and Tioga, were detached from the Buffalo Diocese and became subject to the Bishop of Rochester.

For some time after Bishop Quigley's consecration the Socialists and Anarchists had been extending their propaganda, instilling into the minds of the working-people of East Buffalo their peculiar theories. They sought to induce all the labor unions to adopt their principles. Bishop Quigley, with the assistance of Dr. Heiter, attacked the theories of the Socialists and confuted the atheistic doctrines which they sought to ingraft on labor unions. The Bishop issued a pastoral letter warning laboring men against the dangers of the theories advocated by both Socialists and Anarchists. At a great mass meeting the Catholic laboring men of the city thanked the bishop for his interest on their behalf, and they forced the Anarchists and Socialists from their unions. This action of Bishop Quigley's brought him into national prominence. Chicago was the hotbed of Socialism in America. When the archiepiscopal see became vacant, the Chicago electors placed the name of Bishop Quigley on the list as a successor to the vacant See of Chicago, and he was selected as the most suitable candidate by the Holy Father.

Right Rev. Charles H. Colton, Fourth and Present Bishop, consecrated 1903. — When Bishop Quigley was elected to the archiepiscopal See of Chicago, Very Rev. M. P. Connery was appointed administrator of the Diocese of Buffalo. Shortly after this a meeting was called to choose a successor to Bishop Quigley. The candidates decided upon by the majority of the electors were not acceptable to the bishops of the province, and at a meeting of the latter a new list was substituted with Rev. Charles H. Colton of New York as *dignissimus*. Father Colton was long and favorably known as chancellor of the archdiocese and rector of St. Stephen's parish, and he was appointed by Rome to succeed Dr. Quigley. He was consecrated in St. Patrick's Cathedral, New York, August 24, 1903, by Archbishop Farley, assisted by Bishop McQuaid of Rochester and Bishop McDonnell of Brooklyn, and became the fourth Bishop of Buffalo.

When Bishop Colton came to Buffalo he found a diocese of 108 parishes with resident pastors, 33 missions with churches and a Catholic population of about 200,000. This population was made up of many different nationalities, though English-speaking people predominated. The Germans, the Irish and the French had been among the early settlers in the diocese. Some Polish families arrived in Buffalo about the year 1870, and, the prospects of



RT. REV. MGR. JOHN D. BIDEN, LL.D.
ST. JOSEPH'S CATHEDRAL
BUFFALO, N.Y.



REV. THOMAS J. WALSH, D.D., D.C.L.
CHANCELLOR AND BISHOP'S
SECRETARY, BUFFALO, N.Y.



RT. REV. MGR. NELSON H. BAKER,
V.G., ST. PATRICK
LACKAWANNA, N.Y.



RT. REV. MGR. PAUL HOELSCHER,
D.D., M.R., ST. LOUIS, BUFFALO, N.Y.

business and future growth offering a favorable field for future prosperity, a small band of this nationality established homes in the eastern section of the city. These Poles were earnest and faithful Catholics, and, shortly after they decided to establish permanent homes in Buffalo, they considered the possibility of having a church of their own, or, at least, services by a priest of their own nationality. A meeting was called, and a society named the St. Stanislaus Society was organized. Shortly afterwards this society secured the privilege of a special Mass for the Poles in St. Michael's Church. The Rev. John Pitass was sent by Bishop Ryan, in 1893, to look after the interest of the Polish people. He secured property at the corner of Peckham and Townsend Streets, and established St. Stanislaus' Church. By the end of the first decade of the present century there were 22 Polish parishes in the diocese, with a membership of about 70,000.

Children of sunny Italy established their homes in Buffalo about 1875. Rev. Dr. Quigley, under the direction of Bishop Ryan, assembled the Italians every Sunday in the chapel adjoining the Cathedral, where services were held for them and they listened to instructions in their own tongue. Property was purchased in Court Street, and the cornerstone of the first church for Italians was laid in August, 1891. Within 20 years there were seventeen Italian parishes in the diocese with a membership of about 35,000.

A number of Assyrian families located in Seneca Street about 1900. They first assembled in St. Columba's Church, until they bought a brick building in Seneca Street, in 1904, where they started the church of St. John Maron.

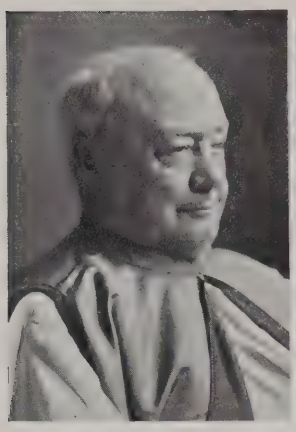
Ruthenians and Hungarians were drawn hither by the steel and iron industries, and now the Ruthenians have two parishes, and the Hungarians have one, in the city of Buffalo.

Bishop Colton appointed the Rev. Nelson H. Baker, who so ably guided the career of St. John's Protectory, vicar-general of the diocese. The Bishop has established homes for working-girls, a supplementary school for young women, two day-nurseries, three hospitals, a training-school for young girls, a monastery of Dominican Sisters of the Perpetual Rosary, and increased the efficiency of several of the already existing institutions. The Pallottine Sisters and the Little Sisters of the Holy Family have also been introduced into the Diocese. He has established over 80 new parishes to accommodate the third of a million Catholics of his diocese.

THE PARISHES IN THE DIOCESE

ST. JOSEPH'S CATHEDRAL, Buffalo, N.Y. — The early history of St. Joseph's Cathedral is the history of the untiring, devoted and almost inspired labors of Right Rev. John Timon, first Bishop of Buffalo. When he was appointed to the new diocese on April 23, 1847, Buffalo had less than 70,000 inhabitants as compared with its present 450,000; 2 Catholic churches, as compared with its present 64; and a poor Catholic population. In spite of this the great wish of the new Bishop's heart was for a worthy cathedral, and he devoted all his time and strength to the upbuilding of the Church in Buffalo. He dwelt at first in the house at Ellicott and Batavia Streets occupied by Father Bradley, second pastor of old St. Patrick's, which he made his pro-cathedral. (*See* OLD ST. PATRICK.) On November 14, 1849, he sailed for Europe to collect funds for his diocese. He needed priests, and he told of his need in the seminaries of France and Italy. He had in view the establishment of a seminary, and he studied the methods of seminaries and other institutions wherever he went. Among those who at this time contributed to the Buffalo Diocese were the Kings of Bavaria and Naples and Prince Metternich. The first contribution of $2000 came from Pope Pius IX.

There is in existence a letter, written in French, evidently in the form used by the Bishop for his petitions. In it he says: "In the poor church which serves as a cathedral there was neither ostensorium, nor cope, nor censer, and the ciborium was of wood. . . . For myself I am satisfied to remain



RT. REV. MGR. P. J. CANNON
M.R., V.F., ST. PATRICK
LOCKPORT, N.Y.



VERY REV. MGR. A. ADOLPH
SS. PETER AND PAUL
WILLIAMSVILLE, N.Y.

in the house which I rent from a Protestant and where my seminarians lodge with me; but after having provided shelter for the orphan and the sick, I desire to build a dwelling place for my Lord." In his little volume entitled "Missions in Western New York", Bishop Timon says that the Pope had given him permission that St. Joseph should be the patron saint of the diocese — a patronage which would seem to have been foreordained, since two centuries earlier the Jesuit missionaries who established their mission within the territory which was to be the Diocese of Buffalo, had placed it under the protection of St. Joseph.

Upon his return the Bishop set about the erection of his cathedral. The architect was P. S. Keeley of Brooklyn, who was a pupil of Pugin, the famous restorer of Gothic architecture in England; and the Cathedral of St. Joseph is said to be his masterpiece. The building committee consisted of Messrs. Carland, John Koch, George Deuther, Edwin Thomas, James Mallin, Patrick Milton and Henry Diehl. On February 6, 1851, Bishop Timon laid the cornerstone; the assisting mason, John Reynolds, was living at the time of the fiftieth anniversary, and had in his possession the trowel which he used on that occasion. "There was snow on the ground and it was very cold," tradition says: and it is also said that some prejudiced non-Catholic stood on a housetop and threw snowballs at the assembled people. The work was not hindered by either snowballs or prejudice, however, and went on till November, when funds gave out, and another appeal was made which met with generous response from Catholics and non-Catholics, President Millard Fillmore among the latter. Later, the Bishop spent several months in Mexico, where he received substantial contributions. At last, on Sunday, July 1, 1855, this cathedral, which may truly be said to owe its existence to the faithful in all Catholic lands, was dedicated, 14 prelates, nearly 100 priests, and about 3000 people being present. The high altar was consecrated by Archbishop Kenrick of Baltimore, the altar of the Blessed Virgin by Bishop Henni of Milwaukee, and the altar of the Blessed Sacrament by Bishop O'Connor of Pittsburgh. Bishop McCloskey of Albany (afterward Cardinal) sang the Mass and, with Bishop Loughlin of Brooklyn, blessed and dedicated the church, while Archbishop Hughes preached the sermon. The evening sermon was delivered by Bishop Spalding of Louisville. The other bishops present were Rappe of Cleveland, Young of Erie, O'Reilly of Hartford, McGill of Richmond, Porter of Mobile, and Charbonell of Toronto. Of the priests present on that day, only Rev. Francis O'Farrell is known to have been alive on the fiftieth anniversary.

The cathedral was opened towards the last of August, and pews were rented from the first Sunday of September. The beautiful sanctuary windows had been detained in Munich for exhibition, and were not put in place until several weeks after dedication. It was estimated that the cost of the building was $150,000. The old record of pew-rents is still in existence and this, with other old records, will afford most interesting material for future historians. The title page of this book is a pen-and-ink drawing made by Miss Katherine Spooner, a direct descendant of Priscilla Alden and afterwards Mrs. Joshua Wilber of Lockport, who was organist for nine years at intervals.

Among the priests stationed at the cathedral in its early days was Rev. Serge de Schoulipnikoff, a Russian of noble birth, appointed in 1856 provicar-general for the Germans and the French. He gathered together the first and until 1913 the only congregation of colored Catholics ever assembled in Buffalo, in a small rented house near St. Louis' Church. The Redemptorists, Fathers Hecker, Hewitt, Walworth and Smulders, preached the first mission ever given in the cathedral on November 11, 1855; and another notable mission was preached in April, 1864, by the Jesuit Fathers Smarius, Damien and Van Goch. A very different assemblage was held in the cathedral about 1853, before the church was altogether enclosed. A terrible storm which unroofed houses along Canal Street and the water front left many families homeless, and Bishop Timon promptly offered them hospitality in the new church, where they lived in tents for a fortnight.

On August 20, 1863, the cathedral was consecrated by Bishop Timon, assisted by Bishops Young of Erie, Domenec of Pittsburgh, de Goesbriand of Burlington, Loughlin of Brooklyn, Lynch of Toronto, Spalding of Louisville and Le Fevre of Detroit. On his last visit to France the Bishop purchased the forty bells afterward hung in the south tower. He died not long after, on April 16, 1867.

Bishop Stephen Vincent Ryan, D.D., successor to Bishop Timon, also of the Congregation of Missions, went to Rome and was present at all the sessions of the Vatican Council, and also, owing to severe illness, was in Rome when Victor Emmanuel's soldiers entered the Eternal City. Shortly after reaching home he demolished the Bishop's house, the old brick "Webster House" with garden

and high wall, which had first served as an academy in charge of the Ladies of the Sacred Heart, and then as the Bishop's residence, seminary and cathedral rectory; and in its place the present stone building with the chapel-of-ease in the rear of the church, was erected and occupied in 1874. The Bishop lived here with the priests of the parish about him, almost as in community life, until 1889, when he was obliged to remove to a quieter home in another part of the city. Among Bishop Ryan's foundations are the Catholic Publication Company of Buffalo, and the Working Boys' Home. Bishop James E. Quigley, D.D., the third Bishop, was consecrated on February 24, 1897, and his successor, Bishop Charles H. Colton, on August 24, 1903. During the early sixties Father Joseph Sorg, at one time pastor of St. Louis' Church, was assistant at the cathedral. In 1864 he was drafted, but the money for a substitute was raised, chiefly through the Children of Mary, within 24 hours.

The cathedral rectors were: Father Bede, the first rector (sent to Lockport in 1856); Revs. Francis O'Farrell, rector until 1864; William Gleason, vicar-general and rector until 1871, when he was made rector of St. Bridget's; John McEvoy; Edward Kelly (1874–85), during whose pastorate the cathedral was redecorated for the first time (the marble high altar and railings were erected in 1883, and the organ bought in 1877, largely through the efforts of Monsignor Lanigan); Quigley (1885), who bought from the Christian Brothers the fine building formerly St. Joseph's College, now occupied by the parish school; Lanigan (1896–97); and John D. Biden, LL.D.

Father Biden began in 1900 the cleaning and redecorating of the cathedral, and made many other improvements, among them being the erection of new altars and statues in the Chapels of the Sacred Heart and Our Lady, and the lighting of church and rectory by electricity. All are paid for, and, in addition, a debt of $75,000 with which he found his parish burdened has been paid. To him also is due the establishment in the parish of St. Anthony's Union, the III Order of St. Francis, the Holy Name Society, the annual mission, preached usually toward the end of Lent, and the noon hour service during Lent and on Holydays. This service, consisting of Mass at 12:10, followed by a short instruction, is attended by professional and business men and women. Dr. James J. Mooney, the Messrs. McGinness, Cronyn, Crumlish, Donovan, Farmer, Judge George A. Lewis and others, lend their services to the choir. Miss Juliana Cronyn has charge of the music in the cathedral. In 1912 Pope Pius X bestowed upon Father Biden the title of Domestic Prelate.

Assistants at the cathedral were: Revs. Thomas P. Lynch, John J. Sheahan, Nicholas Gibbons, Patrick J. Grant, James F. Mooney, George V. Burns, James M. Earley and D. D. Moore. The cathedral clergy now are: Mgr. Biden, Revs. Thomas J. Walsh, D.D., chancellor and secretary to the Bishop; H. A. Mooney, Francis Britt, Ludovic Martinelli. An original pewholder of the cathedral, who occupied the same pew for more than half a century, was Timothy Cochrane. Other early parishioners were Dr. John Cronyn, William Carland and James Mooney.

No account of the cathedral could be complete without a mention of the 43 bells, blessed on July 1, 1869, by Bishop Ryan, the largest carillon in America and the third largest in the world. The founders were Messrs. Bollee & Son of Mans, France; the framework in which the bells are hung is carved, the bells are beautifully engraved, most of them named, and nearly all bear Latin inscriptions. On the first is an inscription in praise of the Most Holy Trinity; the second bears the words "Praise the Lord, all ye people", the seventeenth, eighteenth, and twenty-first bear the names of St. Paul, St. Vincent de Paul and St. Nicholas, and the inscriptions *Dissipo Ventos, Festa Decoro* and *Defunctos Ploro*. Among the donors are the veteran priest Rev. F. N. Sester, the Seminary of Our Lady of Angels, the Jesuits, Mr. Haeffner, and Monsignor Cannon; among the parishes represented are Hornellsville, Elmira, Batavia, LeRoy, Corning, Java, Lancaster, Suspension Bridge, Owego, Gardenville, Ellicottville, Albion, Bath, China, Lockport, Portage, Salamanca, Medina, Tonawanda, Belmont, Newfane, Greenwood, Collins and Niagara Falls, besides individuals and parishes in Buffalo. The forty-third bell is the children's bell. In 1908 property adjoining the Bishop's house was purchased with a view to replacing the Chapel of the Blessed Sacrament by a larger church. In 1909, however, the Bishop decided to erect a larger cathedral on this site (See Blessed Sacrament). The cornerstone of the cathedral was laid in June, 1912, by Cardinal Farley. The building, according to plans, will be finished about July, 1915, and will cost with furnishings about $1,000,000. It is to be Gothic in style and of white marble, both interior and exterior.

The parish school has 395 pupils in charge of 9 teachers. Among the societies existing in the cathedral parish during the early days were the Archconfraternity of the Immaculate Heart of Mary, the Young Men's Catholic Association, the Sons of Erin, and the Friendly Sons of St. Patrick; the latter attended Mass in a body on the first St. Patrick's Day after the opening of the church. The societies surviving, and others organized more recently, are the St. Vincent de Paul Conference; the Ladies of Charity; the Rosary and Purgatorian Societies; Sodalities of the Blessed Sacrament and the Holy Childhood; Children of Mary; League of the Sacred Heart; St. Anthony's Union; III Order of St. Francis; Holy Name; Young Men's Club; Mount Carmel Guild, organized in 1911 by Rev. T. J. Walsh, D.D. (500 members).

Blessed Sacrament, Buffalo, N.Y. — The cornerstone of the Chapel of the Blessed Sacrament was laid in October, 1888; the chapel was built in connection with the new residence of Bishop Ryan. The first Mass in the building was said by Rt. Rev.

James E. Quigley, D.D (later Archbishop), and the chapel was dedicated on May 26, 1889, and placed in charge of Rev. James F. McGloin.

It is a handsome structure of red sandstone and brick, in the Gothic style; the original seating capacity of 300 was enlarged to 600. The parish is situated in the heart of the city, in the finest residential district, and extends two miles north and south and one mile east and west. Property adjoining the chapel was purchased in 1902, and for several years the priest's rectory stood on this side. Additional property adjoining the Bishop's residence was purchased in 1908 with a view to building a larger parochial church, but in 1909 the Bishop decided to erect a cathedral on this site. The Bishop's residence and the chapel were moved to the north end of the lot, a distance of about 180 feet. This left a plot of ground about 300 feet square for the site of the new cathedral.

Father McGloin is assisted by Rev. Thomas J. Timmons. In February, 1912, a splendid concrete school was opened. The building cost $55,000, has a hall with a seating capacity of 500, and accommodates 400 pupils. The roll in January, 1914, shows 160 pupils, in charge of 5 Sisters of the III Order of St. Francis. The congregation numbers 1800 souls, and the parish sodalities established are: Holy Name (100 members); Young Women's Sodality (100); and Men's Club (100).

St. Adalbert, Buffalo, N.Y. — Since its foundation in 1886 this parish has had a stormy history. The church was intended to minister to the Polish Catholics, their numbers having outgrown St. Stanislaus', and Bishop Ryan had a difficult task in reconciling certain warring elements which appeared soon after its foundation. The church was destroyed by fire soon after its dedication, but a more substantial building was almost at once erected. Bishop Ryan wished to place at the head of the parish a priest whose experience and capability would be equal to the heavy financial burden, and his choice did not please a part of the congregation. To his great sorrow an independent Polish church was the result of this division, chiefly on account of a misunderstanding fostered by some of the leaders in their own interest. During this period Father Lex, a good and learned priest, was in charge. He was succeeded by Father Flaczek, who is assisted by Revs. John Darowski and Bernard Benkowski. The school is in charge of 13 Felician Sisters, and has 876 pupils.

St. Agnes, Buffalo, N.Y. — The first steps towards organizing a Catholic congregation on the so-called "Churchyard Farm", were taken in the spring of 1883. Rev. Paul Hoelscher, D.D., chancellor of the diocese, finished the census begun by Father Hogenforst, S.J., of St. Ann's, and in the following September a contract was made with James Churchyard for the building of a church. This was in a short time erected, and on December 9, 1883, was dedicated to St. Agnes. The parish then consisted of 135 families, mostly all of German parentage. The church was temporarily attended by Rev. P. Trauscht, assistant priest to Father Baker of St. John's Protectory, West Seneca, N.Y.

On August 24, 1884, Rev. Charles Schaus was appointed first permanent pastor. During his protracted illness in 1886, his place was temporarily filled by Rev. Francis Naughton. When the church had been put into shape for Divine Service and the cost somewhat defrayed, excavations for a brick rectory and school were made. In September, 1885, the parochial school was opened with 80 pupils, under the care of the Sisters of St. Francis. In the same year more lots were purchased and a convent for the Sisters was built. Rev. Charles Schaus labored zealously for nine years, and on his transfer to Black Rock in 1893 he was succeeded at St. Agnes' by Rev. Joseph Fischer of Our Lady Help of Christians, Cheektowaga.

Father Fischer was born in 1856 at Buffalo. After graduating from the college at Ilchester, he entered the Seminary of Our Lady of Angels, at Niagara Falls, where he was ordained in 1883. He was for several years pastor at Hornell, Boston, Wayland, Bennington, and Cheektowaga. His assistant is Rev. A. J. Link.

The congregation having in the meantime outgrown the original structure, a new church was erected. This work was begun on April 1, 1904, and on December 3, 1905, the beautiful red brick church of Roman architecture was consecrated. Including the cost of its furnishings, the cost of the church amounted to $48,000. The school also growing rapidly, Father Fischer enlarged the building. It is now in charge of 11 Sisters of the III Order of St. Francis, and has an attendance of 423 pupils. The parish societies are: Children of Mary; Christian Mothers; Holy Family; C.M.B.A.; C.L.B.A.; C.R.B.A.; C.Y.M.A.; Knights of St. John.

All Saints, Buffalo, N.Y. — Territory from the northern section of St. John Baptist's parish was formed into the parish of All Saints, and Rev. Henry A. Dolan was appointed pastor. The parish limits extend from Niagara River on west; Royal Avenue and Albert Street on the east; and half way to Tonawanda on the north. Father Dolan purchased three and a quarter acres of land and erected in a week a frame structure to seat 200. Mass was first said in the building on Christmas Day, and work was at once started on a combination school and church. The frame chapel was burned in March, 1913, and the basement of the new church was used until Easter Sunday, when Mass was celebrated in the church. It is of brick and stone, in the Gothic style, and cost $100,000. The school was entrusted to the Sisters of Mercy, and has (1914) 150 pupils in charge of 3 Sisters. A rectory of brick and stone was added to the parochial property, which carries a debt of $80,000. The congregation numbers 800 souls, and the sodalities of the Holy Name, B.V.M., Sacred Heart,

Rosary and branches of the L.C.B.A. and C.M.B.A. have been established.

Father Dolan was born in Niagara County on June 12, 1872; educated at Canisius College, Buffalo; and ordained at the Seminary of Our Lady of Angels, Niagara Falls. He served at the Annunciation Church, Buffalo, at St. Mary's, Olean, and was pastor of Lewiston.

All Souls, Buffalo, N.Y. — This Italian parish was founded in February, 1909, by Rev. A. Clemente. The church was built on Germania and Mystic Streets, and blessed on November 7, 1909, by Bishop Colton. It is a brick structure, with seats for 400. The church and rectory are valued at $30,000, and carry a debt of $21,000. The rectory was built in February, 1909. In April, 1910, the parochial school was opened, and entrusted to the Sisters of Notre Dame. It is a brick building with a seating capacity of 150. There are 130 pupils in charge of 5 Sisters. A Sisters' convent was erected in 1911, at a cost of $4,000.

Father Clemente, the founder and present pastor, was born on February 7, 1881, at Bugnara, Italy, and ordained at Sulmona on December 6, 1903. In February, 1908, he emigrated to America.

The congregation numbers 400, and shows an increase, which is due to immigration as well as natural growth. In 1911 there were 30 candidates for confirmation, and in 1913, 40 baptisms and 10 marriages. The parish sodalities are the Ladies' Altar Society (45 members) and the Apollo Musical Circle (40 members.)

St. Ann, Buffalo, N.Y. — This parish was founded in 1858 for the Germans east of Jefferson Street, who had increased rapidly between 1850 and the time of the foundation of the parish. It is the largest German parish in Buffalo. Bishop Timon secured a site which he transferred to the Jesuits. The latter erected a small brick church, school and priest's house. The cornerstone of the church was laid on March 25, 1858, and the church dedicated on June 20 by Father Krautbauer during the absence of the Bishop in Europe. The parish was attended from St. Michael's until Rev. J. Vetter, S.J., was appointed the first resident pastor in July, 1858. Father Caveng, at that time Superior of the Order in Buffalo, superintended the work of organizing the parish.

The rapid growth of the congregation necessitated a new and larger church, and Rev. William Roether began collecting funds. The cornerstone was laid on August 25, 1878, and the church was consecrated in May, 1886. It is built of gray Lockport stone in the Gothic style after plans by Himpel of New York, seats 2000, and cost about $150,000. The beautiful stained-glass windows were imported from the Royal Bavarian Art Institute of Munich. The school, built in 1895 at a cost of $100,000, is the largest in Buffalo; it has an attendance of 1500 pupils, in charge of 32 Sisters of St. Francis, and is chartered under the Regents of the State of New York.

The pastors from the beginning have been as follows: Revs. J. Vetter (until August 28, 1860); B. Fritsch (to August 7, 1866); J. Blettner (to July 26, 1870); I. Bellwalder (to September 7, 1871); P. Spicher (to July 9, 1872); I. Bellwalder (to February 5, 1875); W. Roether (to October, 1888); W. Kockerols (to December 29, 1889); W. Roether (to September 12, 1891); J. Kreusch (to December 19, 1896); W. Becker (to November 15, 1898); T. Hegemann (to July 2, 1902); F. X. Neubrand (to August 28, 1903); V. Scheppach (to July 20, 1909); G. J. Krim; Peter W. Leonard, appointed on January 1, 1913, — all of the Society of Jesus. Father Leonard was born at Jordan, Minn., on August 30, 1868; he graduated from Campion College, Prairie du Chien, entered the Society of Jesus in 1887, and in the autumn of that year was sent to Europe to complete his studies. For sixteen years he was professor at Canisius College, Buffalo, until appointed to his present charge. He is assisted by Revs. B. Gmeiner, F. J. Marchl, G. Reinsch, C. J. Alten, and H. T. Nelles, all of the Society of Jesus.

The parish societies are: St. Vincent de Paul; St. Francis Xavier's School; St. Ann; St. Elizabeth; St. Vincent Orphan; Workingmen; Altar; Infant Jesus; St. Ann's Musical; St. Ann's Dramatics; St. Catherine's Guild; branches of the C.B.L., C.M.B.A., and L.C.B.A.; a commandery and Drum Corps of the Knights of St. John, and a Ladies' Auxiliary. The parish has given 22 Jesuits, 7 secular priests, and 100 nuns to the Church.

Annunciation, Buffalo, N.Y. — The establishment of this parish was undertaken by Rev. Edward Kelley after his retirement from the cathedral, and in connection with his charge of St. John the Baptist. The new parish comprised a portion of St. John the Baptist's congregation and some of the Holy Angels' parish. Father Kelley bought a plot of ground on which a frame church was built in 1884, and struggled valiantly under the burden of debt until his death in 1889. He was succeeded by Rev. J. Baxter, who continued as pastor until his death in 1892. Rev. J. McGrath, the present pastor (1914), determined to erect a church in keeping with the importance of the parish. Plans were made for a stone structure; the cornerstone was laid in May, 1900, and the church dedicated in 1901.

The school was started in 1886 by the Sisters of St. Mary from Lockport on land which they bought, intending to conduct an academy. A new school was built in 1914. It now has 247 pupils in charge of 8 Sisters. There is a chapel at the State Hospital for the Insane. Father McGrath is assisted by Rev. M. C. O'Shea.

St. Anthony of Padua, Buffalo, N.Y. — Although the question of a church for the Italians of Buffalo had been discussed, and a subscription begun in 1880, nothing further was done until Dr. Quigley, rector of St. Joseph's Cathedral, assembled the Italians in the chapel adjoining the cathedral,

where services were held for them in their own tongue. They had already benefitted much from the generosity of Mrs. Raffo, one of their countrywomen, who had watched over the spiritual interests, and in times of sickness and death brought them priests. Under Father Quigley's care the parish grew, and a larger church was soon necessary.

The cornerstone of the new edifice was laid on August 3, 1891. It is of brick, in the Greco-Roman style, seats 1000, and cost $40,000. The church property is valued at $90,000, on which there is a debt of $35,000. By Christmas it was ready for services, and Rev. A. Gibelli was appointed on October 10, 1890, its first pastor. He was followed by Fathers G. Annovazzi and L. Martinelli (1894–1901); Bernard Casassa (1901–09); and Angelo Strazzoni, who was appointed on February 14, 1909. Father Strazzoni is assisted by Revs. A. Forlani and A. Vanoli. He was born in Italy on May 12, 1883, and ordained on May 25, 1907. He served at St. Joachim's, New York City, until his present appointment.

A brick parochial school was built in 1911, and dedicated on January 11, 1912. It cost $28,000 and carries a debt of $25,000. It is in charge of 2 Christian Brothers, 4 Sisters of St. Joseph and 1 lay teacher, with an attendance of 425 pupils. There is a day nursery in charge of the Pallottine Sisters.

The congregation numbers about 6000, and has increased over 1000 in four years. It has given 2 priests and 5 nuns to the Church. Statistics for 1913 give 500 baptisms, 300 confirmations and 100 marriages. There are about 20 parish societies with over 2000 members.

Assumption, Buffalo, N.Y. — Poles began to settle at Lower Black Rock, Buffalo, as early as 1852, and some time later property was secured on Amherst Street. A two-story brick building, which served as church and school, was erected by Father Theophilus Kozlowski. The congregation at this time numbered 25 families. Rev. James Wojcik, who succeeded Father Zokczuy, built a fine rectory adjoining the church. Succeeding him were: Revs. Thomas Stabenau, Adam Marcinkiewcz, and Louis Chodacki, who took charge on October 15, 1901. In 1902 two Felician Sisters took charge of the school, and in 1903 a brick convent was built for them at a cost of $6000. Property was then obtained for $18,000, and in 1907 the basement of a new church was completed at a cost of $23,000, and the old building was remodeled into a splendid school at a cost of $18,000. The roll for 1914 shows 328 pupils in charge of 7 Sisters. Since 1907 the parish shows a great increase due to immigration, and has a population of 4500. Father Chodacki resigned early in 1914 to assume lighter duties, leaving the sum of $83,000 to Rev. L. Hordich, his successor, to build a new church. Father Hordich is assisted by Rev. Leonard Dykal. The parish records for 1913 show 443 baptisms, 148 marriages and 158 deaths.

St. Augustine, Buffalo, N.Y. — After the departure of Rev. Serge de Schoulipnikoff from the cathedral there was no one to take charge of the little congregation of colored Catholics which he had gathered together, and the members soon disbanded going to different parish churches. There are few, if any, survivors of those early days. The colored Catholics of Buffalo have for the past few years worshiped in the cathedral, and their numbers in 1913 warranted the establishment of St. Augustine's Church for them. Monsignor Biden also founded a school in connection with St. Augustine's, organized a club and various classes in manual training. The parish is administered from the cathedral, being in the rector's charge.

St. Bartholomew, Buffalo, N.Y. — This parish was founded in July, 1913, and entrusted to Rev. Thomas J. O'Hern. A combination church and school was opened on July 22, 1914.

St. Bernard, Buffalo, N.Y. — Rev. William M. Bernet who had labored so efficiently as assistant in St. Nicholas' parish for eight years, was appointed in June, 1906, to form a parish in the eastern part of the city. He gathered a few Catholic families from the outskirts of four or five parishes, and said Mass for them in St. Casimir's Polish Church, Weimar Street, while St. Bernard's combination church and school was being erected at the corner of Clinton and Willett Streets. The first Mass was celebrated in the new building on Christmas Day, 1907. School was started in February, 1907, with two Sisters of St. Francis and about 75 pupils. A rectory was built in 1910. On May 1, 1911, Father Bernet was transferred to the Sacred Heart parish, and Rev. John Kiefer succeeded him at St. Bernard's. The school roll for 1913 showed an attendance of 130 pupils in charge of 3 Sisters.

Blessed Trinity, Buffalo, N.Y. — This parish was founded in 1909, out of territory separated from St. Vincent's and St. Joseph's parishes. The congregation numbers 200 families and is mainly German and English. The church is part of a brick combination building which includes the school. It cost $36,000, and has a debt of $15,000. The parish property, including the brick rectory, has an estimated value of $50,000.

The school, which is conducted by 4 Sisters of St. Joseph, has an attendance of 225 pupils.

St. Boniface, Buffalo, N.Y. — St. Boniface Church, or, as it was originally called, St. John the Baptist, was founded in 1849 by 40 German families, and is the third oldest German Church under the supervision of the first resident pastor, Rev. P. Kunze. The cornerstone was laid in March, 1849; the building, a frame one, was completed within a short time. A little school and a rectory were then built, and in 1851 Father Kunze found it necessary to enlarge the church. In 1854 Rev. R. Follenius succeeded to the pastorate, and in 1856 he built the present brick church, 55 by 120 feet, at a cost of $10,000. The building

was dedicated on June 15, 1857, by Bishop Timon. On the death of Father Follenius (May 27, 1859), Rev. H. Feldman was appointed to the pastorate. Father Feldman built a two-story brick school in 1861. He was succeeded in 1863 by Rev. J. Zawistoski; in 1866 came Rev. J. Soemer; and



ST. AGNES, BUFFALO, N.Y.

after a few months Rev. Nicholas Long took charge. During the latter's ministry the church was much enlarged, so that it now seats 1200, a new steeple and bells were added, and the brick rectory built. Father Feldman began his second term in 1873, and remained until his death on November 30, 1880. Rev. Chrysostom Wagner came on January 5, 1880, and was succeeded on June 5, 1884, by Rev. Ferdinand Kolb. Father Kolb was born at Erfeld, Baden, October 17, 1847. He studied at Constance and Louvain, and was ordained on May 30, 1874, for Buffalo. Upon his arrival he was made rector at Dunkirk, where he served ten years. He is assisted at present by Rev. Anthony Kampshoff. During his administration he paid off the debts, built a new brick convent for the Sisters (in 1888) at a cost of $10,000, and a brick school (in 1898) at a cost of $50,000.

The parochial school is in charge of 9 Sisters of St. Joseph, and has 380 pupils. The societies are: St. Stanislaus (two sodalities, one for young men and one for young women); Holy Family (for married men); St. Elizabeth (for Christian mothers); Children of Mary (for boys and girls). The parish population is 1600, and is decreasing as are all the older churches of the city.

St. Brigid, Buffalo, N.Y. — When Bishop Timon came to Buffalo a considerable number of Irish Catholics had settled in the old First Ward near the docks. To minister to the neglected children in such outlying parts of the city, the Bishop, lacking priests, organized a Society of St. Vincent de Paul, whose members gathered the children together and instructed them in the catechism. The Society began its labors in the present parish of St. Brigid in 1850, in a rented room, where the Sunday-school was held. As the number of Catholics increased, the Bishop appointed Rev. Charles D. McMullen first pastor. Father McMullen immediately erected a small frame church on the site of the present church. The first baptismal record is dated February 13, 1853. He built a small brick school in the following year, which was placed in charge of the Sisters of Mercy, who have ever since been its instructors. When the church was condemned as unsafe by the authorities, the Bishop selected Rev. Martin O'Connor to build the new church. Father O'Connor succeeded Father McMullen in 1858, and the cornerstone of the new edifice was laid in June of the following year. The building was progressing rapidly toward completion, when it was demolished by a fierce storm on the evening of October 18, 1859. The misfortune was quickly remedied, however, owing to the sympathetic aid of the entire community, and Father O'Connor was able to have the church ready for dedication in December, 1860. He died on December 19, 1870. Rev. James A. Lanigan, an assistant at the church, was in temporary charge of the parish for a few weeks until Rev. William Gleason, V.G., was appointed pastor. Monsignor Gleason enlarged the rectory and built a parochial school

Rev. James E. Quigley succeeded in 1895, but he was soon consecrated Bishop of Buffalo.

Monsignor James Aloysius Lanigan then took charge. He was born at Halifax, Nova Scotia, on March 17, 1846, and was educated in Halifax, and afterwards by the Sulpicians in Montreal. He was ordained in St. Joseph's Cathedral by Bishop Stephen Vincent Ryan in 1869. After spending fifteen months with Rev. Martin O'Connor, until the death of the latter, Father Lanigan was taken to the cathedral by Bishop Ryan as his private secretary. After some years he was appointed to the permanent rectorship of St. Mary's Church, Niagara Falls. While at Niagara Falls he celebrated the silver jubilee of his ordination. On the death of Monsignor Gleason, Father Lanigan was appointed vicar-general, and served in that capacity and as administrator of the diocese after Bishop Ryan's death until Bishop Quigley's consecration. He came to St. Brigid's in May, 1897. The first work of his administration of the parish was the building of a magnificent parochial school. It has an academic department and, until ill health prevented him, Monsignor Lanigan was in daily attendance at the school and taught the Latin classes. The parish consists of 1000 families, and the church property is worth about $250,000. The church was renovated on the celebration of the golden jubilee. Rev. Daniel O'Brien, the present rector, is assisted by Revs. J. E. Maguire and J. B. Boland, D.D., D.C.L. The parish societies are: Holy Name (350 members); Catholic Club (250); Junior Holy Name (80); Rosary Society (300); Children of Mary (200); St. Aloysius' Society (150); Angels' Society (150); Altar Society (75).

The school is taught by 17 Sisters of Mercy, and has an enrolment of 870 children.

St. Casimir, Buffalo, N.Y. — Begun in 1890 with 40 Polish families, this parish now has a membership of 250 families and gives promise of a rapid growth in the future. The new parish had such an unpropitious beginning that the first pastor, Father Wider, became discouraged and retired to Braddock, Pa. For two years the congregation was attended by priests from St. Stanislaus', but in 1893 Bishop Ryan appointed Father Kozesniak pastor. Fathers Swinarski, Slupek and Dyminski had charge in turn until 1899, when Rev. F. Kasprzsk was appointed. Rev. Thomas Stabenau, Ph.D., successor to Father Kasprzak, was in turn followed by Rev. B. Swinko, who is assisted by Rev. Stephen Szezepanski. The school, conducted by 8 Felician Sisters, has 482 pupils.

St. Columba, Buffalo, N.Y. — St Columba's parish was established in the district lying between St. Patrick's Chuch and the cathedral. Rev. P. A. Maloy, who was appointed by Bishop Ryan to organize the congregation, began his work on January 28, 1888, in a temporary chapel. The following spring, he bought property for $11,000, and immediately began the construction of a church. The cornerstone was laid on October 21, 1888, and the building was blessed on December 16 by Bishop Ryan.

Owing to failing health, Father Maloy was relieved in 1890 by Rev. M. P. Connery. Father Connery realized at once that the proposed church was not adequate for the growing congregation, and made plans for a larger church. The cornerstone was laid on June 28, 1891, and on February 22, 1892, the church was dedicated by Bishop Ryan. In June, 1897, a handsome school was completed, valued at $50,000, and, soon afterwards, a rectory in the Norman Gothic style was built at a cost of $16,000. St. Columba is one of the most prominent and prosperous parishes of the Diocese of Buffalo. The Kindergarten and the Angel Guardian Mission are under the direction of the rector of St. Columba's, and are managed by the Angel Guardian Mission Association. Rev. Michael J. Noonan, M.R., the rector, is assisted by Fathers Regan and Ward.

The parochial school is taught by 9 Sisters of Mercy, and has an attendance of 480 pupils. The Catholic population is about 3000 souls, and the societies are the C.M.B.A.; L.C.B.A.; League of the Sacred Heart; Children of Mary; Holy Name; Blessed Sacrament Sodalities for boys and girls; St. Columba's Young Men's Club.

Corpus Christi, Buffalo, N.Y. — Most of the Polish population of East Buffalo has concentrated in one district of the city. The great majority of these people know only their own language and, consequently, when they settle in the city and wish to establish homes they look for land near their fellow countrymen, where they can have congenial surroundings and can enjoy the customs they brought with them from their old homes and converse in their native tongues. Bishop Ryan secured a community of Franciscans, of a Polish province, shortly before his death; and they came to Buffalo early in 1896, to establish a new parish for the growing Polish population of East Buffalo. Rev. Hyacinth Fudzinski, who was at the head of this community, immediately bought a large tract of land on Clark and Kent Streets, and in one of the cottages on this property established his monastery. He had a large frame building in which he held services and he erected a fine three-story brick school building, the first floor of which was fitted up as a church. A school was soon established in the upper stories of this building. The attendance (1914) is 996 pupils. The congregation rapidly growing, Father Fudzinski erected a very large magnificent church. He is assisted by Revs. Lawrence Cyman, Cyprian Adamski and Nicholas Wybraniec, all of the Order of Minor Conventuals.

St. Elizabeth, Buffalo, N.Y. — A small Magyar colony in St. Francis Xavier's parish was attended by Rev. Charles Boehm until 1906, when Father Boehm became pastor of St. Elizabeth's, Cleveland, and Rev. John Froehlich from Hungary succeeded. Father Froehlich built St. Elizabeth's Church, which

was dedicated in 1907. It is of brick, in Roman architecture, and seats 500. The cost was $32,000, and the existing debt amounts to $25,000. The parish property (including the frame rectory, which was built in 1908 by Rev. Michael T. Biro at a cost of $2000) is valued at $40,000. Father Biro, who had succeeded Father Froehlich in 1908, returned to Hungary in May, 1909. Father Boehm then returned and is still pastor.

Father Boehm was born in Hungary on June 13, 1853. He studied in his native town, Esztergom, and Vienna University, and was ordained on July 16, 1876, by Cardinal Simor. He did active missionary work and in 1892 arrived in America, the first Hungarian (Magyar) priest to come to this country. He did parish work in Cleveland, O., for fifteen years, and then went on missions to such colonies where there was no Hungarian priest, as St. Louis, Mo., St. Louis, Ill., and Newark, N.J.

The basement of the church is used as a school; there is an attendance of 85 children in charge of 2 Sisters of St. Mary. St. Elizabeth's parish embraces Buffalo, Lackawanna and Tonawanda and other places, as there is no other Hungarian (Magyar) parish in the diocese. The Magyar population of Buffalo is 800; Lackawanna 400; Tonawanda, 200. During 1913 there were in the congregation of St. Elizabeth's 110 baptisms, 36 marriages and 25 deaths.

St. Francis of Assisi, Buffalo, N.Y. — This parish was founded in the summer of 1908 by Rev. Remigio Barsotti, who was succeeded on September 23, 1908, by Rev. Giovanni Tommei. Father Tommei returned to Italy in the spring of 1913, and Rev. M. Raimond became pastor. The cornerstone of a combination church and school was laid on June 27, 1909, and the church dedicated on October 30, 1909. The population of the parish consists of about 500 Italian Catholics. The value of the church property is $13,000. The school is in charge of 6 Sisters of the III Order of St. Francis, and has an attendance of 113 pupils.

St. Francis de Sales, Buffalo, N.Y. — Territory was taken from the parishes of St. Mary Magdalen, St. Vincent and St. Nicholas, and formed into the new parish of St. Francis de Sales on July 23, 1912. Rev. J. C. Carr was appointed to organize the congregation, which consisted of 200 families. Father Carr was born in New York State, educated at Canisius College, Buffalo, and at St. Bernard's Seminary, Rochester, where he was ordained on June 11, 1904. He was assistant at Annunciation Church, Buffalo, pastor at Fillmore for two years, and Boston, N.Y., for the same period.

The first church was a temporary structure which was erected in three days and seated 200. The present combination building was completed in June, 1913, at a cost of $75,000. It is a handsome brick structure, the upper floors of which are used as a school and hall and the lower as a church. The church seats 600; the school 350; and the hall 600. The school was opened in September, 1913, in charge of the Sisters of St. Joseph. Father Carr bought a frame rectory for $4800. The debt on the parish property is $60,000.

The following societies are established: Holy Name (75 members); Christian Mothers (80); Girls' Sodality (93); and St. Aloysius (46). The congregation in 1914 has increased to 450.

St. Francis Xavier, Buffalo, N.Y. — The parish of St. Francis Xavier was established on December 5, 1849, by Bishop Timon. The work of organizing the parish was entrusted to Rev. Francis Guth, V.G., of St. Louis' parish. Father Guth established a school in rented quarters, and there said Mass. In the following year the congregation purchased two acres of land on which a small chapel was built, which was also used for school purposes. Revs. Bernard Fritsch, S.J., Michael Guth and Aloysius Somogyi had charge of the mission until the appointment of Rev. Nicholas F. Sester as first resident pastor on March 16, 1851. In the following year the congregation erected a larger church, which was dedicated in the spring of 1853. Father Sester built the rectory in the summer of 1856, and retired from the parish in the following year.

The pastors succeeding him were: Revs. Dominic Geymer (until November, 1857); Anthony Saeger (until May, 1858); Aloysius Hatalla (until January 30, 1859); John Ignatius Zawistowiski (until July, 1861), during whose administration the church was incorporated, a cemetery blessed, and a tower and chime of bells added to the church; J. A. Moschall (until September, 1861); George Foertsch, S.J. (until May 23, 1864); Henry T. Martens, O.M.I. (until February 4, 1867), who purchased more land and extended the church; Henry Feldman (until March 3, 1873); and Francis X. Kofler (until March 13, 1893).

The pastor, Rev. Charles Schaus, was born in New Oregon, Erie County, N.Y., on December 18, 1861, and was ordained in Venlo, Holland, on July 13, 1884. He began the erection of the handsome school building now in use soon after assuming charge of the parish, and in 1898 built a fine parochial residence. To Father Schaus' efforts is due the handsome new church, in the basilican style, which was solemnly dedicated by Bishop Colton on February 2, 1913. He is assisted by Rev. Charles Kraehn.

The school, which dates from the foundation of the parish, has 450 pupils, taught by 8 Sisters of St. Joseph and 3 lay teachers. The parish at present numbers about 3000 Catholics, mostly Germans, and is bounded by the Niagara River, Ferry Street, Delaware Avenue and the city line.

The parish societies are: Men's Sodality; St. Aloysius' Sodality (for boys); Maidens' Sodality; Christian Mothers' Sodality; League of the Sacred Heart; Confraternity of the Bona Mors; Scapular of Mt. Carmel; Confraternity of the Rosary; St. Joseph's Beneficiary Society; North Buffalo Catholic Association and Library.

St. Gerard, Buffalo, N.Y. — In the spring of 1902, Rev. William Schreck, an assistant at the Church of the Seven Dolors, was appointed by Bishop Quigley (later Archbishop of Chicago) to found a new parish for the Germans in the northeast section of the town. Father Schreck took up the work of organization, and on June 8 said Mass for the 90 families of the congregation in a hall, which was remodeled to serve as a church, rectory and school. He entrusted the 85 pupils to the Sisters of the III Order of St. Francis. In the meantime a site for a church was obtained at the corner of Bailey and Delavan Avenues, and the cornerstone of a combination church and school was laid. The building was completed at a cost of $25,000, and on October 28 was dedicated by the Bishop. Within a short time the congregation numbered 500 families, and nearly 500 children were in attendance at the school. In 1903 a comfortable rectory was built, and in 1908 a convent for the Sisters was added. Believing that Catholic societies are the pillars of the religious and social life in a parish, Father Schreck made his object the foundation and promotion of sodalities and societies. A branch of the C.M.B.A. was founded, as well as one of the Knights of St. John and societies for girls and boys. On March 19, 1911, the parishioners held a meeting and decided to erect a new church. Work was begun on May 10, and on September 29, 1911, the cornerstone was laid. The church, a handsome building of Stony Creek limestone, is a replica of St. Paul-Outside-the-Walls, and was dedicated on October 30, 1913. It is 150 by 80 feet, with a seating capacity of 1000, and with a tower 140 feet high. Over $100,000 has been expended on it, and its full completion means a further outlay of $50,000. The congregation numbers 500 families, and has given 6 nuns to the Church. The school roll for 1914 shows 540 pupils in charge of 10 Sisters.



ANNUNCIATION, BUFFALO, N.Y.

Father Schreck was born in Buffalo on March 1, 1870, studied at Canisius College, Buffalo, and Innsbruck University, and was ordained in 1897. He was an assistant at the Church of Seven Dolors from 1897 to 1902. His assistant, Rev. Joseph Hoernschemeyer, who was appointed in August, 1908, was also born at Buffalo, and received his education at Canisius College and Innsbruck University.

Holy Angels, Buffalo, N.Y. — This parish is in charge of the Oblate Missionaries of Mary Immaculate. These missionaries were invited to Buffalo by Bishop Timon in 1851 to take charge of the Diocesan Seminary and College which were opened in a brick house where the cathedral rectory now stands. Father Corbett was the first pastor. The congregation worshiped for a long time in a small chapel at the corner of West Avenue and York Street, which had been used as a hospital for the insane patients of the poorhouse. The church was begun in the autumn of 1857, completed in 1858, and dedicated in that year by Bishop Timon.

In May, 1860, Rev. J. M. Guillard, O.M.I., became pastor, and enlarged the church, to which he added a fine marble altar. In 1865 he went to Ottawa, but returned as pastor in 1873 at the death of Father Sallaz, who had just built a pastoral residence. Other pastors were Fathers Maloney, Pailier, Trudeau, Coopman, and Kavanaugh of this Order. Father Guillard's second pastorate lasted for sixteen years, during which he was also superior of the Oblate community. He built in 1880 the Holy Angels' school, and also built the Barton Street school, now in the parish of the Annunciation, and the Brayton Street school, now in the parish of the Nativity. The Juniorate, a preparatory college for aspirants to the Order, was opened in 1891, with a staff of 7 Fathers, 5 scholastics, 3 lay brothers, and 18 juniors. In 1894 with the assent of Bishop Ryan a college in connection with the Juniorate was opened. There is a fine academy for girls (Holy

Angels' Academy), in charge of 15 Gray Nuns of the Cross, with 630 pupils.

In 1888 Rev. D. O'Riordan was appointed superior and pastor, and during his pastorate the church was decorated and the towers renewed. In March, 1892, Rev. Theophile Lavoie became pastor, and was succeeded in 1893 by Rev. James McGrath. Father McGrath died suddenly on January 12, 1896, of heart disease, while on his way to Lowell. His successor was Rev. James Quinn, during whose pastorate many fine paintings and statues were added to the church. Rev. M. F. Fallon, O.M.I., D.D., successor to Father Quinn, who was followed by Rev. William J. Kirwin, O.M.I. The assistants are: Revs. J. C. Duffy, A. H. Kunz and J. P. O'Brien — all Oblates.

Holy Family, Buffalo, N.Y. — In 1902 a new parish was formed in South Buffalo from portions of St. Stephen's, St. Theresa's and St. Patrick's Church of West Seneca. Rev. J. Nash, D.D., the pastor, purchased the property of William J. Connors on South Park Avenue for $20,000. One of the buildings was converted into a temporary church. He built a rectory in 1905, and a handsome stone church in 1908. In 1913 the interior of the church was beautifully decorated. The style of decoration follows the old Gaelic, and the church is probably the only one in America having this distinction. The sanctuary has two panels taken in their entirety from the "Gospels of Lindisfarne", and many of the soffits' decorations are facsimiles of the "Book of Kells". The parish consists of about 500 families, and is one of the best organized and most promising in Buffalo. Assisting the pastor is Rev. Francis Jones. The parochial school, which is in charge of 6 Sisters of Mercy, has an attendance of 300 pupils.

Holy Name of Jesus, Buffalo, N.Y. — This parish is made up of both English and German-speaking people, and was founded by Bishop Ryan in 1884, Rev. J. C. Long being placed in charge. Father Long continued to reside at the cathedral for a time, finally securing property on Bailey Avenue, a short distance from Walden Avenue, where a small frame church was erected. A temporary parochial residence was rented until a suitable rectory could be built. Rev. D. M. Reilly, the present pastor, was appointed in 1896, and having placed the parish on a good financial basis, replaced the little frame church with a larger edifice. With the enthusiastic coöperation of his people, he raised the funds for a magnificent marble church which is one of the finest in that part of Buffalo. Father Reilly is assisted by Rev. Arthur J. Hutchinson. The school, in charge of 5 Sisters of the III Order of St. Francis, has 256 pupils. A new school building was opened in November, 1913.

Holy Spirit, Buffalo, N.Y. — In June, 1910, Bishop Colton commissioned Rev. J. V. Hennessey, Ph.D., D.D., to form a parish in a new section of Buffalo from territory which had been included in the parishes of St. John the Baptist, St. Joseph and St. Mark. William Hotchkiss donated five lots for a site, and on August 4, 1910, ground was broken for a frame church and rectory. The congregation, aggregated from a district where shops and manufactories are grouped, is a transient one, and, owing to certain real estate conditions, little building has been done within the parish limits, so that the territory is sparsely settled. On March 30, 1913, Bishop Colton erected a shrine to St. Rita in the church, and since its erection large numbers from the city and surrounding country come to do honor to the Saint. The congregation, which originally consisted of 15 families, in 1913 numbered 25 families, and at the beginning of 1914, 35, with an average membership of 140 souls. On September 5, 1913, three lots were purchased and a two-story frame house built to serve as a school and hall. The school was opened on January 5, 1914, with an attendance of 64 pupils under 2 Sisters of St. Mary. The Sisters' house, adjoining the school, was bought on December 30, 1913. Besides the Rosary, Altar and Holy Name Societies, there are branches of the C.M.B.A. and L.C.B.A. which were established in February, 1913. The Confraternity of St. Rita numbers over 1000.

Immaculate Conception, Buffalo, N.Y. — This parish owes the spacious tract of land known as the Immaculate Conception Church property to M. LeCouteulx de Caumont, who in 1839 donated a site for a church for the English-speaking Catholics of Buffalo. (*See* General Article.) Buffalo at the time of this gift belonged to the Diocese of New York. With innumerable calls upon his time and attention Archbishop Hughes overlooked the necessity of fulfilling the conditions attached to the French pioneer's gift, and when, in 1847, John Timon became the first Bishop of Buffalo, it had passed into the hands of French heirs. Bishop Timon took steps to recover it, and on January 1, 1849, Rev. Father Fitzpatrick was assigned to build a church for Irish Catholics with the legacy. With the establishment of this parish, Buffalo had four Catholic churches. Opposite the little frame church were three small dwellings occupied by the Sisters of St. Joseph, in charge of the venerable Mother Magdalen, and not far away, in another frame building, were the Sisters of St. Vincent de Paul under the direction of Sister Rosalind.

Father Peter Brown assumed charge of the parish in July, 1850. He was occasionally sent on other missions, and during his absence his duties were performed by Revs. Hugh Fitzsimmons, John McCabe, George Lennon, Frank O'Farrel. In 1856 he departed for another mission, and so generous had his gifts been towards the poor that he would have gone away absolutely penniless had not the friend who accompanied him to the train induced him to accept a small purse. Father James M. Early, his successor, began the erection of a brick church, the corner-

stone of which was laid in August, 1856, and, the doctrine of the Immaculate Conception having recently been proclaimed, the building was dedicated to St. Mary of the Immaculate Conception. Father Early left in 1861, and among his successors were Revs. Michael Purcell, P. Colgan, T. Gleason, T. Cahill, D. Kendrick, Edward Quigley, Edward Kelly, John O'Mara, James Rogers, and Thomas A. Donohue, D.D., the present pastor. Father Donohue succeeded as permanent rector upon the death of Father Rogers in August, 1893. In 1900 he started the present stone church, at a cost of $76,000, and St. James' Mission for poor children at a cost of $14,000 in 1902. The church is Gothic in style, seats 900, cost $80,000, and has a debt of $25,000. The parochial school was built by Father Rogers at a cost of $24,000, and was entrusted to the Sisters of St. Joseph. Graduates of this school have one year's high school work to their credit. The attendance is 320. The parish societies are: Altar Society (100), Children of Mary (100), Living Rosary (200), Holy Name (300), Catholic Benevolent Association (300).

The congregation numbers 2600, and has given 2 priests and 7 nuns to the Church. The church property is valued at $150,000, and the records for 1913 show 80 baptisms, 30 marriages and 108 confirmations.

St. Joachim, Buffalo, N.Y. — This German congregation was organized about 1908 and placed in charge of Rev. Henry J. Laudenbach. The present pastor is Rev. A. Fricker. The parochial school has an attendance of 284 pupils, and is conducted by 6 Sisters of St. Francis.

St. John Baptist, Buffalo, N.Y. — Previous to 1867 all the Catholics living at Black Rock attended the Church of St. Francis Xavier on East Street. There was no resident pastor at St. Francis Xavier Church at that time, but the congregation was under the care of Father Martin, of the Holy Angels' Church on Porter Avenue. One Sunday in March, 1867, Father Martin announced that the English-speaking persons present should meet in the schoolhouse after Mass. At this meeting they were told that there was no longer room for them at St. Francis, and they should provide church accommodations for themselves. They accordingly rented the upper floor of North Buffalo Hall, and Father Glennon, from the cathedral, came every Sunday to say Mass for them. Meetings were held at Collins' store



ST. COLUMBA, BUFFALO, N.Y.

on Niagara Street, and a committee was appointed, which selected a site on the corner of Hertel Avenue and East Street for the new church. Bishop Timon and Vicar-General Gleason approved the choice of the committee; and the prospective church was called St. John, in compliment to John Cantillon, who took such an active interest in the new congregation. Rev. Father McNab attended the congregation from the cathedral after Father Glennon's departure, and said Mass for them in the rented hall until the new church was ready for services. The new church, a plain, small brick building, was dedicated in 1868. In those days it was a long journey from the cathedral to Black Rock. The one-horse car ran at irregular intervals and slow speed as far down Niagara Street as Amherst Street, where the line of rapid transit for those days ended. The priest coming from the cathedral was compelled to walk from Amherst Street to the church on Hertel Avenue. The people were naturally anxious to have a priest of their own, one whom they could easily reach in case of sickness, and who would not be obliged to come such a long and inconvenient journey to serve them on Sundays.

Shortly after the church was dedicated, Rev. P. Mazureth was appointed the first resident pastor. He boarded until a rectory was prepared. Father Mazureth was very energetic and laborious, and besides collecting money to pay for the brick rectory, even worked with his hands, like one of the workmen.

The Lower Rock became a busy and prosperous place after the formation of the parish. There were several important manufactures; and with the facilities of dockage along the river, and railroad transportation, many advantages promising rapid growth were offered. The little congregagation also grew rapidly, and when Rev. John O'Donohue came in 1872, he found the little brick church too small for his congregation. He built a large addition, added an altar, and improved the interior. He died here on March 8, 1875, and was succeeded by Rev. Peter Donohue. Father Donohue established a parochial school in an old Methodist church building, which he bought and moved to the lot in the rear of the church. Rev. Edward Kelly was appointed pastor in 1884, and remained here about one year, when he was assigned to the work of building up a new parish, in what was called the Upper Rock, from portions of the congregation of St. John the Baptist and the Holy Angels. This division took away more than one-half the congregation from St. John the Baptist's.

Father Kelley was succeeded in 1885 by Rev. Thomas Donohue, D.D. Dr. Donohue bought a new organ for the church and purchased a lot adjoining the school for a convent for the Sisters of St. Joseph, who were introduced as teachers of the school shortly after his arrival. He was succeeded in October, 1893, by Rev. B. B. Grattan, who made many improvements in the church and house. On Father Grattan's death in August, 1902, Rev. M. Noonan succeeded. During his administration the parish took on new life, and improvement after improvement was made in the



ST. ELIZABETH (HUNGARIAN)
BUFFALO, N.Y.

church property. He immediately took steps to replace the old frame school, and to his efforts is due the beautiful brick school and lyceum building. His next step was to secure a suitable convent for the Sisters. The rectory was old and needed many repairs, and as a testimonial in appreciation of his untiring efforts, the parishioners decided that nothing short of a new rectory in keeping with the school would suffice. The rapidly growing congregation was already too large for the old church building, and Father Noonan started to collect funds for a new church. Rev. John F. Ryan, the pastor, is assisted by Rev. George V. Callahan. The school is in charge of 6 Sisters of St. Joseph, and has an attendance of 294 pupils.

St. John Baptist, Buffalo, N.Y. — In 1906 a parish was founded for the Ruthenian Catholics of the Greek Rite, and a frame church in the Roman style and with seats for 350 was erected in 1907 at a cost of $4500. A frame rectory costing $4500 was then added. The parochial property is valued at $12,000, and carries a debt of $6350. The pastors in charge of the parish were: Revs. Hrywinck, Dobrotwir, G. Velyhorsky, V. Stech, J. Dorozynsky, Leo Sembratowicz, V. Dowhowych and John Ortynsky the present incumbent. Father Ortynsky was born in Galicia on September 27, 1873. He also attends the Greek Ruthenian Church of St. Nicholas in Buffalo and the Ruthenians at North Tonawanda, Lackawanna and Lancaster.

The congregation numbers 250 souls, and the records for 1913 show 30 baptisms, 30 confirmations,

6 marriages and 25 First Communions. There is a St. John the Baptist Society for men and Immaculate Conception Society for women (24 members). The school attached to the parish has an attendance of 26 pupils.

St. John Cantius, Buffalo, N.Y. — St. John's was founded in 1892 for the Polish Catholics, and entrusted to Rev. Thomas Flaczek. Father Flaczek built a frame rectory and made plans for the church, which was finished by his successor, Rev. John Pitass, the pioneer Polish priest of Buffalo. Succeeding pastors were: Revs. Peter Basinski, L. Chodacki, Adam Marcinkiewicz, Th. Semelko, and Andrew S. Garstka, who was appointed in 1910. Assisting Father Garstka is Rev. Francis J. Kaluzny, D.D.

The church, which is of brick, in the Gothic style, cost about $100,000, and, owing to its handsome paintings, altars and decorations, is most beautiful. Plans are made for a new rectory. In 1893 a splendid brick school, with accommodations for 1000 children, was erected. Its attendance in 1913 was 951, in charge of 15 Felician Sisters. The Felician Sisters have charge also of a home on Miller Avenue for working girls and for babies whose mothers go to work during the day. This home was built by Mount Carmel Guild.

The congregation numbers over 6000, and it shows an increase due to natural growth. Fourteen Catholic societies exist in the parish.



ST. JOHN CANTIUS, BUFFALO, N.Y.

St. John Evangelist, Buffalo, N.Y. — This parish, situated in South Buffalo, has a mixed congregation of English and a few Germans. It was organized in 1906 by Rev. Michael J. Weber, the present pastor. Father Weber is a native of Buffalo. He studied in the parochial schools, at Canisius College, and at St. Bonaventure's, Allegany, N.Y. Before commissioned to start a new parish, he was first pastor at West Valley, where he built a school and rectory, and improved the church.

The parish occupies an ideal site surrounded by the lovely Cazenovia Park. The combination church and school is of white terra-cotta brick, three stories in height. The basement contains the rooms of the St. John's Club, one of the leading social organizations of South Buffalo. The societies are: Holy Name, Sodality of the Children of Mary, St. Elizabeth's Society for women, and benevolent associations for men and women. In 1913 a beautiful new rectory of white and terra-cotta brick was built.

The school, which is on the second floor, is taught by 6 Sisters of Mercy, and has 235 pupils. The parish in 1906 had about 70 families; in 1914 there are about 350 families totalling 1600 souls. The value of the church property is estimated at $100,000.

St. John Maron, Buffalo, N.Y. — This parish was founded about 1904 for the Syrian Catholics of Buffalo, who came to Buffalo about 1897. The

church was consecrated on March 19, 1904, by Bishop Colton. It is of brick, seats 300, and has a debt of $3000; the cost of erection was $10,000. The rectory, which was also built in this year, is free from debt. Rev. J. Aziz, the founder, was succeeded in 1908 by Rev. Francis Shemalie.

Father Shemalie was born at Mt. Lebanon, Syria, in 1868, and was educated at the University of St. Joseph, Beyrout, finishing his studies at St. Sulpice, Paris. He was ordained by Cardinal Richard on June 11, 1897, and during 1898 and 1899 was director of St. Joseph's College, Mt. Lebanon. In 1901 he was director of St. John Maron Seminary, and was a missionary for some years. On March 1, 1908, he arrived in America, and went at once to Buffalo. In 1912 Father Shemalie built a frame schoolhouse at a cost of $4000. It has a seating capacity of 100 and an attendance of 75 pupils, in charge of 2 Sisters of St. Francis, 1 lay brother and 1 lay teacher.

The congregation has increased to 500, due to conversions, immigration and natural growth. In 1911 there were 35 confirmed, and in 1913 there were 45 baptisms and 6 marriages. The societies established are: the St. John Maron Association and the Happy Death Society (120 members).

St. Joseph, Buffalo, N.Y. — A controversy between the German Catholics of Elysville and North Bush regarding the location of a church which would be generally accessible was at last amicably adjusted, and a church was begun in 1850 under the direction of the Jesuits from St. Michael's, Buffalo. Rev. S. Gruber came in February, 1853, as the first resident pastor of St. Joseph's parish, and remained until May, 1855. The Redemptorists then looked after the parish until December 9, 1855, when Rev. Koenig took charge. The pastors following him were: Revs. M. Steger (1857); J. Zowistowski (1855); the Franciscans (1859); Revs. J. Rossvog (1859–60); J. M. Arndt (1860); G. G. Pax (1861–62); the Redemptorists and Jesuits from St. Michael's Church (1862–73); Revs. N. Sorg (1873–74); G. Geppert (1874–78); A. Adolph (1878); G. Gysen (1878–83); G. Zurcher (1885–1900); M. Phillips; and Joseph Schemel.

A school was begun in Father Gysen's pastorate and entrusted to the Sisters of St. Joseph, and a brick church was built by Father Zurcher while Father Phillips built the parochial residence. The school roll for 1914 shows 96 pupils and 2 Sisters.

St. Louis, Buffalo, N.Y. — In 1828 Father Badin came to Buffalo, and for six weeks held services in the courthouse and in the home of a French nobleman, one of the founders of Buffalo, Stephen Louis Le Couteulx de Caumont, where he was a guest. The priest urged the Catholics to organize, and on January 1, 1829, M. Le Couteulx donated to Bishop DuBois the ground for a church, school, rectory and cemetery. In the following July the ground was blessed by the Bishop who had come to Buffalo for that purpose, and St. Louis' church, the first in the city of Buffalo, was built. The Bishop also dedicated a cemetery, and shortly afterwards sent Rev. Nicholas Mertz to take charge of the parish. The first baptism recorded by Father Mertz is dated November 15, 1829.

Father Mertz was a venerable priest and a familiar figure in Buffalo during his pastorate. He always wore the costume of the European parish priest. A small frame building was at first rented, and a school started, but the people, though poor, were determined to build a church, and, finally, unable to give money, they built a rude structure of logs with their own hands. The interstices were filled with a primitive mortar made of clay mixed with straw, not an unusual building material in that time and much used for chimneys. The cornerstone was laid on July 8, 1831, and the church was dedicated to the Lamb of God. In 1835 Father Mertz began to fail in health, and Rev. Alexander Pax was sent as his assistant. In 1836, when Father Mertz went to Europe for a rest, Father Pax became pastor. By 1843 he had built a large brick church around the old building. On March 25, 1885, the whole church was totally destroyed by fire. Rev. Joseph M. Sorg, who was at that time pastor, built a frame church, which in turn gave way to the present structure. The cornerstone was laid on May 29, 1886, and the church was blessed on August 25, 1889. Father Sorg did not live to see the building completed, as he died on September 15, 1885.

Other pastors were: Revs. Francis Guth (1844–51); (owing to difficulties between Bishop Timon and the trustees of the church there was no pastor from May, 1851, to June, 1855); William Deiters (1855–61); J. A. Moshall (1861–62); Dr. F. A. Gerber (1862–63); Sergius de Schoulepnikoff (1864–67); J. M. Sorg (1867–85); and Monsignor Paul Hoelscher, D.D., M.R., (September, 1888), who has added much to the interior beauty of the church. He is assisted by Revs. Walter F. Fornes and Albert Rung. The school, taught by 2 Christian Brothers and 6 Sisters of St. Joseph, has 265 pupils. The chapel at St. Mary's Widow and Infant Asylum is attended from St. Louis' Church.

Monsignor Paul Hoelscher was born on June 29, 1852, in Münster, Westphalia. After graduating from the Gymnasium of his native city in 1870 he went to the University of Innsbruck to study theology. There he obtained the degree of doctor of theology on July 3, 1875, and was ordained priest for the Diocese of Buffalo on July 25 of the same year. On June 4, 1876, he arrived in this country. Bishop Ryan appointed him his secretary and chancellor in September, 1877, which offices he held until the end of 1888. During these years he built the Chapel of Mercy on the Island and organized the new parish, and built the first church of St. Agnes in East Buffalo. After the death of Dean Sorg on September 15, 1888, Father Hoelscher was appointed pastor of St. Louis' Church. On February 14, 1905, Pope Pius X

conferred on him the dignity of Domestic Prelate. On September 14, 1913, the church was consecrated amid great rejoicing.

The parish societies are: St. Joseph's Sodality for men; St. Aloysius' Sodality for young men; Archconfraternity of Christian Mothers; St. Cecilia's and St. Agnes' Sodality for young ladies; Archconfraternity of the Sacred Heart; III Order of S. Francis; Propagation of the Faith; Holy Childhood; Dramatic Circle; Branch 15, C.M.B.A.; Branch 368, L.C.B.A.

The Catholic population of the parish, which has for the last 30 years steadily decreased owing to the uptown march of business and the building of new churches within and near the confines of the parish, is estimated at 2400 souls.

St. Lucy, Buffalo, N.Y. — In March, 1906, Rev. L. F. Sharkey was appointed to organize this parish for the Italians of the east side who had been attending St. Columba's Church on account of the distance to St. Anthony's. A Presbyterian church was bought, and was dedicated by Bishop Colton on August 26, 1906. Opposite the church two houses were bought, one for a rectory and the other for a school. The congregation has outgrown these buildings, and now (1914) plans are ready for a larger church and school. The school attendance is 320, and 5 sisters of St. Mary from Lockport have charge.

Father Sharkey was born at Lockport, N.Y., in 1874, and educated at the parochial and high schools, and at Niagara University. He spent four years at the Propaganda College, Rome, and was ordained in 1900. He is assisted by Rev. Angelo Saino from the Diocese of Vigevano, Italy.

The societies established are: Annunciation, Madonna of Pierno, Holy Family, League of the Sacred Heart, Altar, and Children of Mary.

The parish records for 1913 show: 2300 parishioners; 212 baptisms; 63 confirmations; 108 First Communicants, and 47 marriages.

St. Luke, Buffalo, N.Y. — This parish was founded for the Polish Catholics of Buffalo, and was organized on July 19, 1908, by Rev. L. T. Stein. Services were first held in a temporary building, and the cornerstone of a combination church, hall and school, a fireproof structure, was laid by Bishop Colton on September 27, 1908, and the building was dedicated on February 14, 1909. The church is at the corner of Sycamore Street and Miller Avenue. There are 237 pupils in the school, which is conducted by 6 Felician Sisters. The parish societies are: St. Luke's Beneficial; the Holy Rosary; St. Cecilia; Children of Mary. On Father Stein's return to Poland, early in 1914, Rev. S. Fimowicz took charge. Father Fimowicz was born on May 1, 1881, at Shenandoah, Pa., educated at the Polish Seminary, Detroit, Mich., and ordained at Buffalo by Bishop Colton, on February 27, 1904.

St. Mark, Buffalo, N.Y. — This parish was founded on June 25, 1908. The first pastor, Rev. John J. McMahon, who is still in charge, built the church and rectory in nine months, the dedication of the former being performed on September 6. In November, 1914, a new church will be begun, which will seat 650, and cost $100,000. The Catholic population numbers 500, and the parish societies are: Holy Name; St. Aloysius; St. Agnes; Altar; Rosary and Scapular; and Children of Mary.

St. Mary, Buffalo, N.Y. — Some of the German Catholics of St. Louis' parish desired to withdraw and form a church of their own, and asked that the Redemptorists might come to Buffalo and establish a new church for German Catholics. In 1842 there were no German priests in that city. Bishop Hughes acceded to their desires, and Rev. Benedict Bayer, C.SS.R., came to found the new parish in 1843 (*see* Vol. I, pages 363 and 364, for account of the foundation and erection of church). Rev. William Whalen, pastor of St. Patrick's, which was at the corner of Ellicott and Batavia Streets, received Father Bayer kindly and offered the use of his church till other arrangements could be made. On December 9, Father Bayer inserted a notice in "The Weltberger" that on the next day, Sunday, services for German Catholics would be held in the basement of St. Patrick's. The little hall was crowded, and during the following year the parish was organized. On December 20, 1843 Father Bayer was replaced by Rev. Nicholas Alig, C.SS.R., by whom the site for the church was bought from James Milnor on February 22, 1844. The only expense attached to the first building was the cost of material, the labor being entirely furnished by the congregation. The building was 180 by 50 feet and 16 feet high. In 1850 Father Alig started a school in a rented building on Pine Street, taught by a lay teacher, Mr. Schmitt. He rented another house on Batavia Street for a girls' school, and in 1845 built a small rectory. In November, 1845, he was succeeded by Father Bayer. A mission given in the Lent of 1846, the first ever given in Buffalo, was attended by immense crowds. When it was decided that a new church was needed, Bishop Hughes sent his check for $350. The present church was dedicated in 1850.

In 1849 Rev. Joseph Helmprächt, C.SS.R., then rector, secured the Sisters of Notre Dame to take charge of the schools. Cholera broke out in Buffalo in 1851, and many children were orphaned. Father Helmprächt bought the house adjoining the Sisters' residence for an orphan asylum, in 1852, at a cost of $5000. The Sisters looked after these orphans until 1874, when the German Catholic Orphan Asylum for the diocese was founded. In 1868 Father Hespelein built a second school building, the first having been erected in 1851. In 1874 the Orphan Asylum was removed to the site of the old burial-ground on Dodge Street, which was purchased from Bishop Ryan for $25,000. Father Schauer, C.SS.R., who succeeded Father Hespelein, was mainly instrumental in organizing the association formed to care for the

orphans. The removal of the asylum gave room for the erection of a fine brick schoolhouse. A new convent was also built for the Sisters in 1874.

In 1900 Father Stern, C.SS.R., found all the property in good condition, except the church. This he renovated, adding a new marble altar, the gift of the Strauss family. Father Frank, appointed in 1901, continued the work, adding new stained-glass windows, and replacing the brick columns with granite. On January 24, 1904, the renovated church was reopened by Bishop Colton. The great burial-ground at Pine Hill for German and French Catholics was started at a meeting held in St. Mary's on February 21, 1859. On April 10, 1911, the new lyceum and gymnasium, which was erected by Father Parr at a cost of $117,000, was opened and blessed by the Bishop. The lyceum serves as a meeting place for the various societies, and contains comfortable rooms for the girls' reading circle as well as clubrooms, a library, billiard room, etc. Rev. Francis T. Parr, C.SS.R., the present pastor, is assisted by Fathers Joseph Fröhlich, Joseph Hamel, Francis X. Müller, John Denges, Hubert J. Zilles, and Bernard Niehaus, all Redemptorists, and 4 lay brothers. The school, conducted by 19 School Sisters of Notre Dame has 580 pupils. There is a chapel at St. Francis' Asylum for the aged.

St. Mary's C.Y.M.A. gymnasium and hall was erected at a cost of $117,000. It is a fireproof three-story building with an adjoining two-story gymnasium. Provisions are made for every modern athletic sport and the building is furnished with baths, swimming-pool, bowling alley, billiard and card rooms, library, reception parlors and spacious lecture hall. It is the first building of its kind in Buffalo and membership is not restricted to the parishioners.

St. Mary Magdalene, Buffalo, N.Y. — For many years the Catholics in this section were without a church within convenient distance, and in June, 1899, in answer to a petition from 300 persons, Bishop Quigley sent Rev. J. C. Bubenheim, the present pastor, to organize a congregation. Father Bubenheim was assisted by Rev. Father Pfeil, S.J., of St. Michael's. Mass was first said for the new congregation on June 25 in a two-story house on Utica Street and Fillmore Avenue. A school was started in some rented rooms, which soon proved too small, and Father Bubenheim built a combined church, school and residence which was dedicated on March 18, 1900, by Bishop Quigley. The building is a three-story one of brick, the first floor being used as a church, the second as a school, and the third as a hall. In September, 1901, a rectory was built, and a house for the Sisters soon followed. The increase in the congregation necessitated a new church, and on September 9, 1906, the cornerstone was laid. On October 20, 1907, the first Mass was celebrated in the building immediately following the dedication ceremony, which was performed by Bishop Colton. The church is of terra-cotta brick in the Gothic style. The front is flanked by two towers with graceful cupolas. The interior is artistically decorated. In the spring of 1913 a magnificent organ was installed.

St. Mary Magdalen's congregation comprises over 1800 souls, and the parochial school, in charge of 9 Sisters of St. Joseph and the Christian Brothers, is attended by about 800 children. The value of the parochial property is estimated at $200,000. The societies established are: Knights of St. John; C.M.B.A.; St. Aloysius'; Christian Mothers; St. Agnes'; Young Women's; and L.C.B.A.

Father Bubenheim was born in New York on September 25, 1863, and educated at De La Salle Institute and Manhattan College, New York. He made his theological studies at Vineland, N.J., and was ordained on June 18, 1889. Assisting him at St. Mary's are Revs. Peter Hueges and Philip Hildebrandt.

St. Matthew, Buffalo, N.Y. — This parish was established in 1908 to meet the growing needs of the German Catholics between the Belt-Line, Erie R. R., Genesee and Ferry Streets. This territory was hitherto included in the parishes of St. Mary Magdalen, Seven Dolors, St. Vincent and St. Gerard. On August 2, 1908, the temporary church, a frame one, was dedicated. The school was held on the upper floor, and opened in September of the same year with 63 children. At the end of the school year there were 156, and 33 made their first communion. The school roll in 1914 showed 300 pupils, under the charge of 5 Sisters of St. Joseph.

The church was blown down by a tornado on June 19, 1910, and the congregation was obliged to set about the work of rebuilding it, with no insurance. In the autumn a large site on E. Ferry, Wyoming and Moselle Streets was purchased, and a stone basement structure, 80 by 135 feet, was erected at a cost of $23,000. The dedication took place on October 8, 1911, and since that date the old church serves as a school and Sisters' residence. On the day of the dedication, 168 children were confirmed. A commodious rectory of brick, stone and cement was built beside the church at a cost of $10,000.

The congregation numbered 780 souls in 1909; 1350 in 1912; and 1500 in 1914. The records for 1913 showed 70 baptisms; 75 confirmations; 20 marriages; and about 10,000 communions.

Father George Sellinger, the founder and present pastor, was born in the Rhine Palatinate on December 31, 1866. He studied at a parochial school until 1872; made his humanities at the gymnasium at Spire until 1885; served as a soldier in Munich until 1886; studied at the University of Munich until 1888. He was ordained on August 18, 1889, and served at Spire until 1898, when he came to the Diocese of Buffalo.

St. Michael, Buffalo, N.Y. — Bishop Timon formed this parish for the Catholics who were



ST. FRANCIS XAVIER
BUFFALO, N.Y.



ST. GERARD
BUFFALO, N.Y.



ST. MARY MAGDALENE
BUFFALO, N.Y.

ready to leave St. Louis' parish on account of a disagreement (*See* history of the latter parish), and appointed Rev. Lucas Caveng, S.J., its pastor.

Father Caveng said Mass in the basement of St. Peter's French Church for the new congregation on May 18, 1851, about 100 people being present. The Bishop offered to the Jesuits, at a nominal sum, the Squier property on Washington Street, which he had purchased as a site for his cathedral, on condition that they should build there a college and church for the Germans. The cornerstone was laid by Bishop Timon on August 20, 1851, and the church was dedicated by him on January 1, 1852. A month later a little school was opened near the church.

Father Caveng died in January, 1862, and was succeeded by Father Vetter, who remained until the advent of Father Durthaller. During Father Durthaller's pastorate a larger church was built, all efforts to reunite the congregation of St. Louis under the control of the Jesuits having proved futile. The new church was dedicated on June 16, 1867, by Bishop Lynch of Toronto. It is of Buffalo limestone, in the modern Roman style, with a seating capacity of 1224. The cost of erection was $120,000. In July, 1867, Father Reiter took charge for a few months; his successor, Rev. William Becker, S.J., built a new brick school in 1873 at a cost of $30,000. It is in charge of eight Sisters of St. Francis, and has an attendance of 300 pupils. Towards the end of 1868, the church was given over completely to the Jesuits of the German province, and in 1907 the latter gave it to the charge of the Jesuits of the New York-Maryland province.

Since 1870 the church has been intimately connected with Canisius College, the rector of which is also the rector ex-officio of St. Michael's Church. In 1876 Rev. Joseph Kreusch was appointed acting pastor, and during his incumbency of ten years he finished the tower of the church. His successor, Rev. H. Kamp, installed an organ. Rev. Joseph Faber, who took charge in 1894, added new altars, pulpit and communion rail of marble and onyx. Rev. Bernard C. Cohausz, was appointed to the pastorate in 1908. Father Cohausz was born at Nordwalde, Westphalia, on October 30, 1868. He entered the Society in 1889, came to America in 1894, and was ordained at Valkenburg, Holland, in 1901. From 1903 to 1906 he was vice-president of Canisius College. The Fathers engaged in parish work are: Revs. Ludwig G. Bonvin, Frederick J. Bunse, Leo Osterrath and John Lutz, all Jesuits, residing at Canisius College.

The parish property is valued at $250,000, and has a debt of $10,000. The congregation, 500 families, is decreasing. The societies established are: Bona Mors (1000 members), League of the Sacred Heart (1000), and B. V. M. sodalities (1200). In 1913 there were 128 baptisms, 200 confirmations and 70 marriages.

St. Monica, Buffalo, N.Y. — This parish was formed in 1912, and placed in charge of Rev. P. J. Wilson. Mass was said for the first time on the last Sunday of October, 1912, in a rented store which still serves as a temporary church. Property was bought on Orlando Street, and a building 60 ft. by 120 ft. was erected. The basement contains society rooms; the first floor is the church, with a seating capacity of 600; the third floor a hall for social purposes. The building was opened in December, 1913. There is a debt of $76,000, and the parish numbers about 300 families. Rev. Michael Kelly, chaplain to the Academy of the Sisters of Mercy, resides with Father Wilson.

Nativity of the Blessed Virgin, Buffalo, N.Y. — The task of forming a parish in the section of Buffalo lying between the Holy Angels and Annunciation parishes was assigned to Rev. Daniel

Walsh in 1898. In 1903 Father Walsh replaced the temporary structure by a handsome brownstone church, which was blessed by Bishop Colton on his arrival in Buffalo. A rectory was then built, and soon afterwards a splendid three-story red brick school on the corner of Herkimer and Albany Streets. The parochial property, admirable in its completeness, represents an expenditure of $270,000, on which there is a mortgage of only $56,000. Only the continual generosity of a parish in moderate circumstances and the self-sacrifice of the pastor could have accomplished this work. A house is planned for the Sisters who now occupy the Thomas Brown house adjoining the church. A branch of the Holy Name society is being formed; during 1913 about 200 men received Communion in a body on the second Sunday of the month, and were given a six-minute talk from the assistant, Rev. Christopher Dealy, who directs the society. The parish records for 1913 showed 40,000 communicants. The school, formerly a branch of the Holy Angels' School, is conducted by 5 Sisters of St. Joseph, and has 254 pupils.

St. Nicholas, Buffalo, N.Y. — In the spring of 1874, people in the Cold Spring district, east of Main Street, discussed the desirability of forming a new parish. Houses were going up in this quarter of the city, and the many Catholics found it inconvenient to attend St. Louis' Church, or the little parish of St. Vincent's on Main Street. Mr. Gregory Ritt donated a piece of land on Welker Street for the site of a Catholic church. Father Van Velten visited the Catholic families of the district and organized them into a congregation. He also began a small frame church, and the first Mass was said in it on Christmas Day, 1897. There was no house at that time for the pastor and he boarded with some of the families in the parish. Father Van Velten was soon succeeded by Rev. Victor Ritter, who also boarded with one of the families of the parish. As the parish was not strong enough financially to support a pastor and to erect buildings necessary for a city congregation, the parish was attached to one of the organized congregations of the city, from which it was regularly attended on Sundays. Priests came for some years from St. Vincent's parish on Main Street, and later from St. Louis' Church. Priests who attended the congregation during this period were: Revs. J. Hamel, T. Voss, C. Wagner, B. Gruber, G. Gysen, M. Phillips and George Weber. In the spring of 1885, Rev. George Weber, who attended from St. Louis' parish, started the construction of a frame rectory. The congregation at this time was sufficiently numerous to claim a resident pastor, and Rev. C. O'Byrne was appointed. He attended the congregation on Sundays from St. Joseph's Cathedral until the parochial residence was completed. Father O'Byrne started a parochial school in the rear of the old frame church the year after his arrival. The population of this portion of the city increased very rapidly in the succeeding years, and the church was not large enough. Soon after his arrival, Father O'Byrne purchased a fine plot of land, extending from the Welker Street site through to the corner of Utica Street, and began building a brick church in the spring of 1892. The cornerstone was laid on July 31 of the same year, and the church was dedicated on Rosary Sunday of the year following, by Bishop Foley of Detroit.

Teachers from Miss Nardin's academy came every morning, from the convent on Franklin Street near the cathedral, to teach the children of the parochial school. When the congregation took possession of the new church, the old frame building on Welker Street was converted into a school building. It was very inconvenient to bring the teachers from such a distance every morning, and Father O'Byrne, therefore, planned a home for them adjoining the school. He began the construction of a new rectory in 1899, and the old building was moved on to the lot on the next street, adjoining his Welker Street property. When his new house was completed he turned the frame building over to the Sisters of St. Francis from Pine Street, who succeeded as teachers in the parochial school. It is now in charge of 13 Sisters of the III Order of St. Francis, and has an attendance of 505 pupils. A new school was added to the parish buildings in 1903, and a new convent in 1913. The parish being free from debt, the consecration of the church is arranged to take place on July 26, 1914.

St. Nicholas (Greek-Ruthenian), Buffalo, N.Y. — This parish is attended from St. John Baptist's Greek-Ruthenian parish.

Our Lady of Lourdes and St. Peter, Buffalo, N.Y. — When Rev. Francis Guth retired from St. Louis' church in April, 1850, he was followed by the French Catholics, who wished to organize a new church. A plain brick building on the corner of Clinton and Washington Streets was bought, and a school started in the basement. Father Guth remained only one year, and was succeeded at short intervals by Revs. J. M. Maurice and J. P. Klein. In June, 1859, Rev. N. Sester, vicar-general for the French and German Catholics of the diocese, came and placed the affairs of the parish in good financial shape. Rev. J. Sorg, appointed in 1867, remained only a few months. Priests who served since then are: Revs. L. Le Breton, J. Zoegel, Charles Berard, F. X. Uhrich, R. Faure, D.D., J. Canmer, and Joseph Fenger, M. Philipps, who is assisted by Rev. H. A. Mooney. Father Philipps was born in Alsace in 1853; studied at Strassburg and at the Seminary of Our Lady of Angels, Niagara Falls, and was ordained on June 11, 1877.

During Father Fenger's pastorate a new stone church at the corner of Maine and Best Streets was erected, and was dedicated on January 14, 1900, by Bishop Quigley. The school is conducted

by 3 Sisters of St. Mary and has 120 pupils. A new school was built in 1914.

The population of the parish numbers about 400 families and 1300 souls. They are composed of French, Germans and Irish. The parish societies are: C.M.B.A.; L.C.B.A.; Ladies of Notre Dame; Lourdes; Children of Mary; Holy Name. The church property is valued at $150,000.



ST. JOHN THE EVANGELIST, BUFFALO, N.Y.

Our Lady of Mount Carmel, Buffalo, N.Y. — The Italian church of Our Lady of Mount Carmel was dedicated and the parish formed on February 2, 1906, the cornerstone having been laid in August, 1905. The first pastor was Rev. J. J. McMahon, Revs. Gulielmo Paolini and Giovanni Tommei being his assistants. Father McMahon remained in charge until June 20, 1909, when he was succeeded by Rev. Joseph V. Hennessey, Ph.D., D.D. Rev. Joseph Gambino, the pastor, is assisted by Rev. A. Cirillo.

The church is a combination church and school, with living-rooms for the clergy, no parish house having been erected. The school in 1914 had a registration of 709 pupils. It is in charge of 3 Sisters of St. Francis, 4 Sisters of Mercy and 2 lay teachers. The parishioners number about 10,000 of the poorer class of immigrants and the less prosperous Italians, as this church is situated at No. 41 Fly Street on the lake front, the old Canal Street district. The debt on the parochial property, which includes a parish hall erected in 1913, amounts to $60,000. The parish societies are: League of the Sacred Heart; Madonna del Carmine; and Holy Crucifix.

Our Lady of Perpetual Help, Buffalo, N.Y. — This parish was created by Bishop Quigley on March 25, 1897, from portions of St. Bridget's and St. Stephen's. Rev. R. C. O'Connell, the first pastor, held the first services in the club house at No. 100 Louisiana Street on July 11, 1897. Shortly after his appointment he purchased property at the corner of Sandusky and Alabama Streets, and began the erection of a magnificent stone church. The cornerstone was laid by Bishop Quigley on November 21, 1897. As soon as the basement was finished, the club house was abandoned, and services were held in the new basement until the church was completed. The church was dedicated by Bishop Quigley on March 21, 1900. It is of Medina sandstone, and is in a very pleasing Gothic style of architecture. A handsome brown-stone residence was also erected in 1900. Rev. Thomas P. Lynch, the rector, is assisted by Rev. F. J. Hunt. The school on Vandalia Street has an attendance of 675 pupils, and is in charge of 16 Sisters of St. Francis.

Old St. Patrick (formerly the pro cathedral), Buffalo, N.Y. — All the Catholics of Buffalo attended St. Louis' Church, the Germans being in the majority, until 1837, when the Irish Catholics rented a building at Main and Niagara Streets. About May 1, 1838, Rev. Charles Smith was sent from Schenectady to attend them. At first he said Mass once a month, during the rest of the time attending Java and other settlements scattered through Western New York, and saying Mass along the line of the Genesee Valley Canal, then under construction, for the thousands of Irish and German Catholics employed.

The new Buffalo congregation soon moved to larger quarters on Main and Terrace Streets, in the second story of a building later used as offices for the street railway company. Toward the end of the year Father Smith came to reside in Buffalo. In 1839 Mr. Lecouteulx conveyed property to Bishop DuBois for a church, but it was not in a convenient locality, and the first St. Patrick's Church was erected instead at Ellicott and Batavia (Broadway) Streets. This was not long after the visit of Bishop Hughes to Buffalo in August.

The site was purchased on condition that the purchase price should be paid within ten years and a substantial brick church erected inside of four years; and the deed was signed by Patrick Milton, Maurice Vaughn, Patrick Cannon and Patrick Connolly. Before the winter of 1840 the roof was on, although much of the work was perforce done by parishioners, and money was scarce. The church was in use in May, 1841. Before the completion of the building, Father Smith was called to Brooklyn, and Rev. William Whelan succeeded him, making his residence with Patrick Cannon in the Eagle Block on Main Street. Father Whelan was a strong advocate of temperance, and gave the pledge to hundreds of laborers on the railroads, among whom drink was a threatening evil. It was common for contractors to pay their men half a dollar a day and from three to five jiggers (cups) of whisky. Father Whelan established a Sunday school in the church, and a week-day school in the basement; the latter was taught by the Messrs. McNicoll, Kelly and Garrigan. The title to the property was transferred to Bishop Hughes on March 16, 1842. Father Whelan bought the lot next the church, and erected on it a rectory. He died on April 27, 1847. His successor, Rev. Patrick Bradley, remained until September, 1848.

The house in which Father Whelan had lived on Broadway belonged to him personally, and was willed by him to the Sisters of Mercy. When Bishop Timon came, therefore, there was no pastoral residence, and he rented a three-story brick building on Ellicott Street, where he started his theological seminary and lived, when his various arduous labors allowed his presence in Buffalo, until September 10, 1852, St. Patrick's serving as pro cathedral until the completion of the new cathedral. When the cathedral was opened to the public, this historic church was turned over to the Sisters of Charity, and became St. Vincent's Orphan Asylum.

St. Patrick, Buffalo, N.Y. — This parish was founded in 1853, and bore at first the name of St. Vincent de Paul, at the suggestion of Bishop Timon, who was devoted to the saint. At that time there were many Catholic families living in what was called the Hydraulics, and the nearest church which they could attend was old St. Patrick's, already overcrowded. Property was bought at the corner of Emslie and Seymour Streets, and a frame chapel erected. Rev. Daniel Moore, the first pastor, remained for three years. From 1855 to 1857 Rev. J. F. Dean was pastor, and was succeeded by Revs. J. McLennon, J. M. Early, Rev. A. McConnell, Dr. Barker and George McLane.

In 1858 the parish was taken in charge by the Franciscans and they erected all the fine buildings now forming the church property. Father Sisto, the head of the community, built first a monastery adjoining the church. He was succeeded in 1861 by Father James, and in 1863 by Father Bonaventure, followed by Father Joachim in 1865. Father Bonaventure then returned and remained until 1868, when he was succeeded by Father James who erected the first parochial school, brought the Franciscan Sisters from Allegany to teach the children, and built a convent for their use. He died in 1877. Several Fathers in turn had charge of the parish until the coming of Rev. Angelus O'Connor. Father O'Connor built the fine school and began the church, which was completed by his successor, Rev. Dominic Scanlon. A new monastery was also erected; these three buildings are of brown Medina sandstone. Father Scanlon was succeeded by Revs. Caesar Keiran, Anselm Kennedy (1901) and Vincent Kelly. Father Kelly is assisted by Revs. Alphonse Duff, Marcellus Kolmer and Dominic Roland, all Franciscans.

The name of the parish was changed to St. Patrick's when the new cathedral was completed. The school, in charge of 17 Sisters of St. Francis, has 600 pupils.

SS. Peter and Paul, Buffalo, N.Y. — This parish was organized in November, 1909, by Rev. Peter Pitass for the 100 Polish families of the district. A combination church and school was blessed on November 25, and the school was entrusted to the Felician Sisters. The roll in 1914 showed 300 children in care of 4 Sisters. The congregation, all Poles, numbers 350 families, and is in charge of Father Pitass.

Precious Blood, Buffalo, N.Y. — Bishop Quigley commissioned Rev. D. O'Brien to build this church in East Buffalo in 1898. Rev. T. Gleeson was appointed pastor, and was succeeded by Rev. John Uriel. The school has an attendance of 140 pupils in charge of 3 Sisters of Mercy.

Sacred Heart, Buffalo, N.Y. — This parish is an off-shoot of St. Ann's and St. Mary's. The first move for the formation of the new parish was made by the Jesuits of St. Ann's, who established a school on Seneca Street, between Emslie and Hydraulic Streets, early in 1873, and put it in charge of a lay teacher, Otto Mindnich, who also acted as organist. The parish was founded in 1875. Rev. Chrysostomus Wagner, who had been appointed first pastor, acquired the greater part of the present property of the church. Building operations were commenced at once, and the cornerstone was laid on August 13. On August 15, 1875, Rev. Theodore Voss succeeded Father Wagner and remained in charge until August 16, 1877. During this period the church was completed, and the School Sisters of St. Francis of Pine Street, Buffalo, were introduced into the school. Rev. Mathias Gessner succeeded Father Voss on June 16, 1877, and to his efforts is due the reduction of the debt from $32,000 to $7500. He also began the erection of the present school. In 1884 he resigned and went to Germany. Bishop Ryan then sent Rev. Chrysostomus Wagner to the parish as pastor, but he remained only two months



ST. LOUIS, BUFFALO, N.Y.

and was succeeded by Rev. William Riszewski who administered the affairs of the church until his death in 1894.

As Father Riszewski was in ill-health for several years before his death, Rev. George J. Weber was sent in 1888 to assist him. Upon Father Riszewski's death, Father Weber became pastor. He built a rectory in 1890; enlarged the schoolhouse and built a hall to seat 600 in 1894; completed the church tower, decorated the interior of the church and installed an organ in 1900; and in 1904 built a commodious convent for the nuns. Father Weber celebrated the Silver Jubilee of his ordination on July 13, 1909. When he was transferred to the parish of the Seven Dolors in 1911, the parish was not only free from debt, but was on a sound financial basis.

On May 1, 1911, Rev. William M. Bernet succeeded to the pastorate. Father Bernet is a native of the diocese. He studied at Niagara University, was ordained on March 26, 1896, and was appointed an assistant at St. Nicholas'. In June, 1906, he was appointed to found St. Bernard's parish, and he remained in charge of the latter until 1911. His assistant, Rev. Ludwin E. Winter, a native of Buffalo, made his seminary course at Innsbruck, and was ordained on August 8, 1908, when he was appointed to the Sacred Heart parish.

On January 1, 1913, it was decided to build a new church, school, rectory and convent. These buildings will be of brick with Ohio sandstone trimmings, and will cost about $150,000. The school will have ten class-rooms to accommodate from 400 to 500 pupils. The school roll in January, 1914, showed 375 pupils in charge of 9 Sisters of the III Order of St. Francis.

The parish embraces the south side of the city, and numbers about 2000 souls. There are nine church and mutual insurance societies established among the congregation.

Seven Dolors, Buffalo, N.Y. — This parish was founded in connection with the old churchyard of St. Mary which lay outside the city boundaries. Members of St. Mary's Church used to journey to the cemetery on Sundays, and gradually this section became settled by Catholics. In October, 1872, a new parish was formed for these families, and on June 2, Bishop Ryan laid the cornerstone of the church, a two-story brick building, the first story of which was used as a school and the second as a church. On October 20, the school and church were opened. The new congregation was composed mostly of poor families who could do but little for the upkeep of the church. Fathers Theodore Voss and Chrysostomus Wagner, the first pastors, were succeeded (December 11, 1880) by Dr. Anton Heiter. Business increased and the growth in the congregation was so remarkable that in 1884 the church had to be rebuilt and enlarged and a new school, convent and rectory built. But this afforded only temporary relief, and on January 25, 1886, it was decided to build a new church. The cornerstone was laid on June 19, 1887, and the solemn dedication took place on September 11, 1891. The church seats 1200, without counting the galleries, and is a massive but graceful structure of Buffalo limestone. It cost about $150,000. In 1895 the new schoolhouse on Guilford Street was dedicated. It is in charge of 23 Franciscan Sisters, and is attended by 1400 pupils. A German orphan asylum was founded in 1874 and given in charge to the Franciscan Sisters; it cares for about 400 children.

Dr. Heiter took a prominent part against the socialistic movement which arose during the early part of Bishop Quigley's administration. He wrote and spoke against it in the "Aurora" and "Christlichen Woche" of which he was the editor.

At a meeting held by the socialists to refute an address by Bishop Quigley, Dr. Heiter was present and successfully controverted several false statements that were made, notably one made by a speaker who declared that Bishop Ryan had left to his relatives over $2,000,000. This Dr. Heiter answered by clearly proving that this estate was church property of which Bishop Ryan was trustee, and that his personal estate consisted of but a few hundred dollars. Owing to the large German population of workingmen in Buffalo, this controversy was of especial importance, as tending to prevent misconception of the Church and the spread of atheism among workingmen. In 1905 Dr. Heiter celebrated his silver jubilee as rector of the church. On his death, April 13, 1911, Rev. George J. Weber succeeded as pastor. Father Weber is assisted by Revs. John Schmitt, W. A. Heim and John Marencovick.

The parish numbers about 5000 souls, mostly Germans. The value of church property is $300,000, with a debt of $45,000.

St. Stanislaus, Buffalo, N.Y. — This was the first parish in the diocese organized for Polish Catholics. The founders, under the leadership of Joseph Kujawski, formed St. Stanislaus Society, and permission was obtained from the Jesuits to hold a special Mass in the chapel of St. Michael's Church. In June, 1873, Rev. John Pitass, M.R., the present pastor, was sent to take charge of all the Polish Catholics of eastern Buffalo. He secured a site and erected a frame building which soon proved too small. In May, 1883, a new stone church was begun, and the old structure was used as a school until the new school could be built. At the Synod held in October, 1901, Father Pitass was made an irremovable rector. He is assisted by Rev. Cæsarius Krzyan. The school is conducted by 23 Felician Sisters, and has 1300 pupils. A new rectory was built in 1913.

St. Stephen, Buffalo, N.Y. — In 1875 St. Bridget's parish had outgrown its church and school accommodations, so Bishop Ryan decided to form a new parish in South Buffalo, and commissioned Rev. Eugene M. McDermott, an assistant at St. Bridget's, to begin the work. The young priest displayed

such energy in his new field that on Christmas Day, 1875, a modest brick church was opened and formally dedicated. A frame building in the rear of the church was used as a school and rectory. The school, taught by the Sisters of Mercy, soon grew until it encroached on the living apartments of the rector, and in 1882 a brick rectory was built. By 1886 a handsome limestone edifice with a seating capacity of 1200, and costing over $200,000, was built around the old brick church. It was dedicated on March 13, 1887, by Bishop Ryan. In 1893 Father McDermott built a limestone convent, costing over $12,000 and in 1896 St. Stephen's parochial school, a three-story and basement limestone building, was erected at a cost of over $25,000. The roll for 1914 showed 450 pupils in charge of 10 Sisters.

Father McDermott died in 1896, and was succeeded by Rev. Henry M. Leddy. Owing to Father Leddy's ill health practically during his entire rectorship the church property was considerably run down, and Rev. Thomas H. Barrett, who succeeded on Father Leddy's death (July 6, 1912), found a difficult task facing him. Then, too, the parish was twice divided, and now has only 600 families. In spite of this, within one year and six months improvements costing $30,000 have been made on the church property, the assessed valuation of which is over $350,000. Father Barrett is assisted by Rev. John J. Keane.

St. Teresa, Buffalo, N.Y. — In April, 1897, Bishop Quigley sent Rev. M. J. Kean to establish a parish in south Buffalo. Territory was taken from the parishes of St. Stephen and St. Patrick, an old school was secured for church purposes, and trustees having been appointed, the church was incorporated under the title of St. Teresa's Roman Catholic Church Society. The cornerstone was laid on July 24, 1898, and the church was dedicated by Bishop Quigley on April 29, 1900. It is of brick and sandstone, in Gothic style, seats 550 and cost $30,000. A rectory was bought at this time, and in 1907 Father Kean erected a splendid brick school at a cost of $40,000; the school roll numbers (1914) 437 pupils in charge of 7 Sisters of Mercy, whose convent adjoins the school building.

Father Kean was ordained at Niagara University, on May 30, 1885, by Bishop Ryan. He served as assistant at St. Patrick's, Lockport, N.Y., and afterwards at Batavia, Corning and Hornell. On July 22, 1891, he was appointed pastor at Bergen, N.Y., where he served until 1897. He organized the following societies: Living Rosary (300 members) and Senior and Junior Holy Name (300 and 75 respectively).

The congregation numbers 2000, and shows an increase of 500 in four years. The parish property is valued at $130,000, with a debt of $52,000. The records for 1913 show 72 baptisms and 16 marriages; 79 were confirmed in 1910.

Transfiguration, Buffalo, N.Y. — To meet the needs of the increasing Polish population of Buffalo, Rev. James Wojcik was chosen on October 17, 1893, to organize a new congregation. Territory was taken from St. Adalbert's parish, and a frame building to serve as a church and school was erected. The congregation consisted of 150 families, but it was soon evident that the parish was destined to become much larger, and accordingly Father Wojcik erected a church to accommodate 1400 people. It is in the Gothic style, cost $76,000, and was dedicated by Bishop Quigley on July 5, 1897. The rectory, of pressed brick, adjoins the church, and was built in 1896 for $6000. The parochial school, a temporary frame building, has an attendance of 750 children in charge of 12 Felician Sisters. The parochial property is valued at $200,000, and carries a debt of $49,000.

Rev. Francis Kasprzak, who succeeded Father Wojcik on July 6, 1911, was born on November 19, 1875, and ordained by Bishop Quigley on July 16, 1898. He served at St. John's, Olean (eleven months), at St. Stanislaus' (six months) and St. Casimir's, Buffalo (eleven and a half years). His assistant, Rev. L. Brejski, was born in the Transfiguration parish on December 10, 1885, and ordained in June, 1910, when he was appointed to assist Father Kasprzak.

The day-nursery on Filmore Avenue, in charge of the Felician Sisters, was founded about 1906 and is attended from the Transfiguration. The congregation numbers 7000 souls, and has given 8 priests and 10 nuns to the Church. The records for 1913 show: 367 baptisms; 350 confirmations; and 91 marriages. The sodalities are: Rosary (200 women); St. Aloysius (boys); Immaculate Conception (young ladies); Children of Mary (150 girls); St. Joseph (100 men); St. James (100); Transfiguration (100); and C.M.B.A.

St. Vincent, Buffalo, N.Y. — Church accommodations for the German Catholics of the Cold Springs district were so inadequate that in 1864 Bishop Timon commissioned his secretary, Rev. J. Sorg, to organize a congregation near the Humboldt Parkway. Father Sorg built a one-story frame church with a small bell on top. This was blessed on July 24, and the congregation at that time comprised about 30 families. The first services were held without pews and for an altar a cheap table was used, behind which the wall was painted to represent an altar. Father Sorg was succeeded on January 1, 1867, by Rev. Leopold Hoffschneider. Then came Rev. Francis A. Keck (June 22, 1867–March, 1870). From 1870 to 1876 the church was in charge of the Redemptorists: Revs. B. Peus, Julius Arhardt and J. J. Nagle, and the Jesuits: William Kockersols, Ignatius Koesling, F. D. Dehlaz, Charles Wernsicki, Joseph Fruzzini, F. V. Neubrandt and O. Hogenhorst. Then followed Revs. V. Ritter (1876); V. Scheffels (1877); Martin Philipps (to 1886); Joseph M. Theis (1886); H. A. Geisenhoff (until September, 1886); Clemens Neimann (until 1894), who built the new church; Peter Theis (until 1896); W. Grill (until his death,

July 26, 1911), who built the new school at a cost of $25,000; H. Zimmerman (acting pastor); and Joseph Hummel (April 4, 1912).

Father Hummel was born at Neuhausen, Germany, on January 5, 1865, studied at Lahr (Baden), Freiburg University, St. Vincent's Seminary, Pa., and was ordained at Niagara University by Bishop Ryan on June 15, 1899. He served as assistant at St. Mary's, Buffalo, as pastor at East Eden (November, 1891) and at Gardenville (July, 1895 – April, 1912). Assisting him is Rev. Joseph A. Burke, a native of the parish, who was ordained on August 3, 1912, and assigned to St. Vincent's on August 18. St. Vincent's Church was erected in 1887, and the altar was consecrated by Bishop Ryan.



ST. MICHAEL, BUFFALO, N.Y.

The congregation, which is (1914) an English-speaking one, numbers 3000 souls, and since 1912 has given 1 brother and 4 Sisters to the church. Within the parish limits are the Hospital of the Sisters of Charity, Providence Retreat (under the Sisters of Charity), Mt. St. Joseph's Academy for Girls, under the Sisters of St. Joseph, and Deaf Mute Institute (Sisters of St. Joseph). The records for 1913 show 60 baptisms, 82 confirmations and 4500 communicants. The sodalities are: Altar (100 members); B.V.M. (100); St. Vincent's Club (155); Holy Name (200); and branches of the C.M.B.A., L.C.B.A., C.R.B.A., and C.B.L. The school roll for 1914 shows 160 pupils in charge of 4 Sisters of St. Joseph.

The Visitation, Buffalo, N.Y. — In an effort to provide all the Catholics of Buffalo with church accommodations, Bishop Quigley commissioned Rev. Daniel O'Brien, in the summer of 1898, to form the parishes of the Precious Blood and the Visitation. At first both were attended by the same pastor, but they were soon made separate parishes. The first Mass was said in a store, on August 21, 1898, and in the following year a building was erected to serve as a church and school, and a parochial residence was completed shortly afterwards. Father O'Brien later added a convent for the Sisters of the III Order of St. Francis, 5 of whom have charge of the school, which is attended by 165 pupils. Rev. Henry J. Kingston, who succeeded Rev. David J. Ryan (1905–08), is assisted by Rev. Henry Schnur.

St. Teresa, Akron, N.Y. — This territory was organized about 1865 as a mission, but for some years before that it was attended by priests from Buffalo, Batavia or Springbrook. Rev. J. M. Early had charge in 1853–54, Rev. M. Kavanagh in 1854–56, Rev. J. V. O'Donohue in 1856–58 and Rev. D. English in 1859–61. In 1865 a small frame chapel was built, and soon after Akron became a regularly attended mission attached to Springbrook. The first resident pastor was Rev. J. Constant, who remained a short time in 1866. Akron was then a mission until 1869, when together with Crittenden it was formed into a parish. Successive pastors were: Fathers P. Mazureth, J. O'Donoghue, M. O'Dwyer, P. O'Mara, E. J. Dailey, M. O'Shea and T. Harrick.

In 1881 Rev. M. P. Connery took charge, and built the present church. Father O'Donoghue had replaced the first frame chapel with another, and this Father Connery had moved from the grounds and converted into a hotel called the West Shore Hotel. He also built a parochial residence, and after a pastorate of about six years left the parish free from debt. At the time of the foundation of the parish of Pembroke, Crittenden was made a part of it. Father Connery was followed by Fathers W. Morrison, E. Purcell, E. Duffy, R. Kingston and Rev. David J. Ryan. Father Ryan was ordained at Niagara University by Bishop Ryan on June 11, 1891. He was appointed rector of Visitation Church, Buffalo, in 1905, and transferred to St. Teresa's Church, Akron, on July 10, 1908.

Assumption, Albion, N.Y. — Some Polish families arrived in Albion about 1875, and attended the St. Joseph's Church (Irish) at Albion until the Assumption parish was established for them by Bishop Ryan in 1891. Father J. Castaldi, rector of St. Joseph's Church, brought a Jesuit Father who could speak the Polish language from Buffalo to Albion about four times a year, so that the Polish portion of his congregation could make their duties in their own language.

In 1891 Father B. Swinko was sent from Buffalo to organize the parish. He said the first Mass in the chapel over St. Joseph's parochial school, and during the first year rented the same from Father Castaldi and said Mass there until property for a church was purchased at the corner of Brown and Moore Streets. The work of construction was started in 1892; the cornerstone was laid on August 15, 1892; and the church was finished in 1893. It is a pleasing brick edifice with Medina stone trimmings, and cost about $18,000. One of the buildings which stood on the property was remodeled into a rectory at a cost of about $1000; the other, at an outlay of $700, was converted into a parochial school.

On Father Swinko's transfer to Dunkirk in 1897, Father Basinski came to Albion, and remained until 1900 when he was transferred to Buffalo.

Succeeding him were: Fathers Dyminski (until 1902), who reduced the indebtedness to about $6100; Marcinkiewicz (until 1906); Leopold Stein (until 1908), who erected a frame parochial school costing about $7000, and entrusted it to the Felician Sisters; S. Bubacz (until 1911), who made extensive repairs on the church properties, and during whose pastorate, with the hearty co-operation of the parish, the church debt was reduced to $9500; Charles Mioduszewski (1911–14), who built, at a cost of about $6000, a handsome rectory of hollow tile, with stucco finish and gray medina sand-stone trimmings; and Rev. John Szmytkowski.

The congregation numbers about 1100 souls. The school has an attendance of 150 pupils, and is in charge of 4 Felician Sisters and a lay teacher. The total indebtedness on the parochial property is only $14,500, which, it is expected, will soon be wiped out.

St. Joseph, Albion, N.Y. — Mass was first celebrated about 1840 by Rev. Patrick Costello of Lockport in the house of John Walsh, one of the earliest settlers. Others were: Samuel McCaffrey, Felix McCann, Denis Sullivan, Patrick McMahon, Bernard Flaherty and Thomas Crean. Afterwards a large room was rented in the Burrows Block in which services were held by visiting priests from Lockport or Rochester once a month. The people had to send to one of these towns for a priest in case of sickness, marriage or baptism. Bishop Timon visited Albion in June, 1849, accompanied by Father Harmon of Medina, and selected a site in North Main Street for a church. Work was soon begun. The church was finished in 1852 by Father O'Connor, and the first Mass was celebrated on Palm Sunday. The first resident pastor, Rev. M. Byrne, came in February, 1856, and was succeeded by Revs. P. Bradley, who left in November; Fathers Barker; Stephanus; and Castaldi (1862, until his death in March, 1895), who built a school in 1869, which was opened by the Sisters of Mercy in January, 1870, with 100 pupils. In April, 1874, 26 acres of land were purchased for a cemetery, and in April, 1876, the residence of Mrs. M. J. English with eight acres of land was purchased for the Sisters' convent.

The parish had been elevated to the rank of irremovable rectorship, and after Father Castaldi's death Rev. John D. Biden became rector. He found much work to do, but he was heartily supported by the generosity of his congregation, who raised $5000 at a fair, and subscribed $8000 toward the new church which he planned. In January, 1896, the Stafford property at Main and Park Streets was bought for $9000, and the cornerstone of the new church was laid on June 28, by Bishop McQuaid of Rochester. The church cost $40,000 and was opened with a solemn High Mass at midnight the following Christmas Day,

Father Biden was called to Buffalo in April, 1897, and was succeeded by Rev. Francis Sullivan, M.R., the present rector. Father Sullivan completed the church, and it was dedicated on September 26 by Bishop Quigley. The consecration took place on October 12, 1913. Father Sullivan built also a new stone school and lyceum in 1905, costing $25,000. The Western House of Refuge, a state institution, was opened here in 1897, and Father Sullivan celebrates Mass there twice a month.

The school, which is taught by 5 Sisters of Mercy, has 170 pupils. The parish societies are: Holy Rosary; Children of Mary; St. Francis Society for young boys; Knights of Columbus; C.M.B.A.; L.C.B.A. The Catholic population is about 1200, and the value of the church property is estimated at $100,000 with a debt of $6000.

St. John the Baptist, Alden, N.Y. — Previous to 1850 the few Catholics who dwelt in Alden were obliged to journey to Lancaster or Bennington when they wished to hear Mass. In the early spring of 1850, Father Serge de Schoulepnikoff, pastor at Lancaster, made an effort to organize a congregation at Alden. Land was bought on April 29 from George Sudle, and a frame church was begun shortly afterwards, the cornerstone being laid by Bishop Timon on November 9.

The congregation, however, was not large enough to support a resident pastor, and the priest from Lancaster attended the little congregation occasionally until 1854, when a resident pastor was stationed at Alden. Father Schoulepnikoff had charge of the congregation in 1851 and again in 1853. Father Rief came also a few times during the late summer of 1853. The first resident pastor was probably Venerable N. L. Neumann (later Archbishop of Philadelphia), who came in March, 1854. His first baptism in the register at Alden was recorded on March 5, 1854.

The first church served until 1872, when Rev. F. X. Kofler built an addition to it. This building served until 1893, when Rev. Peter Theis began a brick church. Father Theis' health gave way, and he was succeeded in February, 1894, by Rev. Joseph M. Thies who completed the church. Bishop Ryan dedicated it on October 29, 1894.

The first school was organized about the time that the first resident pastor came to dwell at Alden. For many years after its inception, lay teachers taught the children the rudiments of education and the principles of their religion. In 1876 the Sisters of St. Joseph took charge of the school, which in 1914 has an attendance of 80 pupils, in charge of 3 Sisters. A larger school was erected in 1882 by Rev. G. Gysen, and another by Father Mockel.

For several years after a priest came to dwell at Alden there was no parochial residence, and the pastor boarded in the vicinity of the church with a family named Bohner. The first rectory was built in 1860 by Rev. M. Schinabeck, and was replaced in 1889 by the present commodious residence which was built by Rev. Peter Theis. In 1907, Rev. A. Bornefeld built a convent for the Sisters of St. Joseph. He had been pastor from

November, 1896, until September, 1908, and was succeeded by Rev. J. Franz, who in turn was followed by Rev. Robert H. Mockel.

The estimated Catholic population is about 800. The parish societies are: Sacred Heart League; Christian Mothers; Young Ladies' Sodalities; C.M.B.A.; L.C.B.A.

St. Bonaventure, Allegany, N.Y. — The building of the railroad brought hundreds of men into a neighborhood formerly made up of a few lumbermen. Father Doran visited the Catholic railroad employes in 1850, and said the first Mass of which there is any record in this region. Fathers McIvers, Walsh and McKenna attended them later, and in 1855 the Franciscans arrived from Rome. Mr. Nicholas Devereaux of Utica had large tracts of land in Allegany and Cattaraugus Counties, on which he desired to settle Catholic colonies. In 1845 he made a journey to Rome and applied to the Irish Franciscan College of St. Isadore for a colony of the Order to found a monastery, offering $5000 and 200 acres of land. Bishop Timon, who was in Rome at the time, also used his influence for a movement which he had long desired. The Fathers left Rome on May 9, 1850, and landed in New York on June 19. The chapel and one wing were ready for occupancy in the autumn of 1858, and were blessed on October 4 by Rev. Francis O'Farrell, V.G. In the same year the Sisters of the III Order of St. Francis came, and soon afterwards established their school for young girls. (For detailed history of the foundation of the parish, see Vol. I, pp. 227–9.)

The present rector is Rev. Thomas Cosgrove, O.F.M. There is a mission at the Church of the Sacred Heart, Knapp Creek. The parochial school has 159 pupils in charge of 5 Sisters.

Blessed Sacrament, Andover, N.Y. — The Catholics of Andover first attended the old church at Greenwood. The first Mass was said in Andover in 1848 by Rev. T. McEvoy. The church was built in 1855. Rev. A. McConnell was first resident pastor, in 1866. Andover was attached to Wellsville for some years; then to Belmont. The following were pastors: Revs. B. Clark, T. Herrick, D. Walsh, M. Lee, J. Brown, J. Biden, T. Murray, E. Rengel and J. Sheehy.

Sacred Heart, Angelica, N.Y. — Angelica was the first place in Allegany County that assumed the importance of a settlement. The fine timber region, the prospects of water power from the Genesee and the possibility of river transportation brought settlers here early in the nineteenth century. The first comers were men of enterprise, and they made Angelica the county seat as soon as Allegany was formed from Genesee County. There were probably no Catholics among these early settlers when the Genesee Valley Canal was begun in 1837; hundreds of Irish and Germans and Scotch flocked to this region, and among these there were many faithful sons of the Church. Rev. Bernard O'Reilly, of Rochester, or Rev. Charles Smith, of Buffalo, most probably visited the gangs along the works, and said Mass for them in their



ST. MARY, BUFFALO, N.Y.

shanties; but no written record has been preserved of visitation by these zealous priests. The first recorded visit is that of Rev. Thomas McEvoy, who came in 1840, and said Mass in the court house at Angelica. He visited the men along the line of the works periodically until he was removed from Java. He said Mass at Mr. McCasson's house in 1843, and in the court-house in Angelica in 1844. Rev. J. Meyers came from Rochester several times in the following years.

Greenwood, Steuben County, was the first place in this region to obtain a resident pastor, and from there the priest visited the many little hamlets in Allegany County, and about one-half of Steuben County. Rev. T. McEvoy, an energetic apostolic missionary, built the church at Greenwood in 1845; and was succeeded by Rev. Michael O'Brien, who remained there until 1848, when he removed to Hornellsville (now Hornell). From Hornellsville Father O'Brien came to Angelica once a month, and said Mass in the court-house or in the home of John Crosby. Protestants and Catholics contributed towards a church building, which was begun in 1848; but it was not completed until 1851, when it was dedicated by Bishop Timon. John Crosby and Timothy Culbert were the first trustees, and among the early prominent members were: Patrick Cline, Daniel Sullivan, Edward Howe, P. Keenan, Patrick Haire, John Hunt and Michael Collins.

Rev. D. Moore succeeded Father O'Brien at Hornellsville in 1851, and remained four years, when Revs. T. Keenan, A. McConnell and J. H. Leddy followed in succession till 1873, when the Wellsville parish was formed and Angelica was attached to Belmont. Angelica was erected into a parish in 1910 with Rev. Francis T. Kanaley as first rector. He attends also the mission of Birdsall.

Most Precious Blood, Angola, N.Y. — The history of Angola and its missions goes back as far as 1840, when a few Irish and German farmers, seeking homes along Lake Erie, cut down the forests and built, later on, the first railway, the Buffalo and State Line, on the lake shore. They were visited periodically by the pioneer priests of the region, whose chief domicile was at East Eden or Langford. The best remembered are Father Mertz and Father Arent. Then came occasionally a number of priests from Buffalo and Springbrook, among them Rev. James M. Early and Rev. Denis English. The parish records during the fifties show that the missions were in charge of Rev. P. Colgan, rector at Dunkirk, and that he sometimes visited them himself. The Passionists, arriving in Dunkirk in 1861, took charge of all the missions until 1870; among them being: Fathers William, Agatho, John and Eusebius.

In the earliest times Mass was celebrated in the homes of John Gurney at Eden, Andrew Shepker and John Kinney at North Evans, and Patrick Carroll near Angola, and in Stewart's Hall at Silver Creek. The first house of worship between Buffalo and Dunkirk was erected in 1850, on the Eighteen-Mile Creek, at what is now known as North Evans. It was built under the leadership of John Kinney, the village blacksmith, who, with a few others, went out into the woods one Sunday morning and cut down the timbers for the church, which was later on dedicated to St. Vincent by Bishop Timon. Visiting this place in the fifties, Father Colgan states in a letter, still in existence, that he found the church about to be sold for its debts and that he straightened these out. The pioneers of those early days tell of a walk of twelve miles, fasting, to this place to hear Mass and receive Holy Communion. Since 1870 North Evans has been attended from Angola, of which it is a mission. It is the oldest Catholic station along the lake, and should increase in size. Lake View, a mile away, bids fair to become the parish center, and William Hanley has given a desirable site for a church, to be dedicated to St. Ann in fulfilment of the wishes of his deceased mother. The Catholic population of North Evans numbers about 150, most of them farmers of German origin, living within three miles of the church.

Angola got its name from a Government post-office established there in 1866. It has a population of nearly 1000, Catholics being slightly in the minority. Though the majority of Catholics in the parish were Irish in the beginning, it is now mainly Polish, Sicilian and German. For twenty years Angola has been a summer resort.

In 1870 Bishop Ryan was induced by Father Eusebius, C.P., Patrick Currall and Denis Graney to purchase the old schoolhouse of District No. 19, then abandoned, and convert the building into a church. The first resident pastor was Rev. Thomas Ledwith, who was succeeded by Revs. T. Carraher (1874); Barlow (1878); James O'Laughlin (1879); C. O'Byrne (1881); J. Laffan (1881); George V. Burns (1881); P. J. Grant (1884); J. H. McCarthy (1886); Richard T. Burke (1902); John P. Keavin.

With the lumber of the sheds at North Evans that housed the men who built the second track of the L. S. & U. S. R. R., Father Ledwith in 1872 constructed therefrom the rectory at Angola. In 1882 Father Burns built the barn and bought the cemetery in the same place, and also in the same year erected a pretty little church at Silver Creek. In 1897 Father McCarthy, on account of the increased number of summer visitors at Angola, replaced the old church by a new brick one, at a cost of $4500, of which he paid $2500. Father Burke decorated the church, which was dedicated in 1904 by Bishop Colton. Further additions and improvements to the church and rectory were made in 1905 and 1908, amounting to about $4500. The total value of the property at Angola is $20,000.

Although the poorest mission in the diocese, Angola has been, since 1903, the mother of five new parishes: North Collins, Farnham, Brant, Silver Creek and Eden Centre. At Derby-on-the-Lake, in the Angola jurisdiction, the Sisters of Charity of Buffalo established in 1904 a summer home for their foundlings on an estate of 77 acres, which, with the new building erected thereon, in 1905, is valued at $30,000.

SS. Peter and Paul, Arcade, N.Y. — This parish was founded on June 29, 1907, by Rev. Thomas F. Clark. The cornerstone of the church was laid on May 12, 1908, and the church was dedicated on December 17, 1908. It is of Warsaw blue stone, and cost, with a rectory of the same material, about $24,000. The whole value of church property amounts to $40,000, and the debt is $29,595.

The first Forty Hours' Devotion took place on May 23, 1908. The population of the parish is 190 souls, and the parish societies are: Altar; Scapular; Rosary; Purgatorian. Rev. James B. Bray, is Father Clark's successor.

St. Vincent, Attica, N.Y. — The Catholics at Attica were few in number and were visited occasionally by priests from Batavia. In 1851 Father Fitzgerald wrote to Bishop Timon expressing a desire to found a church for the people and deploring the fact that a bitter feeling of prejudice against the Faith was prevalent in the neighborhood; a church was not built, however, until 1856. This was a very modest edifice costing only $750, and was situated on a hillside just outside the town. Rev. J. O'Donoghue was the first resident pastor but at the end of a year the outlook was so unpromising that he was removed to another field of labor and Attica once more became a mission of Batavia.

It was twenty years before Attica had another resident pastor, Rev. J. E. Quigley, D.D., afterwards Bishop of Buffalo and now (1914) Archbishop of Chicago, being appointed in November, 1879. Father Quigley secured a favorable site in the town and began the erection of a frame church and rectory. He ministered to the people until

1884. Since then the pastorate has been filled, successively, by: Revs. C. O'Byrne; J. C. O'Reilly; T. Haire; W. T. Wilbur; J. F. Gardiner, who built a new rectory; and Rev. E. F. Gibbons, who took charge on November 16, 1904. Father Gibbons is superintendent of parochial schools in the Diocese of Buffalo. He has been assisted by Revs. J. J. McMahon, P. C. Tracy and by C. A. Maxwell, D.D., until May, 1913.

A parochial school was opened in September, 1906, and a commodious house adjoining the school was purchased for the Sisters of St. Joseph. The roll in January, 1914, showed 80 pupils in charge of 3 Sisters. Varysburg was attended as a mission of Attica from September, 1910, until May, 1913. The Catholics of Attica number about 450, and the parish is in a flourishing condition.

St. Anthony, Batavia, N.Y. This parish was founded on July 5, 1908, when the first pastor, Rev. Hyacinth Ciabattoni, said Mass in a hall for an Italian congregation of some 800 souls. Many of the members had not been in the care of a pastor for over twenty years. The parish includes all the Italians of Batavia. Father Ciabattoni secured two houses and fitted them up as a chapel to accommodate 400.

Rev. Joseph Laguzzi, who succeeded as pastor on September 9, 1909, built a parochial school in 1910 at a cost of $3000. It has accommodations for 400 children, and is in charge of the Sisters of Mercy. The roll for 1914 shows 115 pupils. Father Laguzzi purchased a rectory on February 1, 1912, at a cost of $4000. The congregation numbers 4000 souls all Italians, and is increasing chiefly through immigration. The only Catholic society is St. Agnes' Society for girls. The value of the church property is estimated at $15,000.

St. Joseph, Batavia, N.Y. — The parish of St. Joseph is one of the most important in the diocese, and enjoys the privilege of an irremovable rector. Venerable John Neumann was the first priest to visit the town, coming from Williamsville in 1837 and continuing his visits until 1840. Rev. Theo. Noethen visited the parish four or five times yearly until 1845. Other priests to visit the parish were: Revs. B. O'Reilly, Wm. O'Reilly and T. McEvoy. In 1849 Rev. E. Dillon was sent to Batavia as the first resident pastor, and, shortly after his arrival, the parish was visited by Bishop Timon who delivered a stirring address which encouraged the people to secure a suitable place for Divine Service; up to that time the meetings were held in a large room over a store. A two-story stone building which had been used for an academy was bought a few days later and services were held there for several years.

Father Dillon was succeeded in November, 1850, by Rev. Fitzgerald who was followed at short intervals by Revs. Francis O'Farrell; Peter Brown; James McGlue; T. Cunningham, who during his ministry of twelve years erected a new church; P. A. Maloy; Jas. McManus; Thomas Brougham who built a new convent and parochial residence; and Wm. T. Wilbur, M.R. There is a school attached to the parish which is in charge of 16 Sisters of Mercy and has an attendance of 300 pupils.

Sacred Heart, Batavia, N.Y. — This parish was recently founded for the Polish Catholics of Batavia. Its first rector, Rev. P. Pitass, was succeeded by Revs.



SEVEN DOLORS, BUFFALO, N.Y

F. Mioduszewski and J. J. Winnicki. The school is in charge of 1 lay teacher and has an attendance of 44 pupils.

St. Mary, Batavia, N.Y. — The first parish formed by Bishop Colton, after he became Bishop of Buffalo, was in Batavia, N.Y.; it was named in honor of the Blessed Virgin Mary. Rev. John J. Sheehy, assistant at the Church of Our Lady of Perpetual Help, Buffalo, was named rector in May, 1904. About 200 English-speaking families in the southwest portion of the village were placed under his charge. Father Sheehy remained but a few days in Batavia when he was promoted to the rectorship of the Blessed Sacrament Church, Andover, N.Y. Through the scarcity of priests the parish remained without a pastor and the people continued to attend St. Joseph's Church until February 10, 1906, when Rev. Robert E. Walsh, the pastor of the Holy Name of Mary Church, East Pembroke, was appointed to St. Mary's. A temporary chapel was fitted up in a house which had been remodeled for the purpose, and there the first Mass was said on February 11, 1906. In July of the same year contracts for the erection of a brown-stone church edifice were let, and the cornerstone was laid on October 21, 1906. Bishop Colton dedicated the church on December 1, 1907.

The Catholic population of St. Mary's parish is about 855 souls. The parish property is valued at $70,000. The societies established are: Rosary; Children of Mary; Sacred Heart; Holy Name; St. Aloysius; Holy Angels', St. Mary's Dramatic Club; L.C.B.A.

Rev. Robert E. Walsh was born at Curtis, N.Y., in 1868. He attended the district school at Curtis, graduated from Haverling High School in Bath, and completed his college and seminary course at

St. Bonaventure's, Allegany, N.Y. He was ordained by Bishop Quigley on March 5, 1898.

St. Patrick, Belfast, N.Y. — Rev. T. McEvoy was the first priest known to have said Mass in the town of Belfast though the men engaged on the canal must have been visited by priests before that time. The completion of the canal brought many Catholics to the town and to the adjoining farmlands, and a plot of land was donated for a church. The church was dedicated on August 20, 1878. Up to 1869 the people had been visited very irregularly. It was only the strong faith of the elders which kept the youth of the parish in the line of religious duty.

In 1869 Rev. Jas. H. Leddy was stationed at Belmont as resident pastor, and established regular services in the little church at Belfast. Other priests who came to Belfast were: Revs. G. Dunbar, T. Ledwith, J. O'Mara, A. Barlow, Father Haire and T. Barrett. It was during Father Haire's pastorate that the frame church was destroyed by fire. Father Haire replaced it with a handsome brick building at a cost of nearly $25,000. During the pastorate of Rev. J. J. Dealy, appointed in March, 1902, Mr. Peter Muldoon donated his residence to the church for a convent and school for the children of Belfast. The school is now in charge of 3 Sisters of Mercy, and has 38 pupils. Rev. Martin J. Corbett is the rector.

St. Mary, Belmont, N.Y. — Of the three missions, Belmont, Scio and Angelica, formerly comprising St. Mary's parish, Belmont was the last to have a church. Protestants and Catholics contributed in 1848 towards a church building at Angelica, and in 1848 the people at Scio determined to build a church. Land was donated by Hugh Riley and Terence Brady. Peter and Thomas Coyle, Jeremiah Sheehan, James Crosby, John and David Magner, B. Brady, J. Keenan, J. Quinn, M. O'Leary and J. and L. Cline helped the work along by money and labor. Previous to this time, Scio, in common with the other missions in Allegany County, received attention from Greenwood and Hornellsville and for a time from the Franciscans. Following the ministry of the Franciscans, Belmont, together with the other churches in Allegany County, was attended by Revs. John Tuohey and M. Creedon from Hornellsville. The first church at Belmont was built by Rev. E. McGlue in 1862. Then Rev. A. J. McConnell came for a few years, until Rev. J. Leddy was appointed first resident pastor. Father Leddy was succeeded by Revs. J. A. Lanigan (1873); E. McDermott, who built the parochial residence; G. Dunbar (1874–81); A. R. Barlow; J. Lasher; P. Berkery; J. Lafferty; D. M. Riley; F. J. Burns; J. J. Dealy; F. Myers; T. Gleason (until 1900); and Rev. J. E. Kelly.

The parish societies are: Sacred Heart and Altar. The estimated Catholic population of the parish is about 700 souls; Angelica was detached in 1910. The valuation of church property is $20,000.

Sacred Heart of Jesus, Bennington Centre, N.Y. The very first record of Catholicism in the town of Bennington dates back to about 1847, when some few families scattered around over a good distance assembled for service in a house on the Alleghany Road, belonging to Vincent Gauter. A priest from Buffalo visited them as a missionary from time to time. Occasionally the Catholics also assembled in another farmhouse which belonged to Michael Meier and later in a large public-house called Danley's Tavern, near East Bennington.

In 1848 some Germans proposed to build a church, and under the supervision of Rev. Father Kubin, a Redemptorist, they opened a little church 30 by 50 feet, costing about $1500. This church was dedicated to St. Mary, Help of Christians, and blessed by Bishop Timon of Buffalo in 1850. East Bennington was never the residence of a priest, and is still a station. From 1850 to 1854 the congregation was attended from Sheldon, and from 1854 to 1870 from Alden. In 1870, under Father Kofler's administration, commenced a new period for Bennington. He resolved to build a new church in Bennington Centre, about four miles from East Bennington church. This church, 70 by 35 feet, was dedicated to the Sacred Heart of Jesus, and was consecrated by Bishop Ryan on October 29, 1872. The new congregation started with about 40 families, and numbers today (1914) nearly 70. From the beginning it had a resident priest.

The succession of pastors is: Rev. F. X. Kofler (until Aug. 30, 1872), an Austrian; Jos. Niebling (Dec. 8, 1872–Mar. 20, 1873), a Bavarian; J. Sager (May 4, 1873–Nov. 13, 1875), a Swiss; A. Adolph (Dec. 24, 1873–Mar. 4, 1876), a Prussian; John Hamel (Mar. 26, 1876–Sept. 24, 1876), a native of Brooklyn; Victor Ritter (Oct. 1, 1876–Mar. 14, 1877); Gerard H. Gysen (Mar. 14, 1877–June, 1879), a native of Venloo, Holland; James Schneider (until Feb., 1881), a native of Silesia, Germany; Chris. O'Byrne (June, 1881–Aug., 1881); W. Grill (Aug., 1881–Nov., 1883); P. Theis (to July, 1888); Jos. Fisher (Aug., 1888–Oct., 1890); F. Bubenheim (Oct., 1890–May, 1891); F. Trautlein (June, 1891–Jan., 1892); A. Huber (Feb., 1892–Dec., 1892); J. B. Stemmler (Jan., 1893–Sept., 1896); Rev. C. Kaelin (Oct., 1896–Oct., 1898); James Franz (Nov., 1898–Sept., 1901); L. Bastian (Oct., 1901–Mar., 1909); E. Deck (Apr., 1909–May, 1911); and Adolph Bruder (May 30, 1911).

Father Bruder was born on June 22, 1866, in Germany, and ordained on July 5, 1892, in Baden. In January, 1907, he came to Buffalo as assistant to Father Heiter of the Seven Dolors Church. During Father Heiter's absence of six months and his illness of one year Father Bruder acted as rector. On May 30, 1911, he was transferred to Bennington.

From 1871 the priests of Bennington lived in a little cottage until the rectory was built in 1894. The Bennington Centre school was established in

1873, with Zacharias Hangauer and later John Ziewers as teachers. Since 1907 it is in charge of the Sisters of St. Francis; the school roll in 1914 showed an attendance of 30 pupils. In 1905 a little house was bought as a Sisters' convent, and in 1907 a new school was built for $2000. In 1911 Darien was made an independent parish with East Bennington as a mission. The following societies are established: Sacred Heart League, Young Men's and Young Ladies', and branches of the C.M.B.A. and L.C.B.A. The total Catholic population, which is not increasing, Bennington being four miles from the railroad station, numbers about 320. The value of the church property is about $10,000. The records for 1913 show: 9 baptisms; 3 marriages; 5 deaths; 1000 communions. On October 23, 1913, 37 were confirmed.



ST. TERESA, BUFFALO, N.Y.

St. Brigdet, Bergen, N.Y. — Bishop Timon of Buffalo made the first attempt to organize a congregation at Bergen, in 1851. It is not known, however, that Mass was celebrated in the town before 1853, when Father Donnelly came from Brockport and said Mass at the home of Patrick Kirk in Rochester Street. Later Father Donnelly secured an old machine shop and fitted it up for church purposes. Fathers Walsh of Scottsville and McGowan of Brockport then ministered to the congregation. At the instance of Father McGowan, the Catholics decided to erect a new building, and, accordingly, a frame structure was erected in Gibson Street, which was dedicated on November 3, 1858. Fathers T. Keenan and R. Storey, pastors of Brockport, attended St. Bridget's until the formation of the Rochester Diocese, when Brockport was united to Rochester. Bergen alone, of the Brockport Missions, remained in the Buffalo Diocese. Until the fall of 1875, the parish was attended by Fathers Moore and Vanderpool, pastors of Leroy. In that year Bergen and Holley were formed into one parish with Rev. David Lasher as pastor; in the following year, Rev. James Lasher succeeded his brother and remained for four years, when he gave way to Rev. P. A. Maloy. Father Maloy erected the third church in 1884 to accommodate the congregation which had grown considerably and was preparing for a resident pastor. A parochial residence was erected by Father Maloy in 1887, but Rev. J. C. O'Reilly was appointed first resident pastor. After a service of one and one-half years he was succeeded by Rev. Henry Connery, whose pastorate lasted until his death in March, 1891. Then followed Revs. James Mooney; Nicholas Gibbons; John Dealy; M. J. Kean (1891), who organized St. Michael's Mission at South Byron and built a frame church in that little town; David J. Ryan of Newfane (1897–1906); Peter J. Berkery; and John F. McGinn, the present pastor. During the administration of Father Berkery a new church was erected in the mission of South Byron, which was dedicated by Bishop Colton on December 15, 1908. The church debt in Bergen was completely liquidated, and it was decided to sell the church property because of its unsightly location. A magnificent site was, therefore, purchased in Lake and McKenzie Streets, on which a fourth church was erected in Bergen.

Our Mother of Good Counsel, Blasdell, N.Y. — This parish comprises the villages of Blasdell Roland and Woodlawn, and its people formerly attended St. Patrick's at West Seneca. In October 1905, Rev. Nelson H. Baker, V.G., began the erection of a combination church and school building which was dedicated by the Bishop of Buffalo on May 13, 1906. Rev. Laurence S. Fell, D.D., who was appointed resident pastor on May 30, 1907, completed the parochial residence. Father Fell was born at Niagara Falls on December 24, 1878; educated at St. Bonaventure's College, Pa.; and ordained at the American College, Rome, on

July 25, 1902. He was succeeded by Rev. J. F. Jacobs.

The parish societies are: Children of Mary (40 members); Altar (150); L.C.B.A. (50). Two Sisters of St. Joseph have charge of the parochial school of 70 pupils. The population of the parish is estimated at about 350. The estimated value of the church property is $30,000.

St. Joseph, Bliss, N.Y. — This parish is in charge of Rev. T. Butler, who also attends the mission of East Arcade. Until about 1911 Bliss was an out-mission of East Arcade. Catholics settled at Arcade about 1837, but a congregation was not formed until 1846, when a small church was built on land donated by Hermanus Wilson. There were about 30 families, who were attended from Java until Father Flynn was appointed resident pastor in 1848. His successors were: Fathers F. Miller, L. Steger, J. Fitzpatrick, F. Cook, J. O'Reilly, E. McShane, D. O'Brien and J. Garen. Father McShane built a new parochial residence and Father O'Brien a new church.

St. Mary, Bolivar, N.Y. — This parish until October, 1909, had Portville with the Sacred Heart Church as a mission. The two churches are of about equal size, but Portville seems to be the older of the two, the first Mass having been said there in 1879 by Rev. J. Hamel. When Rev. T. Haire began his ministry at Olean he took charge of the Portville mission. Meanwhile Bolivar was a mission of Cuba and was visited by various priests, including Revs. T. Carraher, J. Griffen and J. Rogers. Father Carraher built a church at Bolivar in 1883. The Portville church was built three years later. Rev. Henry A. Dolan came to Bolivar on January 18, 1902, and in 1903 organized the two missions of Portville and Bolivar. He bought property and built at an expense of $23,000 the church in Bolivar, which is of pressed brick and cut stone. The cornerstone was laid on July 3, 1904, dedication services following one year later. Father Dolan also reconstructed the Portville church at a cost of $3500. Rev. William F. Krampf is the rector, and there are no missions now attached.

The population of Bolivar is 215 souls. The societies are: Holy Name, Altar and Children of Mary. The total valuation of church property is $35,000.

St. John the Baptist, Boston, N.Y. — German farmers were the first Catholics in this neighborhood. They arrived about 1820, and were attended from 1869, when the first church was built, by Jesuits until 1873, when Boston became a mission of New Oregon and was attended by Revs. H. Bachman and M. Gesner. The church is of brick, in Roman style, and seats 300. It cost $6000, and with the church property is now valued at $20,000. During this period a school was started. It is a frame building seating 75. There are (1914) 56 pupils in charge of 3 Sisters of St. Joseph.

In 1877 Rev. G. Zurcher, the first resident pastor, was appointed, and in 1878, under the pastorate of Rev. G. Grill, Boston received Sardinia as a mission. A second mission, that of Holland, was attached in 1883 under Rev. J. Fischer. The following pastors served the church: Revs. A. Geisenhoff (1885–86); J. Theis (to 1888); A. Bergman (1889); P. Jasper (1890); Fathers Heller and Bubenheim (1891); M. Krischel (1892); F. Scherer (1893); J. Werdein (1894); J. Schemel (1897); M. Kelly (1898); G. Sellinger (1908), who built the rectory in 1904 at a cost of $3600; Francis Meyer (1909), John J. Carr (1911), and Francis G. Ruby, the present pastor.

The congregation consists of 100 families. The Holy Name Society was established for men and boys, and the Children of Mary and Altar Society for girls and women. A Catholic cemetery is attached to the parish. In 1911 there were 25 baptisms: in 1913 there were 12 baptisms, 4 marriages and about 6000 communions.

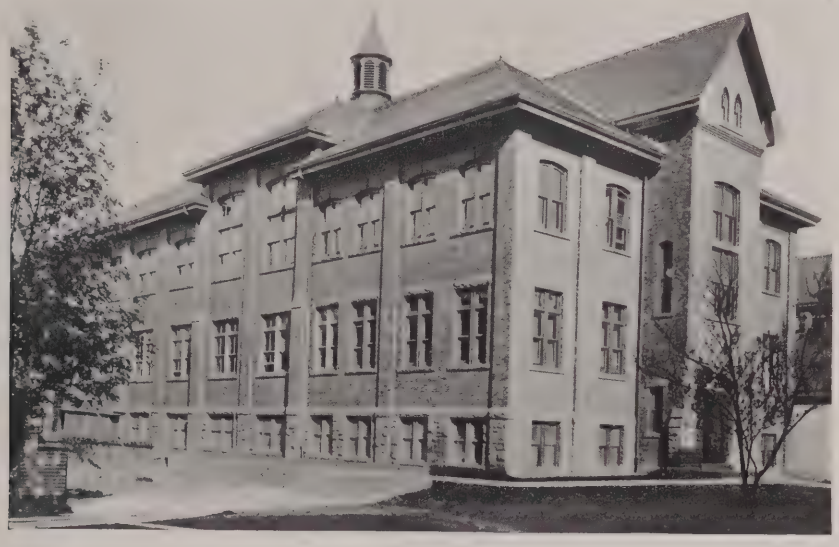
Our Lady of Mt. Carmel, Brant, N.Y. — Rev. R. Burke erected many little churches in Erie County for the numerous groups of Catholic families between Dunkirk and Buffalo, and also the Church of Our Lady of Mt. Carmel for the Italians of Brant. Rev. B. Mozzone was pastor from July 22, 1911, to May 28, 1913, when Rev. Hector Sella, took charge.

St. Michael, Byron, N.Y. — Rev. Michael Keane said Mass at South Byron, which was a mission of Byron, on July 15, 1891, for the first Catholic settlers, some Irish families who arrived about 1840. Father Keane also built a wooden church with a seating capacity of 175 at South Byron. His successors were: Rev. D. Ryan, Rev. P. J. Bechery, who enlarged the church at a cost of $5000 in 1908, and Rev. J. D. Mullins, the present pastor, who became first resident pastor on November 8, 1912, when Byron was made an independent parish. Father Mullins built a rectory at a cost of $6000, and took up his residence in it in December, 1912. The church is valued at $7000, and is free from debt; the rectory carries a debt of $3500. The trustees of the church are Thomas O'Brien and Frank Flaherty.

The congregation numbers 170 and has given one nun, Mary Freeman, to the Church. The following sodalities were established: Holy Name (60 members), Sacred Heart League (25), St. Anthony (30), and Woman's Catholic Club (40). The records for 1913 show 3 baptisms and 1 marriage. As there is no parochial cemetery, Catholics are buried at Batavia.

Immaculate Conception, Cambria, N.Y. — Cambria was a mission of Newfane until July 1, 1908, when it was made a parish with Rev. Daniel Kiernan, a graduate of Fordham University, New York, as resident pastor. Father Kiernan replaced the old church, which had been built in 1858, by a brick one costing $10,500. The congregation numbers 38 families or 130 adults and 35 children. The church at Ransomville, the out-mission of

Cambria, was built in three days in 1908. No building could be procured as there was great opposition to a church being built in the neighborhood. Finally John Brennan, trustee, donated ground and with the aid of fifteen carpenters, a building with accommodations for 100 people was erected. In Ransomville Morgan wrote his book exposing the Freemasons. He was captured in Rochester, and finally overcome and, as alleged, drowned in Lake Ontario, four miles distant.



ST. TERESA'S SCHOOL, BUFFALO, N.Y.

St. Mary, Canaseraga, N.Y. — Canaseraga was established as a mission about 1865, and was attended at first from Hornellsville, now Hornell, N.Y. The church was built by Rev. Jeremiah McGrath of Portageville, and it was dedicated in 1874 by Bishop Ryan. It was attended at various times as a mission by Revs. John J. Nash, D.D., F. X. Meyer and Father Lee, and was formed into a parish by Bishop Colton in October, 1905, with Rev. John J. Ryan as rector.

Father Ryan was born at Great Bend, Pa., in 1874. In 1882 his father moved to Elmira, where the son, one of nine children, was a student of St. John's Catholic school. He afterwards worked for a time in the office of the railroad, of which his father was an engineer. In 1894, however, Father Ryan entered Niagara University and afterwards the seminary, and was ordained on June 28, 1902. He served at St. Columba's, Buffalo. He built a rectory and established a school at Canaseraga. His successor is Rev. J. A. Weismantel.

The Catholic population of the parish is about 175, and the church property, which is valued at $15,000, has a debt of $1300.

St. Mary, Cattaraugus, N.Y. — Rev. William F. Krampf, first resident pastor, was succeeded by Rev. John J. Duggan. The parish includes the mission at Little Valley. The population of St. Mary's numbers 170, and that of the mission about 75. For early history of parish, *see* Dayton.

Our Lady, Help of Christians, Cheektowaga, N.Y. — This pilgrimage chapel has an interesting history. On October 20 1836, Joseph Batt, with his wife and eight children, left his native village, Morschweiler, Alsace, to seek a home in America. The vessel on which they were passengers encountered a storm of great violence, and in the extremity of peril he called upon Mary, the Help of Christians, for aid, promising upon his safe arrival in the New World to erect a shrine in her honor. The ship reached the Irish shore, whence the family again embarked, and after a voyage of 113 days landed safely at New York, on February 2, 1837. As soon as his means allowed Joseph Batt, in 1851, gave three acres of land to Bishop Timon of Buffalo and began the erection of a chapel at Cheektowaga. On October 2, 1853, Rev. A. Neumann, pastor of Williamsville, dedicated the shrine under the title "Our Lady, Help of Christians," and it became a mission attended from Williamsville. In 1871 the shrine was enlarged, and in October, 1890, the mission was created a parish, Rev. Joseph Fischer being appointed first resident pastor. On March 19, 1893, Rev. F. X. Scherer took charge.

Father Scherer was born at Buffalo, on June 13, 1865; educated at St. Michael's parochial school and Canisius College, Buffalo, and the Imperial University of Innsbruck, and ordained on July 27, 1890. He was assistant at Lancaster, N.Y., and pastor at Boston, N.Y., before receiving his present appointment. He built the school as well as the convent for the Franciscan Sisters, to whom he entrusted the school. The attendance in 1914 is 130 pupils in charge of 3

Sisters. Father Scherer's assistant is Rev. John V. Mooney.

The Catholic population numbers 700. The church property, in real estate and cash, is estimated at $40,000, and a new church for pilgrims is contemplated. The societies established are: Holy Name (young men), Children of Mary, Christian Mothers, Apostleship of Prayer, Archconfraternity of the Holy Rosary, Association of the Holy Childhood, and local branches of the C.M.B.A. and L.C.B.A.

Our Lady of the Sacred Heart, Colden, N.Y. — This parish includes the mission of St. George at Jewettville, and was in charge of Rev. M. J. Tobin during 1912. In 1913 Rev. J. Howley was appointed pastor.

St. Francis of Assisi, Corfu, N.Y. — The Catholics of this region in the early days attended Mass at Batavia. A church at Crittenden was built and dedicated to St. Patrick, and the mission there dates from 1856. In 1883 the first resident pastor of East Pembroke, Rev. Henry Connery, attended this mission, and when Father Burns became pastor of that parish in 1897 he built a small church at Corfu, which was an out-mission of East Pembroke, and also rebuilt St. Patrick's Church at Crittenden, which was burned about that time. St. Francis' Church at Corfu dates from 1898. The pastor is Rev. Sebastian E. Airey.

Our Lady of Angels, Cuba, N.Y. — Our Lady of Angels maintains a mission at Friendship, and although the population is small the parish covers a wide territory and gives abundant labor to the pastor. The history of the parish dates to 1850 when a frame building was bought by Father Doran of Ellicottville, and turned into a church; it was so bare of furnishings that when Bishop Timon came in August, 1850, he was obliged to build an altar on which to say Mass. After giving a retreat to the people he confirmed a class of 46. Among the priests to visit the parish were Fathers Walsh and McKenna, who ministered until the Franciscans of Allegany took charge. The people also received visits from Revs. B. O'Reilly, T. McEvoy and O'Donoghue. There was a debt of $500 on the property when the Franciscans took charge. For some years following the congregation was in charge of Revs. M. Ryan, J. O'Mara, T. Ledwith, and M. Lee, who built the parochial residence as well as a church at Friendship. In April, 1879, Rev. Thos. Carraher was appointed to the pastorate. He built a commodious church at a cost of $10,000. His successors were: Revs. James Griffen (1889–95), John Rogers, Hugh Wright, and D. J. White.

Our Lady of Good Counsel, Darien Center, N.Y. — Although this territory was settled by Germans and Irish about 1850, the parish was not formed until July 13, 1910. The settlers, however, were attended by various priests, the first Mass being said by Rev. J. Quigley (afterwards Bishop of Buffalo and Archbishop of Chicago). Rev. Emil Deck, who was appointed to organize the congregation, built the church at a cost of $3600. It is a frame building, in Roman style, with a seating capacity of 200. Rev. Michael A. Anstett, who succeeded as first resident pastor on June 1, 1911, in 1912 started a parochial school in his rectory. It was in charge of a lay teacher until 1913, when two Franciscan Sisters took charge. The attendance (1914) is 50. In 1913 the new rectory was built at a cost of $4500. The church property has a debt of only $2600, $1600 on the church and $1000 on the rectory.

Father Anstett was born at Lancaster, N.Y., and educated at Canisius College, Buffalo, and at Innsbruck. He served as assistant at St. Vincent's (1906–10) and St. Louis' (1910–11) churches, Buffalo. In addition to his parish he attends the mission church at East Bennington.

The congregation numbers 170 Germans and 20 Irish. The parish sodalities are: Christian Mothers, Children of Mary, Holy Name, St. Aloysius and St. Agnes. The records for 1913 show 19 baptisms and 1 marriage; the communions average 400 yearly.

St. Paul of the Cross, Dayton, N.Y. — In 1857 the first Mass in Dayton was celebrated at the house of Michael McFarland, an Irishman who worked as foreman on the construction of the Erie Railroad. Soon afterwards the Passionists from Dunkirk took charge of the mission. A site for a church as well as ground for a cemetery was bought for $50, and a church with a seating capacity of 150 was built in 1861 when the parish was created and Rev. Chas. Gippert appointed first resident pastor. Succeeding pastors were: Revs. Daniel Walsh, James Leddy, William T. Wilbur, J. J. Nash, D.D., Denis Dailey, A. Adolph and John F. Tracy. In 1875, owing to the construction of the Buffalo and S. Western Railroad, the increase in the Catholic population necessitated another church, and a frame one seating 400 was erected on the old site at a cost of $4000. The parish at this time embraced Dayton, Gowanda, Cattaraugus and the surrounding country. A rectory was built for $2000 in 1889 by Father William T. Wilbur, and in 1898 Father John Tracy moved to Gowanda, which had flourished as rapidly as Dayton declined, and Dayton and Cattaraugus became missions. The church at Dayton became unsafe, and was razed to the ground, and a temporary chapel was made in the rectory. In July, 1907 Father Wm. F. Krampf was appointed pastor of Cattaraugus, and from there he attended Dayton until the Franciscans took charge in 1910. Finally, in July, 1911, the Bishop appointed Rev. James A. Hogan pastor of Dayton, with Forestville, South Dayton, Perrysburg and Leon as missions.

On August 4, 1912, the cornerstone of the present church was laid. Bishop Colton donated $300 towards the building fund, and dedicated the

church on October 6, 1912. He also administered confirmation to 21 candidates on this day. One year later the final payment on the church debt of $5500 was made, so that the church is free from all encumbrance, a record equaled by few country parishes. The church of St. Rose of Lima, Forestville, has been renovated and paid for. A chapel has been established in the J. N. Adam Memorial Hospital, Perrysburg — an institution for the treatment of incipient tuberculosis — and finally the parochial residence, so long vacant or used as a church, has been moved to a site next the new church at Dayton, and remodeled as a commodious rectory. The parishioners of the mission, few in number, have made many sacrifices in the interest of their Faith.

St. Augustine, Depew, N.Y. — On June 6, 1909, territory was separated from the Polish parish of SS. Peter and Paul and formed into that of St. Augustine, with Rev. A. Majeski as pastor. A building was immediately erected, which combines school, chapel and hall, at a cost of $22,000; a rectory was added at a cost of $5000 and a convent for $9000. The church property is valued (1914) at $55,000, and carries a debt of $38,000. The congregation is composed of 1801 Poles. The school, which is in charge of 5 Felician Sisters, has an attendance of 250 children.

Father Majeski was born in Russian Poland, educated in Poland, France, England and America, and ordained in St. Joseph's Cathedral, Buffalo, in 1906 by Bishop Colton. The sodalities for men have 502 members, those for women 100, those for girls, 46, and for boys 49.

The records for 1913 show 100 baptisms, 34 marriages (no mixed), and 26 deaths.

St. James, Depew, N.Y. — In 1895 the New York Central Railroad and the West Shore Railroad transferred their shops to a place near Lancaster, which was named Depew, in honor of the president of the New York Central. A great number of workmen took up their residence in the new town, and in 1896 Rev. J. J. Deally was sent to organize a congregation and build a church for the Catholics there. He erected a magnificent brick church building, and a handsome rectory of the same material, adjoining the church. The town, however, did not grow as rapidly as first impressions promised, and the church property was heavily burdened with debt. Father Deally was succeeded in the spring of 1902 by Rev. C. Killeen. Father Killeen, an energetic worker and a good business manager, met his obligations under adverse conditions but succeeded in putting the church on a solid financial basis. He was succeeded in 1913 by Rev. Dr. Charles G. Duffy.

SS. Peter and Paul, Depew, N.Y. — On April 15, 1894, the Poles of Depew were organized into a separate congregation and the parish of SS. Peter and Paul formed for them by Rev. Peter Basinski. In 1895 Rev. Cajetan Labusinski succeeded as pastor. He immediately started work on the church, which was completed in 1896. It is of brick, in the Gothic style, with a seating capacity of 600, and cost $25,000. A debt of $14,000 exists, and the valuation of the church property, including the brick rectory built by Rev. S. Fimowicz, is $90,000. Rev. Stanislaus Fimowicz, who



ST. VINCENT'S CHURCH AND SCHOOL
BUFFALO, N.Y.

succeeded to the pastorate on November 14, 1904, built the parochial school, at a cost of $11,000, and entrusted it to the Felician Sisters. On his transfer to St. Luke's, Buffalo, Rev. Michael Helminiak took charge.

The school is a brick structure, with a seating capacity of 1200, and has an attendance (1914) of 158 pupils. Six youths of the parish are studying for the priesthood, and three girls became nuns. The following societies are established: St. Joseph, SS. Peter and Paul, St. Casimir, St. Francis de Sales, St. Stanislaus, and the Rosary Society. The congregation numbers 730, and shows an increase, which is due to immigration as well as to natural growth. In 1913 there were 59 baptisms, 144 confirmations, 9 marriages and 10 deaths.

St. Josaphat, Doyle, N.Y. — This parish was founded about 1907, and the cornerstone of the church was laid by Bishop Colton on June 16, 1907. The first rector, Rev. Andrew Garstka, was pastor for about a year, and, with the Bishop, selected and paid for the site of the church, a cost of $4000. Father Garstka was succeeded at St. Josaphat's by Rev. W. S. Hordich, who erected the combination building costing $33,000. On Father Hordich's transfer in March, 1914, Rev. Charles Mioduszewski came to Doyle. Father Mioduszewski was born in Russian Poland on September 15, 1882. After finishing his studies at the public schools he was sent to the Latin Seminary at Jerusalem, and on having completed his course there in 1905, he came to the United States and entered the Polish Seminary in Detroit, where he was ordained on July 1, 1906, by Bishop Foley for the Diocese of Buffalo. He was appointed as assistant at St. Stanislaus' Church, Buffalo, N.Y., remaining there three years. He was in charge of the congregation at Batavia

until 1911, and of the Assumption, Albion, until 1914. The present value of the church property is about $45,000. The church was dedicated on December 29, 1907.

The school is taught by 3 Felician Sisters, and has 193 pupils. The Catholic population of the parish numbers 180 Polish families. The parish societies are: St. Josaphat's, Sacred Heart, Girls' Society, Young Men's Dramatic and Singing Society, and St. Casimir's Sodality for boys.

St. Mary, Dunkirk, N.Y. — This village was incorporated early in the nineteenth century, but there were no Catholic inhabitants until about ten years later, although there were two or three Catholic families near Dunkirk in the early forties, visited by Rev. Thomas McEvoy, who probably said Mass in one of the homes of the Catholic farmers at Pomfret. St. Mary's is the mother-church of Dunkirk, being for years the only Catholic church in the city. Bishop Timon visited Dunkirk in 1848, and finding no place where he could say Mass, went on to Fredonia. In 1850 Father Carraher was here for some weeks; then Father Lemmon came and bought two old frame buildings at Second and Robins Streets, converting one into a chapel. Fathers Fitzsimmons and Mallon also attended Dunkirk a few times. In April, 1851, Rev. Peter Colgan was appointed pastor. He at once enlarged the frame chapel and bought the site of the present cemetery, which was consecrated by Bishop Timon in the following year. He purchased the site of St. Mary's Church, and began its erection in 1852. The cornerstone was laid on July 24, 1853, and the church dedicated on November 12, 1854, by Bishop Young, of Erie. It cost about $9000.

A parochial school was started in 1854. It was at first held in the old church on 2nd Street, later the basement of the new church, and finally the present splendid school building. In 1894 the school was placed under the control of the Board of Regents of the University of the State of New York, and in 1902 raised to the rank of an academy, thus securing all the privileges of the State high schools. It has a complete high school department, giving the full four years' high school course, and two years commercial course. Recently a kindergarten department was added, which, together with a separate room and teacher for each grade, and a complete academic department, make St. Mary's School one of the best equipped Catholic schools in the State. It is a free school, and is the only free Catholic high school in the Diocese of Buffalo. In its years of usefulness it has turned out many creditable graduates, among whom may be mentioned Hon. J. T. McDonough, at one time Secretary of State in New York, and later, United States Justice in the Philippines. The school is in charge of 14 Sisters of St. Joseph, and has over 400 pupils in the kindergarten and grades, and 200 in the high school department.

In 1858 an orphan asylum was opened in Dunkirk by the Sisters of St. Joseph. At present these Sisters conduct two asylums at Dunkirk, one for boys and one for girls.

In 1860 the Passionist Fathers took charge, and Bishop Timon laid the cornerstone of the monastery adjoining the church. Father Albinus, the first rector, was followed by Very Rev. John Baudinelli, and Fathers Guido Matassi, Martin Meagher, Basil Keating, Alphonsus Ressiter, Stephen Kealy, Felix Ward, Albert Phelan, Mark Moselin, Basil Malone, and L. Monahan, all of this order. Father Basil Keating, in 1873, remodeled the church at an outlay of $16,000, and it was rededicated by Bishop Ryan of Buffalo. Father Guido completed Columbus Hall, which cost $25,000.

A lyceum established in 1891 by enterprising Catholics of this parish as a clubroom for men, became a literary and social center for the Catholics of Dunkirk. For an account of the monastery, see Vol. I., p. 331.

Rev. Clement Lee, C.P., the pastor of St. Mary's Church and rector of St. Mary's Monastery, is assisted by Revs. Bertrand Barry and Oswin McGibbon. The Catholic population numbers about 17,000.

St. Hyacinth, Dunkirk, N.Y. — This parish was formed for the Polish Catholics of Dunkirk, of whom there were a considerable number in 1874 and 1875. There was at this time but one Polish parish in the diocese, St. Stanislaus at Buffalo. Rev. Charles Lane, O.S.B., who was commissioned by Bishop Ryan to organize the congregation, erected in that year a little building which served as a church. Father Lane's successors were: Revs. E. Bratkiewicz (1879); J. Schneider (1880), who remained only a few months; Father Klawiter (until 1884), who built the parochial residence and remodeled the church building to accommodate the largely increased number of parishioners; W. Lebiecki, who remained a short time; Frank Ciszek, who stayed two years; W. Zareczny, who only remained one year; P. Pawlar, who remained two years; Father Klawiter, again for one year; A. Sulek (June, 1891–1892); A. Lex (1892 until November 1, 1896); B. Swinko (1896) and James Wojcik.

Father Swinko paid all parochial debts, converted the old rectory into a convent for the Sisters, and provided a new rectory on a large block adjoining the church property, which he bought for $9500. He also purchased fifteen acres of land on the Lake Road, for a cemetery, which was blessed by Bishop Quigley in 1902.

The parish now has all necessary buildings, brick church, school (built by Father Lex in 1893), rectory and convent, and is in a prosperous condition, without debt. The congregation numbers about 800 families. The school, in charge of 9 Felician Sisters, has 572 pupils.

The societies in the parish are: Knights of St. Stanislaus, St. Hyacinth, St. Joseph, St. Kasimir,

St. Michael and SS. Peter and Paul, Holy Rosary, Immaculate Conception and Sacred Heart of Jesus.

St. Hedwig, Dunkirk, N.Y. — St. Hedwig's was founded in 1904 from St. Hyacinth's parish for the Poles of Dunkirk by Rev. T. Stabeneau. A school for Polish children was opened and entrusted to the Felician Sisters. Rev. P. Letocha is the present pastor. The school has an attendance of 325 children, under 5 Sisters and a lay teacher.

Most Holy Trinity, Dunkirk, N.Y. — This parish was founded on November 1, 1908, for the Italians of Dunkirk by Rev. Vincent M. Fragonelli. The church was built at a cost of $20,000; it is of brick, seats 400, and has a debt of $17,700. The dedication ceremony was performed by Bishop Colton on July 18, 1909. There is neither rectory nor school attached to the church, which is a struggling one. The attendance is poor considering that there are 800 souls belonging to the parish. The church property, including the cemetery, is valued at $25,000.

Rev. P. C. Santy, the pastor (1914), was ordained on May 21, 1910, at St. Joseph's Cathedral by Bishop Colton, and was appointed pastor of the Holy Trinity parish on January 24, 1913. The average annual parish statistics are: 50 baptisms, 6 marriages and 6 deaths. The Holy Trinity Sodality was established for men and the Holy Rosary for women.

Sacred Heart, Dunkirk, N.Y. — Until 1857 the German Catholics of Dunkirk worshiped at St. Mary's Church, but on August 16 of that year they assembled at the house of Jacob Stahler in Lion Street and decided to build a church for themselves. Rev. James Nagel, C.SS.R., of St. Mary's, Buffalo, was present, and encouraged them in their desire. A lot was purchased for $300, in Ruggles Street near Lion, 60 by 100 feet, and the erection of a frame church 70 by 35 feet was at once begun. It was finished early the following year, at a cost of $1693, and dedicated in honor of St. George on February 15, 1858, by Rev. W. Deiter of St. Louis', Buffalo. The membership at this time consisted of 35 or 45 families and the first trustees were George Dotterweich, F. A. Peter, Leonard Frey, John Buscher and George Uschold. Mr. Dotterweich was until his death the greatest benefactor of this congregation, and it is hardly possible to estimate with any accuracy the extent of his generosity. Other charter members were Andrew Dotterweich, Jacob Stahler, Joseph Scheyer, Vincent Bohn, Jacob Mehs, Frank Braun and Peter Hansen.



ST. JOSEPH'S CHURCH, SCHOOL AND RECTORY, ALBION, N.Y.

The parish was at first attended from the Franciscan Monastery at Allegany, N.Y., by Rev. Dominic Geymer, who came every two weeks. According to the records the first child baptized was Barbara Guenther (February 20, 1858) and the first marriage, that of Vincent Bohn and Dorothy Stahler, was celebrated on May 7, 1858; the first death record is that of Vitus Rau (February 28, 1858). Father Geymer attended this mission until June, 1859, when he was relieved by Rev. J. N. Arent, of Hamburg, N.Y., who also came every two weeks until November, 1860. Then came Rev. Andrew Pfeifer, O.F.M., from Allegany, who continued until January, 1862. In March, 1863, Rev. Luke Baudinelli, C.P., gave the first mission in the church, after which the Passionists took charge, Rev. Frederick Lang, C.P., being the

first to attend it. He remained from February, 1863, until December, 1866.

In 1865 a schoolhouse was built at a cost of $1200, the first teacher being Mr. Kerker. In 1873 the Sisters of St. Joseph were installed as teachers. In the beginning there were from 90 to 100 children in winter, and 70 to 80 in summer.

Rev. Philip Birk, C.P. (Oct. 1866 – March, 1867), introduced the payment of pew rent. His successor was Rev. Henry Egler. Upon the legal incorporation of the congregation on March 2, 1869, difficulties arose which led to the church being closed on December 26, 1869. On May 8, 1870, however, it was reopened with a mission by Rev. F. Stanislaus, C.P. His successors were Rev. Daniel Rimmels, C.P., and Rev. Ignatius Sauer, C.P., and in July, 1874, the Passionists, owing to some trouble in the church, withdrew entirely, and Jesuits from Buffalo came every Sunday until November 18, 1874, when Rev. Ferdinand Kolb was appointed first resident pastor.

Father Kolb was born at Baden, Germany, on October 17, 1847, and ordained at Louvain, Belgium, on May 30, 1874. Soon after his arrival the question of building a new church was brought up, but there was a difference of opinion in regard to its location; the question was finally settled by George Dotterweich, who bought a large house and lot in Railroad Avenue, where the present schoolhouse stands, and deeded it to the congregation for a parochial residence. This was in 1875. There was discussion as to whether to build a frame or brick church, but when the few Polish families, who hitherto attended this church, started out to build themselves a brick church (St. Hyacinth), the Germans determined to do at least as well, and decided upon brick. The excavation was begun on April, 23, 1876; the cornerstone blessed on June 11, 1876; and the church completed and dedicated to the Sacred Heart of Jesus, on November 18, 1877, by Bishop Ryan. The church is 117 by 52 feet, and the tower 130 feet high. The three bells, which cost $1750, were given by the Dotterweich family, and the marble altar and communion railing, the organ, and tower clock by George Dotterweich. Nearly all the work on the church was done by day labor, and every parishioner gave something. The masonwork was done by Jacob Stahler, and the pews, pulpit and confessionals were built by Julius Mayer. The actual cost of the church is difficult to estimate, but it was certainly at least $20,000, the debt amounting to but $5000. The old church, school and parochial residence were sold and removed. Father Kolb had begun work on the new school when he was succeeded by Rev. Andrew Frey in May, 1884. Father Frey completed the school and built a rectory. He was succeeded in November, 1891, by Rev. F. N. Sester (born in Alsace in 1826), who was one of the pioneer priests of the diocese. Father Sester reduced the church debt from $12,000 to $7500, contributing at least $2000 from his own pocket. On his death in 1896, Rev. Joseph M. Thies was appointed.

Father Thies was born on March 29, 1859, at Rochester, N.Y., and ordained June 21, 1885, at Ratisbon, Bavaria. Before assuming his present charge (Sept. 8, 1896) he was *locum tenens* at St. Vincent's, Buffalo, and pastor at Boston, Wayland, and Alden, N.Y. During his pastorate the debt was liquidated (1903), school money abolished (1902), improvements and repairs made amounting to $15,000, and a new piece of property bought (1907).

There are about 300 families in the parish and over 250 children in school, with 5 Sisters of St. Joseph in charge. The records of the parish show that in the first 50 years of its existence, there were 2300 baptisms, 412 marriages and 754 burials.

Immaculate Conception, East Aurora, N.Y. — In 1849 the Catholics of East Aurora assembled to hear Father McEvoy of Java say Mass in the home of Thomas Flanigan. Ground was broken for a church in 1853, and a modest building without pews was constructed, and was later rebuilt by Rev. Jas. Early. Father Early's successor, Rev. J. V. O'Donohue, built a rectory and established a school.

Among the priests who labored in the parish were: Revs. D. English, Thos. Hines, John Tuohey, F. Cook, Father Miller, C.SS.R., of Buffalo, J. V. O'Donohue, T. Hines, T. Ledworth, E. Quigley, M. Byrne, P. V. O'Brien, D. F. Lasher, B. B. Grattan, F. McNearny, D. N. Reilly, Father Lafferty, J. Brady, Jas. C. Cain, Jas. H. Quested, George Zurcher. The present pastor is Rev. Andrew C. Porter. In 1882 the cornerstone of a new church was laid, Bishop Ryan officiating. The school is in charge of 4 Sisters of St. Joseph, and has 155 pupils.

Immaculate Conception, East Eden. — Catholics first settled in East Eden about 1830–32, in search of fertile farms on which to establish their homes. Among their first desires were a church and a school. They were attended by Rev. J. A. Mertz from Buffalo a few times, and Mass was said in the homes of the settlers, or in the schoolhouse. Rev. A. Pax, who assisted Father Mertz in Buffalo, also visited East Eden a few times, and said Mass there. Land was donated by Michael Enser in 1833, and a church was soon afterwards built by the Catholics, and dedicated to the Assumption and St. Michael. On Father Mertz's return from Europe, whither he had gone for a rest, he retired to East Eden, and within a few years built a fine schoolhouse. A school had been established in 1836 in a private house. When Father Mertz organized the parish it comprised all the territory of Hamburg (now New Oregon), Collins, Boston and Langford. He died on August 10, 1844, and was succeeded by Rev. Rudolph Follenius (1844–49). The congregation of these places worshipped at East Eden until 1849. Rev. N. Arent attended the mission from 1849 to 1859; during these years he built the

present brick church, which was dedicated to the Immaculate Conception, and also bought a little frame house from the Protestants at Hamburg, for the use of the Catholics there, who were at that time attended from Eden.

The following priests succeeded Father Arent: Revs. Stephen Eicher (1859–March 19, 1860); P. Heimbucher (1860–61); F. Gerber (1861–62); G. Pax (1862–68); B. Gruber (Feb., 1868–May 7, 1879), who built the rectory; L. Neumayer (May, 1869–Jan., 1870); W. Rizewski (1871–July, 1876); M. Winands (to July, 1881); J. Fenger (1881–86); A. Geyer (1886–88); C. Kaelin (1888–89); G. Gysen (May to October, 1889); J. Schaus (October, 1889–November, 1890); J. Hummel (1890–94), who enlarged the rectory; J. Schemmel (1894–98); C. Kaelin (Nov., 1898–Sept., 1912); and Joseph C. Linsmeier, who took charge on September 8, 1912.



SS. PETER AND PAUL, ARCADE, N.Y.

The missions of Hamburg, Langford and New Oregon were erected into independent parishes.

In 1862 the Sisters of St. Francis took charge of the school, and in 1868 built a convent, which was until 1876 a preparatory school as well as the novitiate for the Order. Property was bought for a parish cemetery, and was blessed by Bishop Hughes. The old German settlers are being displaced by Poles and Italians, who own their homes and farms. The school attendance in 1914 is 70 pupils in charge of 2 Sisters. The parish records for 1913 show: 9 baptisms; 6 marriages; 48 confirmations; 19 First Communions.

On July 13, 1913, St. Mary's was formally reopened after having undergone extensive renovation and decoration. The altars, partly Romanesque and part Corinthian, are decorated in white and gold, and the main altar is panelled with small, beautiful windows. Eleven artistic stained-glass windows were erected; these were donated within two weeks from the day on which the pastor asked for them. The congregation's efforts are now being given to the building of a new rectory.

Father Linsmeier is a native of Baltimore. He studied in the preparatory Redemptorist and Jesuit colleges, finishing theology at St. Bonaventure's Seminary, Allegany, and was ordained in June, 1905. Owing to the death of his father, he was obliged to interrupt his studies for a number of years and support his mother until her death. Previous to his arrival at East Eden, he served as assistant at St. Agnes' and the Seven Dolors, Buffalo, and during his stay at the latter place he was chaplain at the Orphan Asylum. He was then pastor of St. Mary's, New Oregon, where he made many improvements.

Holy Name of Mary, East Pembroke, N.Y. — Until 1883, Pembroke was a mission of Batavia; its first church, which was built by Rev. Thomas Cunningham of the latter parish, was dedicated in 1890. The site for this edifice was donated by John Mullane. The first resident pastor was Rev. Henry Connery, whose territory, including Alabama and Crittenden, was very large. Father Connery was succeeded in 1885 by Rev. J. J. Galligan, who served until 1889. His successor, Rev. Thomas Barrett, purchased a lot near the parochial residence and erected a handsome little frame church. Rev. F. Burns, the next pastor at St. Mary's, built a little church at Corfu and made that place an out-mission. Rev. E. Rengel succeeded Father Burns in 1900, and remained a few months when Rev. M. J. Kelly was appointed. In February, 1902, Rev. Robert Walsh succeeded to the pastorate. Rev. J. Gilhooley is his successor. St. Patrick's Church at Wheatville is at present the only mission attached to the parish.

The societies established are: Children of Mary and the Boys' Society. The Catholic population of both parish and mission numbers about 500;

the value of church property of East Pembroke is about $6000; at Wheatville, about $2000.

Immaculate Conception, Eden Center, N.Y. — Bishop Colton in January, 1908, ordered a parish to be founded at Eden Center for the German, Irish, French, English, and Italian Catholics of the neighborhood, about 200 souls. The cornerstone was laid on September 20, and the church was dedicated by Bishop Colton on December 8 of the same year. It accommodates 300 people, and cost about $6000. Rev. George Marx was the first resident pastor. On October 15, 1911, Rev. J. L. Stephan became pastor. Father Stephan built a new rectory and purchased two lots of land at a cost of $3300. The parish was incorporated on March 12, 1912, with Francis Schwartz and Joseph Kauer as lay trustees. On May 15 of the same year three and two-third acres adjoining the Evergreen Cemetery were purchased and the greater part was consecrated by Bishop Colton on September 17. The total indebtedness on the parochial property amounts to $7700.

The sodalities established are: St. Anthony's (55 members), which meets every third Sunday; and the Holy Name (20 members), which was canonically established on May 11, 1913. The sermons are preached in English, with Italian announcements. The congregation numbers 300 souls, including German, Italian and English-speaking Catholics.



HOLY TRINITY, DUNKIRK, N.Y.

Holy Name of Mary, Ellicottville, N.Y. — Ellicottville, one of the oldest and most prosperous parishes in the diocese, owes its foundation to the faith and generosity of the Devereaux family and the missionary zeal of Father McEvoy. Mr. Nicholas Devereaux remodeled a two-story frame building to serve for a church until a better one could be erected, and here Fathers McEvoy, Fitzsimmons and McIvers said Mass for the people. Rev. John Doran resided at Ellicottville for a short time in 1850, and showed unparalleled energy in visiting the settlements in the widely separated counties. During this period (1850–51) a church was built under the patronage of St. Philip Neri. Finally, through the efforts of the Devereaux family, a colony of Franciscans from Rome were persuaded to make their residence at Ellicottville. The Fathers were able to look after the interests of their scattered congregations as no single priest could have done, and their advent was a great blessing to the entire community. Their removal to Allegany in 1859 was deeply regretted.

Rev. Dr. Barker, who came to Ellicottville in 1859, was succeeded by a long and constantly changing line of pastors. Bishop Timon, who said Mass for the people of this parish in 1848, thoroughly understood the peculiar difficulties of the parish, and this may have been his reason for making frequent changes; the work was too difficult for long-continued service.

Among the pastors were: Revs. P. Bradley, James Tuohey, Father LeBreton, P. F. Glennon, James H. Leddy, James Rogers, John Brady, Martin Ryan and Philip Kinsella. Three years after Father Kinsella's coming the church was destroyed by fire; it was soon replaced by a church dedicated to the Most Holy Name of Mary, the cornerstone of which was laid on September 11, 1881. Father Kinsella established the parish on a good financial basis, and left affairs in very good

shape. Rev. Arthur Barlow, who succeeded him in 1889, added a rectory in keeping with the style and grandeur of the church. His successors were: Revs. J. D. Biden (1893–95); Thomas J. Caraher (until 1903), who installed a heating plant in the church, secured from Hon. Daniel O'Day $2000 for placing a fence around the cemetery, and greatly reduced the church debt; E. J. Duffy, who died on June 22, 1904; Edward J. Rengel (until February 23, 1912); and Andrew T. Hartigan, D.D.

By a strange fatality, the parish was again stricken by fire on April 13, 1909, and Father Rengel, who had laboriously succeeded in paying the old debt, was faced with the immediate necessity of rebuilding. The total loss through the fire approximated $25,000. On account of the dampness of the old site, the new church was built on a lot next to the Public Square, which is dry and centrally located. It is a stone building in English Gothic style.

The parish societies are: branches of the C.M.B.A. (established by Father Ryan) and L.C.B.A. (established by Father Barlow), a Sacred Heart Society (founded by Father Duffy) and an Altar Society (founded in 1904). The congregation numbers about 700 souls, and is decreasing for some years. It is a farming community and its members are fairly well-to-do.

Annunciation of the B.V.M., Elma, N.Y. — In the early fifties of the last century there was a little settlement of German Catholics near Elma. One of their number, Freiburger by name, erected a chapel on his farm in which the priests from Lancaster occasionally said Mass. Later, Father Feldmann, one of the pastors at Lancaster, established a Catholic school on what is known as the corner of Schwartz and Clinton Roads. This school was taught by lay teachers. About 1900, Rev. John Schaus, pastor of Lancaster, erected an altar in the school and said Mass there on the first Friday of every month. Bishop Colton, in 1905, appointed Rev. Adam Scheidel first resident pastor of Elma.

Father Scheidel studied at Canisius College, Buffalo, and spent two years at Innsbruck and two at Niagara University. After his ordination in 1902, he was an assistant for three years in a Buffalo parish, and then was sent to Elma. After using the school as a church, rectory and school for one year, he completed a beautiful colonial church, seating about 300. The Catholic population is of English and German nationality, and numbers about 230, and the church property is valued at $12,000.

The Annunciation parochial school has two lay teachers and an enrolment of 75 children. It is incorporated under the Regents of the State of New York. The Young Men's Sodality, Young Women's Sodality and Women's Sodality are the three societies in the congregation. Father Scheidel attends St. Vincent's Church at Springbrook, which is a mission of the parish. This mission has a school in charge of two Sisters of the III Order of St. Francis. The attendance in 1914 is 45 pupils.

Our Lady of Loretto, Falconer, N.Y. — In 1912, Falconer, which up to this time was a mission of St. James', Jamestown, was organized into a parish. It is attended from Jamestown by Rev. J. Carra, D.D. The congregation is composed of Italians.



SS. PETER AND PAUL, JAMESTOWN, N.Y.

St. Anthony, Farnham, N.Y. — This parish was founded in 1904 by Rev. R. T. Burke of Angola for the Italians of Farnham. The church and cemetery was dedicated by Bishop Colton in the same year; the church, convent and rectory were built by Father Burke. The pastors in charge were: Father Pio, Rev. J. V. Hennessy, D.D., Father Jacobs and Father Gianitti. The parish comprises about 60 Sicilian families. The school, taught by 3 Sisters of St. Mary, has about 150 pupils. The value of the church property is $10,000.

St. Patrick, Fillmore, N.Y. — The first priest to visit Fillmore was Father McEvoy, who said Mass about 1830 for the Irish Catholics who settled in the neighborhood. The mission was attended by various priests until October, 1882, when it was erected into a parish, and a frame Gothic church with a seating capacity of 135 was built at a cost of $3000. The parish was attended from Belfast until the first resident pastor, Rev. A. F. Rivers, was appointed on June 25, 1905. Father Rivers purchased the rectory for $4500 and established a parochial school. His successors were Revs. John Carr (February 1, 1907–September, 1909); Thomas Harrigan (October, 1909–1912); and the present incumbent, John W. Peel, formerly an assistant of St. Mary's Church, Niagara Falls, who took charge in June, 1912. Since Father Peel took charge Mr. John Shea, a former resident of the parish, donated a handsome stone church with furnishings, which was built at a cost of $40,000. The parish also owns a splendid cemetery. Before it was acquired, the burials were made at the Catholic cemetery of Portageville.

The congregation numbers about 250 members, for whom the Sodalities of the Holy Name, Rosary and Blessed Sacrament (each with 50 members) were established. The parish records for 1913 show 10 baptisms, 2 marriages and 175 communions a month.

St. Philomena, Franklinville, N.Y. — St. Philomena's was organized in 1873 by Rev. J. Brady of Ellicottville. The congregation consisted originally of 20 members. A wooden chapel was erected in 1873, and dedicated on August 1, 1875. The Franciscans of Ellicottville attended it until the fall of 1875, when it was made a parish with Father Malloy as pastor. He was succeeded by Fathers Long, Clarke and Murphy. In 1881 Father Kinsella, of Ellicottville, again took charge. He was succeeded (in Ellicottville) by Father Barlow, and attended the mission until October, 1892, when it was again placed under the charge of the Franciscans of Allegany. In August, 1906, Bishop Colton appointed Rev. John V. Mooney to the missions of Franklinville, Machias and Ischua, with his headquarters at Franklinville. Rev. P. C. Tracy is Father Mooney's successor. The church property is valued at $4500. The congregation numbers about 100 souls. The parish now includes the missions of Humphrey and Machias. The church at Humphrey, erected in 1855, is a mission of Franklinville. Its property is valued at $2000, and the Catholics number about 170.

St. Joseph, Fredonia, N.Y. — Bishop Timon visited Fredonia in 1851, and said Mass in a private house. The few Catholics who settled in this territory attended Mass at Dunkirk until 1889, when Rev. T. Clark was appointed first resident pastor. He rented the Temperance Hall for services, and bought property on which he erected a church in 1900. Rev. H. Wright, who succeeded in 1906, opened a parish school in 1913.

St. Anthony, Fredonia, N.Y. — The soil near Fredonia is well adapted to the grape industry, and this attracted large numbers of Italians. These Italians attended St. Joseph's Church until the departure of Rev. T. Clark, in 1906, when they formed a parish of their own. Rev. T. Glesa organized their congregation, and was succeeded by Rev. T. J. Prosseda.

Sacred Heart, Friendship, N.Y. — This parish was erected in 1912 and entrusted to Rev. Charles E. McHugh. Father McHugh added a rectory.

Fourteen Holy Helpers, Gardenville, N.Y. — The first Catholic settlers in Gardenville, or Middle Ebenezer as it was then called, were German and French farmers who arrived in 1855. Mass was first said there on October 2, 1864, by Rev. D. M. Winands in a church which was purchased in 1863 from the Ebenezers — a German communistic sect. Father Winands then bought a rectory for $7500, and remained as pastor until 1867. Later a large painting, representing the fourteen saints, was placed above the altar. Rev. C. O. Wagner (1867–May, 1875) built a school building. His successor, Rev. John N. Arent, died in 1880, and was followed by Rev. Chas. Geppert (until 1885). Father Geppert built a new church in 1883. The cornerstone was laid by Bishop Ryan, and the church was dedicated by him on October 5, 1884. The interior was finished by Rev. F. X. Fromholzer, who succeeded at Father Geppert's death. The structure is of brick, seats 800, and contains four beautiful altars and a very fine organ which was donated by Mrs. Regina Goetz. The high altar, the gift of Mrs. Regina Goetz, with the oil painting representing the Fourteen Holy Helpers, was consecrated on June 15, 1885, and Bishop Quigley (now Archbishop of Chicago) celebrated the first Mass on



CHURCH OF THE ASSUMPTION, LANCASTER, N.Y.

this new altar. Father Fromholzer died on March 4, 1893, and was succeeded by Rev. F. X. Koffler, who remained until July 25, 1895, when Rev. Jos. Hummel took charge. During Father Hummel's administration land was purchased for a new rectory, and the new parochial school was built. It was completed in 1908 at a cost of $23,000, and has accommodation for 220 children. The attendance in 1914 is 168, with 4 Sisters of the III Order of St. Francis in charge.

In April, 1912, Father Hummel was appointed rector of St. Vincent's Church, Buffalo, and Rev. P. J. Gemuengt succeeded to Gardenville. Father Gemuengt was born in Germany in 1865 and ordained at Louvain. He was assistant at St. Boniface Church, Buffalo (1890–1900), pastor at Swormville, N.Y. (1900–12), and came to Gardenville in April, 1912.

The following societies are established: Men's Sodality (25 members), Christian Mothers (100), Young Women (70), Young Men (60), and the St. Francis' Home and St. Joseph's Hospital, both of which are in care of the Sisters of the III Order of St. Francis, are within the parish limits. The congregation, 1000 in number, has given 1 priest and 12 nuns to the Church. The parish records for 1913 show: 36 baptisms; 110 confirmations and 10 marriages. Gardenville was for many years and still is one of the most frequented shrines in this country. Numerous memorials testify to the cures obtained at this shrine through the intercession of the Holy Helpers.

St. Joseph, Gowanda, N.Y. — The testimony of some of the older inhabitants of Gowanda establishes the fact that Mass was first offered up in Gowanda in the spring of 1855, when it was said in the home of Daniel Hurdley. There were at that time four Catholic families in what was then called Lodi (now Gowanda). The celebrant, a Franciscan, was sent here by Rev. Father Pamphillus, O.F.M., who, with three or four other Franciscans, came from Italy in the early part of 1854 and settled in Ellicottville. They afterwards, about 1858, went to Allegany, N.Y., and founded St. Bonaventure's College and Seminary. (*See* Vol. I, pp. 228-9.) Regularly from 1855 until 1861, usually in the spring and again in the fall, came one of the brown-robed Fathers to attend to the wants of the Catholics of this section. In 1861 the Passionists came to Dayton from Dunkirk, N.Y., and immediately began preparations for the erection of a small church there. Old records show, however, that Father Pamphillus or one of his companions came semi-annually to Lodi from 1855 to 1861, usually arriving on Friday and remaining until the following Monday. Catholics from Dayton, Perrysburg and other outlying districts gladly came to assist at Mass and approach the Sacraments. Mention is also made of Mass having been offered up in the home of Ambrose Werner, whose wife was Daniel Hurdley's sister, during the years 1858 to 1860.

After the Passionists had completed the church at Dayton, the Catholics of Gowanda went there to Mass. From time to time, however, one of the Passionists came to Gowanda from 1861 until Father Gippert's appointment as first resident pastor of Dayton. In these days Mass was said for



ST. PATRICK'S CHURCH AND RECTORY
LIMESTONE, N.Y.

the most part in Rink's Hall, Gowanda, and this custom was continued until the first Catholic church in Gowanda was erected in 1888. The Jesuits were also connected with the early history of Catholicism in Gowanda, some of them coming at intervals from 1875 to 1885 and being largely instrumental in the preliminary work of building the church. This church was finished under the supervision of Rev. Wm. Wilbur, and dedicated on August 19, 1888, by Bishop Ryan. Early in 1899 Gowanda was made a parish in charge of Rev. John Tracy and with Dayton and Cattaraugus as out-missions. On July 1, 1900, Rev. P. J. Enright took charge.

In June, 1902, property was purchased from Hiram F. Henry, consisting of a valuable strip of land in the residential part of the village upon which were five substantial houses. The largest and most commodious, which is also near the church, was converted into a parochial residence. In January, 1908, another house and lot adjoining the Henry strip were bought; and the parochial property is now one of the most valuable pieces of property in the village. Three of the houses mentioned above were sold at a very good price, while the rental of the remaining two brings in a nice annual revenue. St. Joseph's Cemetery, purchased in the fall of 1884 largely through the efforts of Peter Rink, a pioneer Catholic, was converted during the last few years into a very beautiful spot. In the summer of 1904 the village of North Collins was made a part of the parish. In July, 1907, Dayton and Cattaraugus were cut off and in 1913 North Collins.

The parish shows a good, healthy growth, and numbers about 600 souls. The descendants of the Irish and Germans constitute the back-bone of the parish, being about equally divided numerically, though the last few years have brought in over

300 foreigners, mostly Poles and Slovaks. The Gowanda State Homeopathic Hospital for the Insane is attended regularly from St. Joseph's; it is estimated that there are about 1300 souls in this institute, including patients, medical staff employes, etc., and of this number, about 25 per cent is Catholic.

St. Stephen, Grand Island, N.Y. — For many years Grand Island formed part of the parish of Tonawanda. Father Uhrich built the first church in 1862, and Rev. A. J. Bachmann erected a handsome new one in 1890. Rev. W. J. Knelertz was appointed first resident pastor in 1906. His successor, Rev. Frank Meyer, also attends the mission of Mary, Star of the Sea, where he built a new church in 1910 for the summer residents on the Niagara border.

SS. Peter and Paul, Hamburg, N.Y. — There was a Catholic community of Germans at Hamburg as early as 1830, and Father Mertz of St. Louis', Buffalo, considered the number large enough to warrant an occasional pastoral visit. When Father Mertz died, Rev. Rudolph Folenius continued the good work, but it was not until 1845 that the Catholics at Hamburg had confidence enough to form a congregation. On June 11, 1845, they bought a small meeting-house from the Protestant sect known as Thilerites; this little church was dedicated on September 24 by Father Guth. This step attracted other Catholics to the community, and in 1847 there were nearly 100 families in the district. It was in the fall of this year that Buffalo became a diocese, and the people petitioned the bishop to send them a resident pastor. There were not enough German priests in the diocese at that time, so the Redemptorists of St. Mary's Church, Buffalo, were commissioned to look after the parish. When, in 1848, Bishop Timon was able to answer their petition for a pastor, and sent Rev. John P. Kraemer, the people gave him a lengthy list of resolutions for the government of the parish, which failed to keep the harmony for which they were intended. The following year, Bishop Timon sent Rev. J. N. Arent, whose kindly nature and polished manners succeeded where the pompous resolutions had failed. After Father Arent's death, Revs. J. J. Zawistowski, D. Geimer, S. Eicher and Father Heimbucher followed each other at short intervals. By 1860 the congregation outgrew the original church, and a larger church of brick was planned. Father Gruber, who succeeded Father Heimbucher, remained only a few months and it was not until June 29, 1863, in the pastorate of Rev. George Pax, that the new church was dedicated.

Father Pax was followed successively by Revs. John Soemer, John F. Payer, S. Uhrich, S. Gruber, F. Von Ruepplin, and V. Scheffels. With the advent of Father Scheffels the parish entered upon a new era in its changeful existence. A rectory was built by one of his predecessors, but the parish was still without an adequate school. Father Scheffels erected a commodious building and entrusted it to the Sisters of the III Order of St. Francis in 1874. In 1876 Father Scheffels ended the first period of his service at this church, for he was destined to return more than once in the succeeding years. Meanwhile his place was filled by Revs. I. Sager, who remained for seven years; W. Riszewski, C. Wagner and A. Adolph, who erected the rectory.

In 1889 Father Scheffels returned to Hamburg for two years, when he was appointed to Lancaster. His successor, Rev. A. Frey, after building a convent for the Sisters, broke down, and Father Scheffels once more returned. He resigned in August, 1908, however, on account of ill health.

Rev. A. Bornefeld, who took charge on September 10, 1908, was born in Germany, on December 3, 1864, and ordained on June 29, 1890, at Louvain. He was assistant at St. Mary of Sorrows' Church, Buffalo, from September, 1890, to November, 1898, and pastor of St. John's Church, Alden, from November 24, 1898, until September 10, 1908, when he took charge at Hamburg. A large church was built later at a cost of $50,000.

The parish school has 170 children enrolled, and is in charge of 5 Sisters. The societies established are: Altar (109 members); Children of Mary (115); St. Aloysius (75); and League of the Sacred Heart as well as branches of the C.M.B.A. and L.C.B.A. The Catholic population consists of about 250 families. The church property is valued at about $20,000, and is free from debt.

St. Joseph, Holland, N.Y. — Richard Shea and George Cottrel, Jr., collected funds for a church at Holland and a little frame building was erected in 1886 under the supervision of Father Uhrich of Springville. Father Uhrich said Mass in it. He came once a month; and was succeeded by Fathers Fisher, Geisenhoff, Thies, Krischel, Sherer and Jasper, from Boston. In 1865 Sardinia mission was formed and attended from Springbrook, and later by Rev. James Lanigan from Buffalo. Rev. G. Gysen, of Strykersville, and Rev. A. Adolph, of Boston, attended the Holland mission until it was united with the East Aurora. Father Cain of the latter parish died suddenly on June 9, 1895, and was succeeded by Rev. E. J. Rengel. Father Rengel paid off the debt on all the missions, including Holland. In June, 1900, Rev. J. J. Gilhooley came for a few months; then followed Revs. T. Walsh; and James H. Quested (April 20, 1901), who built a new parochial residence, enlarged the church and fitted up the basement of the church as a hall for the societies of the parish. Rev. L. Bartkowski, was rector from 1911 until 1913. Then the parish was temporarily given to the charge of the chaplain of the Gardenville Home.

St. Mary, Holley, N.Y. — The history of this parish dates from 1850. Priests from Brockport for some years said Mass for the few Catholic families in the little stone schoolhouse on the corner of Main and Albion Streets, and also in the home of Mr. Fenton Whalen. The improvements on the Erie Canal brought many strangers to Holley in

1855, and Father McGowan, pastor of Brockport, bought from John Connery a cottage on the present site of the church, and fitted it up as a chapel. In 1865 Rev. J. L. Castaldi, of Albion, took charge of this mission, sold the cottage and began the erection of a frame church. In 1870 land for the cemetery was bought. After the death of Father Castaldi in 1875 Holley and Bergen were formed into one parish, of which Father David Lasher had charge for a short time. He was succeeded by his brother, Rev. James Lasher, who built the parochial residence. In 1881 Father P. A. Malloy was appointed, and remained for twelve years until he was appointed to a new parish in Buffalo. In August, 1893, Rev. James H. Leddy succeeded him, and the parish was incorporated. Father Leddy was followed by Rev. M. J. Noonan (1898); Rev. James McCarthy (1902), who erected a fine stone church and a rectory; and Rev. R. Burke, who succeeded in 1913 on the death of Father McCarthy.

St. Roch, Hulberton, N.Y. — Italians settled in Hulberton in 1906, and were organized into a congregation by Rev. L. Martinelli, first resident pastor, who erected the church. He was succeeded by Father Sbrocca and Rev. Raffael Di Filippo. St. Peter's Church, Blackville, is attached to Hulberton as a mission.

SS. Peter and Paul, Jamestown, N.Y.— Catholics settled in Jamestown as early as 1850, but when the canal was completed the number increased slowly, and Rev. John Doran, who came some years later, found only a handful of people. It is thought that the first Mass at Jamestown was said by a French Jesuit in 1762. For several years thereafter Jamestown was visited by Revs. Patrick McIvers and P. Colgan, and in 1855 the Franciscans from Allegany took charge. The first resident pastor was Rev. P. Byrnes, who came in 1860. He built a small wooden church, as the one erected by Father Colgan was destroyed by fire soon after his arrival. Father Byrnes found a large territory to cover and several widely separated missions, and after serving for five years he was relieved in 1865 by Rev. C. D. McMullen. Father McMullen established a school and was followed by Rev. John Cahill and Rev. John Baxter.

In June, 1874, Very Rev. Richard Coyle, LL.D., V.F., was appointed to the parish. He enlarged the church twice to accommodate the growing congregation, and finally erected a splendid stone one which will serve for many years. The new church was consecrated on June, 1913, by Bishop Colton, who on that day confirmed a class of 280. Father Coyle also purchased and equipped the old building at Fulton and 5th Streets as a school and convent, and opened it in 1887 in charge of the Sisters of Mercy, whom he brought from Buffalo. In 1901 Father Coyle built a splendid rectory at a cost of $9000. The new school cost $42,000, and the roll in 1914 shows 320 pupils in charge of 5 Sisters. A home for the aged is being built on a farm on Lexington Avenue by the Sisters of St. Francis. This farm, which was given as a present to the Sisters by Father Coyle, is very valuable because of its splendid location, and a house of architectural beauty is planned for the home. In 1912 twenty acres were purchased for a new cemetery, as the old one, which was used from the foundation of the parish, is filled up.



ST. MARY'S HIGH SCHOOL, LANCASTER, N.Y.

Father Coyle was born on January 21, 1844, at Sico, N.Y. In 1861 he entered St. Bonaventure's College, Allegany, N.Y., and in 1867 he went for his theological studies to the seminary at Genoa. On December 21, 1872, he was ordained, and after some months spent in traveling through Europe, he returned to Buffalo, being appointed assistant at St. Bridget's. On June 10, 1874, he was sent to Jamestown, then a struggling village. The excellent state of the parish and the flourishing societies bear witness to his zeal. On December 21, 1913, his anniversary of ordination was celebrated with great festivity.

The congregation numbers 1400 souls, and has given 9 nuns to the service of the Church. The societies established are: B.V.M. (203 members); Sacred Heart (200); Scapular and Rosary (60); Altar (125); III Order of St. Francis (50); Helping Hand (200); Marian Lyceum (75); Holy Name (240); Daughters of Isabella (115); K. of C. (210); C.M.B.A. (110); L.C.B.A. (115).

St. James, Jamestown, N.Y. — The Italians of Jamestown were given a parish for themselves in 1910, and entrusted to Rev. J. Carra, D.D. Father Carra and Rev. Peter Lozza, his assistant, attend, in addition to the parish, the Italian parish of Our Lady of Loretto at Falconer. A school was established for the Italian children. The roll in 1914 shows 200 pupils under 2 Sisters of Mercy.

St. Patrick, Java Center, N.Y. — There is a tradition that the first Mass was said at Java by Father Mangan, but the first recorded visit of a priest to the town was that of Father Smith, who came to Buffalo in 1837 and was drawn to Java by social ties and religious duty. His visits were necessarily few owing to the poor roads. Later, an Irish Dominican, Rev. John Urquhart, visited

Java, and in 1842 Rev. P. Ratigan came as first resident pastor, and built a parochial residence. At a mission which he held in his parish in the fall of 1842, 437 persons received Holy Communion.

Rev. Thomas McEvoy began his memorable pastorate at Java in October, 1844. He remained for nearly six years and in addition attended numerous other settlements throughout western New York. He was followed by a long line of pastors, including Revs. C. D. McMullen, J. McKenna, J. Quinlan, J. Doran, M. Walsh, J. Donnelly, B. McCool, W. Hughes, P. Barker, M. O'Reilly, N. Byrnes, F. LeBreton, S. Schoulepnikoff, L. Van de Poel, Wm. McNab and J. V. O'Donohue. Father O'Donohue labored at Java for twelve years, and during his pastorate a fine large church was built to replace the old one, which was not even weatherproof. He was succeeded in 1881 by Rev. T. Brougham, who remained but a short time. In 1882 Rev. B. B. Grattan came, and paid off a heavy debt. A school was started by his successor, Rev. M. O'Shea, in 1890, and in 1891 Rev. E. Duffy came. Succeeding pastors were: Revs. J. Garen (1897), J. Colgan, John Uriel and Rev. Edward J. McCaffrey. The school, in charge of 2 Sisters of St. Joseph and a lay teacher, has 42 pupils.



ST. PATRICK, LOCKPORT, N.Y.

St. Paul, Kenmore, N.Y. — The parish of Kenmore, which is an outgrowth of the old St. John's Church at North Bush, is of comparatively recent date. The original congregation, under the direction of Father Mertz of St. Louis' Church, Buffalo, secured a tract of land and built a little log chapel which was visited occasionally by Fathers Mertz and Pax. Venerable John P. Neumann also visited the people at North Bush as one of his regular missions from Williamsville. In 1837 he built a log addition to the church, and made it his home, thus becoming the first resident pastor of North Bush and Kenmore.

North Bush afterwards became a part of the new parish of St. Joseph's at Elysville, and, by 1849, the membership outgrew the log structure and a new stone building was erected. The residents at Elysville later built another church known as St. Joseph's and separated from the North Bush parish, which became the present Kenmore parish, under the name of St. Paul, and was attended for five or six years by the Jesuits from Buffalo. Rev. H. B. Laudenbach became first resident pastor in 1909. The parish school is conducted by 3 Sisters of St. Francis, and has 60 pupils.

St. Barbara, Lackawanna, N.Y. — St. Barbara's parish was organized in 1904 for the Polish congregation of Lackawanna. A large combination brick building was built to serve as a church and school, and adjoining it is a handsome building, the residence of the eight Felician Sisters who have charge of the school. In addition to this the parish property includes a rectory and two small cottages, all this property being free from debt.

The congregation numbers 500 families and about 400 school children. The pastors who had charge were: Revs. Dr. P. Szulca; A. Garstka, who was assisted by Rev. M. Tymek; and L. C. Podlewski, who is assisted by Rev. Cichowshi.

St. Charles, Lackawanna, N.Y. — This parish was founded by Rev. J. F. Ryan in 1903, from St. Patrick's, and is in charge of Rev. T. J. E. Blakeney. The parochial school is entrusted to 3 Sisters of Mercy, and is attended by 250 pupils.

St. Patrick, Lackawanna, N.Y. — Lackawanna was settled by Catholics about 1840, and a few years later Father Hines was appointed to organize the parish. In 1850 he erected a frame church. This, however, was replaced in 1874 by a brick one, which seats 400 and which was dedicated in 1875. During his pastorate of 25 years, Father Hines built St. Joseph's Orphan Asylum (1850). His successor, Mgr. Nelson H. Baker, LL.D., V.G., took charge in 1876, the year of his ordination. He is assisted by Revs. John E.

Mullett (ordained in 1906); and H. Gerlach (ordained in 1910). Since there is no rectory, the clergy lived at St. John's Protectory, an institution which was established by Mgr. Baker, at a cost of $1,000,000. It is in charge of 26 brothers of the Holy Infancy and Youth of Jesus and 26 Sisters of St. Joseph, and cares for about 550 boys annually. Branches of all trades are taught. Mgr. Baker is also the superintendent of St. Joseph's Boys' Orphan Asylum, which cares for 250 children annually.

The population numbers 1200 souls, and has doubled its number in ten years. Of its members, five joined various sisterhoods and one became a priest. The parish property is valued at about $30,000, and is free from debt. The sodalities established are Children of Mary (100 members); Holy Name (100); Holy Name, Junior (50); and a branch of the C.M.B.A. (75). The parish statistics for 1913 show 40 baptisms, 50 confirmations and 12 marriages. The parochial school was established by Father Hines in the same year in which the parish was founded. In 1894 a new school house, containing four large rooms, was built by Mgr. Baker and entrusted to the Sisters of St. Joseph. It is dedicated to Our Lady of Victory, and has 240 pupils in charge of four Sisters. In 1909, Our Lady of Victory Infant Home was erected at a cost of $70,000; a maternity hospital is connected with this home. Since its establishment the home has cared for 1600 infants.

St. Hyacinth, Lackawanna, N.Y. — This parish was founded for the Poles. A parochial school was attached to the church and entrusted to the Felician Sisters. The attendance in 1913 is 200 pupils, in charge of 4 Sisters. Rev. C. Slizewski is the rector.

St. John Nepomucene, Lackawanna, N.Y. — This parish was formed for the Slovaks of Lackawanna. There is no church as yet, and the congregation is attended from Buffalo.

Sacred Heart, Lakewood, N.Y. — The Sacred Heart parish of Lakewood originally formed part of SS. Peter and Paul's parish, Jamestown, N.Y. Owing, however, to the number of Catholics who spent their vacations on Chatauqua Lake, Bishop Colton deemed it advisable to establish a parish somewhere near the lake. Rev. John Mountain was sent in the summer of 1911 to inspect the territory, and he decided that Lakewood was the most desirable place. The summer visitors purchased an abandoned Protestant church known as Union Chapel. Since its erection in 1876, the church served at various times as a Protestant house of worship, a Christian Science meeting place, a firemen's hall, Chamber of Commerce, electric light station, and is now remodeled as a Catholic church. On May 26, 1912, Rev. Thomas H. Harrigan of Fillmore was appointed first pastor at Lakewood. The parish was opened on Pentecost Sunday by Rev. Martin C. E. Blake, C.M., of Niagara University. Father Harrigan purchased a rectory and made extensive repairs to the church. In addition to his parish, he attends the mission of Mayville on the lake where a church, to be dedicated to Mary, Help of Christians, is being built.

Assumption, Lancaster, N.Y. — The inauguration of a stage route between Buffalo and Batavia attracted settlers to Lancaster in 1826, and the



ST. MARY OF THE ANGELS
OLEAN, N.Y.

population was destined to have a still greater increase with the operation of the Erie Railroad some years later. The first settler in the village of Lancaster was Edward Kearney; in 1828 many Alsatians and Germans came to make their home in the vicinity. The Church of the Assumption is a German congregation, and had its beginning in a little log structure which was visited by Rev. N. Mertz, and later by Rev. A. Pax. The first priest to visit the parish regularly and say the first Mass was Venerable John Neumann, who came on July 19, 1836, from Williamsville, and after his departure from that place the mission work at Lancaster was continued by his successors, Revs. Theo. Noethen and L. Schneider. Father Noethen, who dwelt some time at Lancaster (1840), was the first resident priest. A new church was begun by Father Schmitt and was completed by Rev. Serge Schoulepnikoff in 1850, during the second period of his pastorate. He was followed by Revs. F. N. Sester, Klein, Zwaistowski and H. Feldman. In 1867 Father Sester returned and labored among the people for more than a quarter of a century. He was genial, charitable, a man of good judgment and a thorough musician, and it was with great sorrow that his people learned of his resignation in 1891. Father Scheffels was pastor at Lancaster for six years afterwards, and then the Rev. A. Ruffing had charge until Rev. J. V. Schaus was appointed in November, 1898.

Father Schaus was born at New Oregon, N.Y., and received his early education in the little parish school. Later he entered Canisius College, Buffalo, and completed his theological course at the Seminary of Our Lady of the Angels, Suspension Bridge, N.Y. He is assisted by Rev. Max Müller.

The parish school, a three-story building, which seats 600 was erected in 1906, at a cost of $30,000, and entrusted to 13 Sisters of the III Order of St. Francis. The school maintains a high school course, and is admitted to the Regents of New York State as St. Mary's High School, Lancaster, N.Y. There are 550 pupils in attendance.

The church societies are: St. Joseph's (men); Young Men's; St. Ann's and St. Mary's Altar Society (women); Children of Mary and branches of the C.M.B.A.; C.B.L.; and L.C.B.A.

The Catholic population of the parish consists of 2000 souls, and the church property is valued at $100,000. The new rectory was completed in 1908 at an expense of $12,000.



ST. PATRICK'S SCHOOL AND CONVENT, SALAMANCA, N.Y.

Our Lady of Pompeii, Lancaster, N.Y. — The parish was founded about 1908, and the church was dedicated on March 14, 1909, by Bishop Colton. The first effort toward the founding of a parish for the Italians of this section was made by Rev. Cornelius Killeen of Depew, and Rev. John V. Schaus of the Assumption. Bishop Colton placed the work of organization in the hands of Rev. R. Barsotti of St. Lucy's, Buffalo, and the first pastor to take charge after the dedication was Rev. John Tommei. The church was erected at a cost of $2500, and the total value of church property is $4000. The Catholic population of the parish numbers 400. Rev. Max Müller is Father Tommei's successor.

St. Martin, Langford, N.Y. — St. Martin's Church formerly maintained the mission at New Oregon, now an independent parish. The early settlers, Germans who arrived in 1837, attended a church at Eden until the Langford parish was established in 1837. A frame church was built during 1902–03 by Rev. Francis Schlee, the first pastor, but this he later replaced by a brick structure with a seating capacity of 600. He also built a rectory at the cost of $5000. On his death in 1909, Rev. William Burchhardt was appointed pastor. The new church is valued at $40,000, and the parish property also includes a cemetery.

The parish is a German one, and numbers 500 souls. The school, which was started in 1847, is in care of 3 Sisters of St. Joseph, and is attended by 100 pupils. The sodalities established are: Holy Name; Young Ladies'; Christians Mothers'; Archconfraternity of the Immaculate Heart of Mary; Rosary; Mount Carmel; Holy Infancy; and Sacred Heart League. The records for 1913 show: 27 baptisms; 73 confirmations; 5 marriages; and from 4000 to 5000 Communions.

St. John Baptist, La Salle, N.Y. — The little town was attached to Niagara Falls until its erection into a parish in May, 1907. Rev. George Zurcher was appointed first resident pastor. He rented a cottage on the outskirts of the town in which he said Mass. Later he bought a Methodist church which was remodeled and blessed on August 8, 1907. He built a residence in 1908. His successor is Rev. V. Scheffels.

St. Joseph Leroy, N.Y. — This parish was established for the Italians on February 16, 1907, when Rev. Joseph Gambino was appointed pastor. A lot with a building on it was bought and the first Mass in the temporary chapel was said on June 9. The church, a frame structure which seats 500, was completed at a cost of $8500, and was blessed on September 5, 1909. Rev. Frederick Sbrocca succeeded as pastor on August 1, 1910; Rev. Hector Sella, who came on July 17, 1911, built

a rectory, in 1912, at a cost of $4000, and Rev. Bartholomew Mozzone, the present incumbent, took charge on May 29, 1913. Father Mozzone was born at Merana, Italy, and ordained in Acquin on June 6, 1903. He served in the Diocese of Acquin until September 20, 1910, when he came to America, and was appointed assistant at Mt. Carmel Church, Buffalo. He was pastor at Brant from July 22, 1911, until May 29, 1913.

The congregation numbers 760 souls, and shows an increase. The sodalities established are: St. Joseph (22 members); Rosary (24); and Children of Mary (20). The parish property is valued at $15,000, and has a debt of $8100 on the church and $4000 on the rectory.

St. Peter, Leroy, N.Y. — For 35 years St. Peter's is in charge of Rev. L. Vandepool, who administered the Sacraments to an entire generation. The first recorded visit of a priest at Leroy was that of Father Dillon in 1849, from Batavia. Encouraged by Bishop Timon and directed by Father Dillon the people built a frame church within a year, and Rev. Thomas P. Fitzgerald of Batavia assumed charge in 1850. Father Fitzgerald was followed, successively, by Revs. Francis O'Farrell, P. Brown and Father McGlue. Rev. F. Cunningham, who came in 1860, enlarged the church and bought land for a cemetery. By this time the congregation had grown so large that the mission was erected into a parish with Rev. D. Moore as first resident pastor. Father Moore died in 1871 in the midst of his plans for a new church, and was succeeded by the present pastor, Very Rev. L. Vandepool, who is assisted by Rev. P. J. Berkeny, administrator. Father Vandepool paid off the church debt, and had the church ready for consecration in 1910. The school, in care of 5 Sisters of Mercy, is attended by 260 pupils.

St. Peter, Lewiston, N.Y. — In the summer of 1846, the Catholics at the mouth of the Niagara River, near what is now known as Youngstown, made an effort to organize a congregation, and purchased a cooper shop which would accommodate 150 persons. From earliest times the people of Youngstown shared their spiritual benefits with their sister city at Lewiston, and when Bishop Timon, soon after his coming to Buffalo, visited the locality he formed them into one parish.

The first priest to visit Youngstown was Rev. C. D. McMullen, and Rev. John Boyle was the first resident pastor. As the population of Niagara Falls increased the pastor made that his place of residence, visiting the Lewiston parish until the demands of Niagara grew too pressing, and the pastor at Lockport took charge of the Lewiston mission. These two congregations were never parishes of great importance, and, like all smaller places, they had many different pastors: Revs. W. C. Stephens (1851–56); William Hughes (1856–57); P. Bradley (1858–59); C. L. Tierney (1859–60); A. Rossi (1860–62); H. Mulholland (1862–64); P. A. Maloy (1864–65); J. Tuohey (1865–68); J. J. Baxter (1869–70); J. Brady (1870–71); C. Farrelly (1871); M. H. O'Shea (1871–74); B. B. Grattan (1874–76); T. D. Johnson (1876–81); M. O'Shea (1882–85); P. T. Mullaney (1885–99); T. P. Lynch (1900); H. A. Dolan (1901–03); Jas. B. Bray (1903); Michael J. Kelly and M. J. Tobin.

St. Anthony, Lime Rock, N.Y. — St. Anthony is the first and only church in Lime Rock. It is built with native stone in the Barocco style, seats 300 and cost about $8000. Lime Rock was founded as a mission on March 15, 1907, and attended from Leroy until September 27, 1911, when it was created a parish with Rev. Austin Billerio as resident pastor.

Father Billerio was born at Felizzano, Italy, ordained at the Diocesan Seminary on April 11, 1906. He was appointed administrator of Lime Rock mission on April 11, 1911, and a few months later became its pastor. He added a rectory in keeping with the church at a cost of $2000. The church is handsomely furnished, and prominent among its benefactors are John Stefani, Emma Carney, George Maucuso and Peter H. Callan. The Sodality of St. Anthony, the only sodality established in the parish, has a membership of 105. The parochial property is free from debt, and the population of the parish, 300, shows an increase through natural growth and conversions. The parish statistics for 1913 show 14 baptisms, 28 confirmations and 3 marriages.

St. Patrick's, Limestone, N.Y. — The villages of Limestone, South Vandalia and Carrollton, each about six and a half miles distant from the other, form a triangle within the entire parish, which is nine miles square, and situated in Cattaraugus County. Each village has a fully equipped church; and Limestone gives residence to the priest in charge. The first Catholics came into this district as early as 1849, and settled in South Vandalia, or in Chipmonk, as the valley is called. Among these were Michael Wheeler, James Riley, Patrick Howard, John Martiney, and Patrick Mahaney. Father Doran is mentioned as having been the first to look after the religious needs of these people; and, during 1850, said several Masses in their homes. That same year, through the agency of Patrick McMahon, he purchased a tract of land from the "Holland Land Company," with the hope of promoting the project of a Catholic settlement. A frame church of a 100 seating capacity was erected, and one of its first congregations numbered 50 souls. Bishop Timon of Buffalo visited the church, said Mass therein, and, it is thought, also administered confirmation. The church was never quite completed, and was later abandoned; its remnants are still to be seen in the valley. In the meantime, the visits of the priests were as frequent, but Mass was said in the homes of the people, and particularly for many years in the house of Michael

Wheeler. Among the pioneer priests were: Father McIver, from Ellicottville, Father McKenna of Cuba, N.Y., and the Franciscan Fathers Pamphilus, Samuel, Sixtus, and others. There was the starting of a Catholic cemetery in South Vandalia, but all except a few burials were made in Allegany where a cemetery was soon laid out, and much preferred.

Jeremiah McCarthy is said to have been the first Catholic settler in Limestone about 1859; later came Mr. Hennesey, Patrick Rowan and others. The earliest Masses were said in the homes of these first parishioners of St. Patrick's; and among the first priests were: Fathers McKenna, McEvoy, and the Franciscan Fathers Michael and Anacletus. These latter priests organized St. Patrick's parish in 1867, when a small frame church was built by James Coyle of Scio, N.Y., under the direction of Father Anacletus, upon ground donated by "Smith, Dodge, and Company," tanners. In 1877, the increased number of Catholics in Limestone necessitated an addition to this church, which new expense was readily met by the success of a fair held under the management of Father Boniface.



SS. PETER AND PAUL, WILLIAMSVILLE, N.Y.

In the mission of Carrollton, the first Mass was said in the McInerny home; Father Pamphilus came frequently to administer to the people. In the summer of 1878, Bishop Ryan, seeing the need of a resident pastor for Limestone, appointed Rev. George Zurcher as the first rector of St. Patrick's Church and its mission. Father Zurcher purchased additional land in Limestone, built the first rectory, and secured land, southeast of the church property for a cemetery. In 1881 he was transferred to Cohocton, and was succeeded by Rev. J. A. Laffin, who, in August of the same year, was succeeded by Rev. H. H. Connery. During the administration of Father Connery, the use of leased land was allowed in Carrollton, and upon it was begun the church, in honor of St. Peter. When, in 1883, Father Connery was transferred to Bergen (where in 1891 he died), Rev. J. D. Biden was appointed to take charge of St. Patrick's and missions. He obtained and recorded the deed of leased land donated by Margaret Boyle; completed St. Peter's Church; installed the bell in its tower; enlarged the church and rectory in Limestone; exchanged the cemetery land for a new site, northeast from the church property; and began collecting funds for a new church in Limestone. Transferred to Andover, in 1892, Father Biden was succeeded at Limestone by Rev. L. A. Smith, whose first work was to enlarge the Carrollton church, increasing its seating capacity to 106. Early in 1893, Father Smith began the erection of a new St. Patrick's, frame Gothic church, capable of seating 340. It was finished, dedicated, and paid for within the same year. In September, 1898, he was transferred to Wellsville, where he died on Christmas Day, 1899. Rev. Felix Scullin succeeded Father Smith in Limestone, and made many improvements in church and house furnishings. Obtaining from John McCaffrey, Sr., the donation of a parcel of land in South Vandalia, he built and paid for the new St. John Baptist Church within the year 1900. This church in South Vandalia is of Gothic architecture, and has a seating capacity of 172. Father Scullin was promoted to the irremovable rectorship of St. Mary's Church, Niagara Falls, in December, 1906, and Rev. E. G. Widman became rector of St. Patrick's and its missions.

Father Widman was born in Canandaigua, N.Y.; educated at St. Mary's parochial school, St. Mary's college, North East, Pa., and St. Bernard's Seminary, Rochester; and ordained at St. Patrick's Cathedral, Rochester, on June 14, 1902. The lay trustees of the parish are: Daniel McCarthy, John Garin, Sr., of Limestone; auditors and collectors, H. D. McCaffrey of South Vandalia and P. J. Hogan of Carrollton.

During the existence of the organized parish, three young men have become priests, and one girl has entered the convent. Under the direction of Father Widman, the people of Limestone, South Vandalia and Carrollton have been most loyal in their support, and most generous towards maintaining and improving the several properties. In each church the inscriptions tell the donors of stained-glass windows, Stations of the cross, holy-water fonts, and other furnishings. The Churches

of St. Patrick and St. John have recently been frescoed; St. Peter's Church improved; house repaired and furnished extensively; new barn built; Calvary Cemetery beautified; and many other improvements accomplished without a permanent or even a floating debt. The parish statistics for 1913 show: 15 baptisms; 43 confirmations; 6 marriages; 1820 communions; and 98 children in the Sunday-school.

St. John the Baptist, Lockport, N.Y. — A number of Canadian Irish Catholics came to Lockport in 1862 to work on the canal, but they were followed by the dread cholera, and the progress of their church was slow. Their ardor in building was restrained by the slight prospect they had of securing a resident pastor. Various visiting priests did all they could in the way of encouragement, Rev. Bernard O'Reilly coming from Rochester in 1834 to say Mass in the court-house. Finally, a piece of land was donated by three laymen, and a building was slowly erected which was blessed by Bishop DuBois. For the first two years the church was visited by Rev. Patrick Costello, who had charge of the churches at Greece, and his successor, Rev. Patrick Danaher, was appointed to take charge of Lockport, but remained only a few months.

When Father Costello came to reside at Lockport in 1839, he found the church uncompleted. His successor, Rev. C. D. McMullen, came in 1842 and enlarged and finished the church and built a parochial residence. Rev. T. McEvoy had charge for two years from October, 1850, when Rev. M. Creedon was appointed. Father Creedon found the population shifting to another part of the town and began a new church, St. Patrick's, which soon superseded the original edifice, and the old St. John the Baptist's Church was given to the Sisters of St. Mary's to be used for school purposes. In three years the growing population in the lower town required the reopening of St. John's, and the Rev. Edward Quigley was sent to reorganize the congregation and prepare the old church for Mass. Under its various pastors St. John's continued to prosper and, on June 24, 1885, the patronal feast of the church and the semi-centennial founding of the church were celebrated with great pomp.

Pastors who served at St. John's after its rehabilitation were: Fathers Fitzpatrick; P. Byrnes; H. Mulholland; Edward Kelly; M. J. Darcy. In 1895 Father Darcy's health failed, and he was succeeded by Rev. J. J. Leddy, M.R.

The parochial school, in charge of 3 Sisters of Mary, is attended by 110 children.

St. Joseph, Lockport, N.Y. — On December 11, 1911, Bishop Colton founded St. Joseph's parish for the Italians of Lockport, and entrusted its organization to Rev. Angelo E. G. Leva. Father Leva was born at Pieve del Cairo, Italy, on August 15, 1884. He studied theology at the Seminary of Vigevano, and was ordained on May 25, 1907. After serving as assistant at several churches and as vice-chancellor in his home diocese, he came to America on April 16, 1911, and was appointed pastor of St. Joseph's. In 1912 the combination church and rectory was built. The building is of stone and brick, seats 400, is valued at $20,000 and has a debt of $9500. The congregation numbers 1000 souls, and there are established St. Joseph's and Holy Name societies for men and Maria SS. Immacolata and Maria SS. de Soccorso for women.

St. Mary, Lockport, N.Y. — St. Mary's parish, one of the larger congregations outside of the city of Buffalo, is a German congregation and was founded on February 8, 1859, by the German members of St. John's Church. A church formerly occupied by the Episcopalians was bought for $2000 and, on March 6, 1859, it was dedicated by Rev. Father Bede of St. John's Church and Rev. Father Uhrich of Tonawanda. The new parish was placed in charge of Father Uhrich who said Mass there twice a month until 1863 when the Jesuits assumed the administration.

To Father Zoegel, the first resident pastor at St. Mary's, is accorded the honor of building the first rectory. The years following his pastorate brought many changes to the parish which was cared for by Fathers Hechinger (1864–66), Zoegel (1866–68), Wensierski (1868–69), Kofler (1869–71), Wensierski (1871–72). In 1872 Father Uhrich returned to the parish and built a school. He was succeeded by Fathers: Scheffels (1877–81); Soemer (1881–83); Grill (Nov. 1, 1883–96), who built a new church, which was dedicated in April, 1886, by Bishop Ryan, as well as a school and who enlarged the rectory; Theis, a sickly man, who died soon after his appointment; Gysen (December 1, 1896–98); James Bubenheim (Nov., 1898–June, 1899); Charles Schillo (until his death in 1900); Frey (Sept., 1900, until his death in June, 1901); Henry Fuchs (until July, 1905); and Rev. A. Wiese, who took charge of the parish on October 1, 1905. In 1909 the church was free from debt, and it celebrated its 50th anniversary. The church property is valued at $50,000.

The attendance of the school, which is taught by 4 Sisters of St. Mary, is 140 pupils.

St. Patrick, Lockport, N.Y. — To provide for the Catholics in the west of the city Rev. Michael Creedon, pastor of St. John's Church, founded this parish in November, 1857, in which year he purchased ground at the corner of Church and Caledonia Streets. Rev. Peter Bede succeeded Father Creedon in 1858, and began the erection of St. Patrick's Church and the rectory. The cornerstone was laid on All Saints' Day, 1859, and the church, which was completed by Father William Gleeson, was dedicated on this feast in 1863 by Bishop Timon. It is of stone, in the English Gothic style, seats 800 and cost $70,000. In April, 1864, Rev. Francis O'Farrell became pastor, and remained for eighteen months; his successor, Rev. Michael O'Brien, purchased and blessed St.



REV. THOS. H. BARRETT
ST. STEPHEN, BUFFALO, N.Y.



REV. WM. M. BERNET
SACRED HEART, BUFFALO, N.Y.



REV. J. C. BUBENHEIM
ST. MARY MAGDALENE, BUFFALO, N.Y.



REV. A. CLEMENTI
ALL SOULS, BUFFALO N.Y.

Patrick's Cemetery on April 1, 1866. Rev. John O'Mara was pastor from June, 1867 to July 12, 1869, when Rev. P. J. Cannon, the present pastor, took charge. Father Cannon was raised by Leo XIII to the dignity of Domestic Prelate, with the title of monsignor, was made an irremovable rector and was appointed rural dean for the counties of Niagara and Orleans. He was created prothonotary apostolic by Pius X. He is assisted by Rev. Daniel O. C. McAlister.

In 1875 the three towers and steeples were added to the church, in 1878 a bell weighing 4000 pounds was hung in the tower, in 1881 an organ was installed and in 1883 the rectory was rebuilt. In 1907, a new parochial school, which accommodates 400 and cost $13,000, was erected and donated to the church by Monsignor Cannon. It is in charge of 7 Sisters of Mary, and has an attendance of 330 pupils. In May, 1907, the church was solemnly consecrated by Bishop Colton. The parish property is (1914) free from debt.

The congregation numbers 2400 and is principally Irish; 5 of its members have become priests and 6 nuns. A branch of the Sacred Heart League, as well as of the Rosary and Holy Name Sodalities, has been established. The records for 1913 show: 40 baptisms, 70 confirmations, 23 marriages and the communions average 200 each Sunday.

SS. Phillip and James, Marilla, N. Y. — This parish is in charge of Rev. George N. Zurcher.

St. Mary, Medina, N.Y. — A church for the Catholics of Medina was not started until about ten years after the incorporation of the village, and it was only after long and painful efforts that the parish was organized. Rev. P. Costello of Lockport, Rev. C. D. McMullen and Rev. John Boyle visited the people occasionally. Rev. E. Dillon, the first resident pastor, bought a church, which was afterwards used as a schoolhouse. His successor, Father Harmon, endeared himself to the people by his gentle ways and zealous labors. In 1852 Father O'Connor came, and immediately started work on the church. He also bought a lot, built a rectory and purchased land for a cemetery. On his transfer to Buffalo in 1858, he was succeeded by Rev. N. Byrnes. For a number of years thereafter the parish was in charge of the following pastors: Revs. Thos. McGuire; T. Brady; J. O'Mara; M. McDonald; Wm. J. McNab (1873), who directed the affairs of the parish for nearly thirty years; P. Berkery, who did much to rouse the dormant parish; Daniel O'Brien; and Thomas F. Gleason.

The parochial school is in charge of 4 Sisters of St. Joseph, and is attended by 220 pupils.

Sacred Heart, Medina, N.Y. — The Poles of Medina, who belonged to St. Mary's parish, were organized into a separate congregation, and the church of the Sacred Heart built for them. The pastor in charge is Rev. A. Cichy.

St. Stephen, Middleport, N.Y. — St. Stephen's parish and its little mission of St. Mary's at Gasport have an uneventful history but are quietly prospering. There is an occasional visit from the Bishop and the usual change in the rectorship. The site for the church was selected by Bishop Timon in September, 1855, and Father M. O'Connor of Medina built a little church and attended the parish for some time. Finally Rev. J. C. O'Reilly came as first resident pastor, and was followed in succession by Revs. T. Ledwith, Jas. Roach, E. Purcell, and T. Milde, who in 1909 built a stone church at a cost of $30,000.

Immaculate Conception, New Oregon. — From 1845 to 1850 Germans settled at New Oregon and established their homes there. These families were obliged to go to East Eden, which was attended by Fathers Mertz, Gruber and Arent, to hear Mass. In 1867, the mission was made into a parish with Rev. Father Schlee as pastor. A church was bought from the Baptists and remodeled for Catholic services. Father Schlee remained pastor for 30 years, and was succeeded by Rev. Joseph C. Linsmeier, who remained four years, and Rev. H. Zimmerman.

The parochial school, built by Father Schlee in 1868, at a cost of $2000, is in charge of 3 Sisters

of St. Joseph, and has an attendance (1914) of 60 pupils. The parish property, including the rectory, school, Sisters' convent and cemetery, is free from debt.

The congregation numbers 400 souls, and the societies established are: Holy Name (100 members); Confraternity of the Sacred Heart (100); B.V.M. Sodality (80).

St. Mary of the Cataract, Niagara Falls, N.Y. — The first priest in modern times officially to visit the Catholics at Niagara Falls was Rev. J. P. Neumann of Williamsville, who made an effort to organize a parish in 1838. They were afterwards visited occasionally by a priest from Lockport until 1847 when, together with Lewiston and Youngstown, Niagara Falls was erected into a parish under the pastorate of Rev. John Boyle, with the parochial residence at Lewiston. In 1850 Father Boyle built the old stone church on land donated by Judge Porter, the site now being occupied by the present edifice. Father Nolan, successor to Father Boyle, was in turn succeeded by Rev. William C. Stephans who became, in 1857, the first resident pastor. When Father Stephans was called to Rochester in 1859, the parish was placed under the care of the Vincentian Fathers who conducted it for three years. Father Stephans returned in 1862, but he died the same year and was buried beneath the church. Rev. Patrick Cannon then took charge, and enlarged the church to accommodate the growing congregation, building the transept and sanctuary. He also bought, in 1864, the beautiful Porter property for a young girls' academy, and in 1865 resumed the enlargement of the church, adding the nave and side aisles. In this second addition, the old church almost totally disappeared. On Father Cannon's transfer to Lockport in 1869, Rev. Patrick Moynihan was appointed rector. He built the school in 1870, and started the new façade for the church in 1873. It was in Father Moynihan's pastorate that the C.M.B.A. was organized. After Father Moynihan's death in 1878, Rev. James A. Lanigan came to St. Mary's and built a new rectory and school, and erected a new high altar. In 1896, when Father Lanigan became rector of the Cathedral of Buffalo, his place was filled by Rev. Nicholas Gibbons, who built the convent. Rev. William McNab became pastor on Father Gibbons' death in 1900, and in 1906 Rev. Felix Scullin, M.R., the present rector, took charge. Father Scullin is a Maynooth alumnus of the class of '89. He was rector of Somerset and of Limestone, which he left in 1906. His assistants are Revs. Arthur Madden and John Campion.

St. Mary's of the Cataract church property, comprising church, school, rectory and convent, is valued at $250,000. The church has a seating capacity of 700. The new school and lyceum, now in course of construction, will cost about $90,000. The school has 380 pupils, and is in charge of 8 Sisters of Mercy. The rectory was rebuilt and enlarged by Father Scullin at a cost of $20,000. Mt. St. Mary's Hospital, recently erected at a cost of $600,000, has a capacity of about 200, and is conducted by the Sisters of St. Francis.

The parish comprises about 2700 parishioners, and shows a slight but steady increase by natural growth. Numerous sodalities and societies supply the spiritual needs of the people, notably the L.C.B.A., A.O.H., C.M.B.A., C.B.L., C.R. and B.A., B.V.M., Holy Name (Junior and Senior, Holy Rosary, Young Men's Club, and the children's sodalities. The statistics for 1913 show: 81 baptisms; 46 deaths; and 38 marriages.

St. Joseph, Niagara Falls, N.Y. — In 1904 Rev. Cyprian Mealli was appointed to organize the parish of St. Joseph for the Italians at Niagara Falls. In 1905 a frame Gothic church, which seats 350, was built at a cost of $3000, and in 1906 a brick rectory was erected for $7000. The congregation numbers 7000, and shows a rapid increase, which is due partly to immigration and partly to natural growth. The following sodalities are established: St. Joseph (for men), Mother of Christians (women), Children of Mary, and St. Aloysius (boys). Rev. F. Sbrocca, the present rector, is an Italian knight as well as a professor of literature and philosophy. He succeeded on the death of Father Mealli on June 29, 1911. Plans for a brick church and school to cost $100,000 were drawn in 1913.

The parish records, for 1912 show 201 baptisms, 200 confirmations and 35 marriages: those for 1913 show 251 baptisms, 182 confirmations and 38 marriages.

Holy Trinity, Niagara Falls, N.Y. — This congregation was founded about 1908 by Rev. M. Dyminski for the Poles of Niagara. He was succeeded by Rev. Alexander Pitass, D.D., and Rev. Thomas Stabenau, Ph.D. (1914). The school, in charge of 8 Sisters of St. Francis, has 420 pupils, an increase in attendance of nearly 300 in four years. A fine new stone church, rectory and convent were completed in 1909.

Our Lady of the Rosary, Niagara Falls, N.Y. — This parish was founded about 1908. Rev. Joseph D. Bermingham was the first pastor. He died in 1913 and was succeeded by Rev. Cornelius Killeen. It has a school under the direction of 4 Sisters of Mercy, with an attendance of about 220 pupils. The rectory and convent and combination church-school make up the parish property.

Sacred Heart, Niagara Falls, N.Y. — Rev. Father Stephens of St. Mary's Church organized a separate parish here in 1851, and came occasionally to say Mass until his removal from Niagara Falls in 1859. Thereafter, until 1869, the parish was in charge of the Vincentian Fathers. Rev. P. A. Malloy came as resident pastor in 1869, and was followed, successively, by Revs. I. N. Wells, M. P. Connery, D. J. Dailey and Thomas Hines.



REV. BERNARD C. COHAUSZ, S.J.
ST. MICHAEL, BUFFALO, N.Y.



REV. JOSEPH FISCHER
ST. AGNES, BUFFALO, N.Y.



REV. JOSEPH HUMMEL
ST. VINCENT, BUFFALO, N.Y.



REV. JOHN KIEFER
ST. BERNARD, BUFFALO, N.Y.

In 1888 the little church which was built in 1855 was destroyed by fire, and the present fine brick structure was erected by Father Hines, the name being changed from St. Raphael's to the Sacred Heart. After Father Hines' death Rev. P. J. Grant had charge of the parish until he was forced to resign because of ill-health. On July 25, 1897, Rev. James J. Roche was appointed pastor, with Rev. David Coughlin as assistant. He reduced the church debt by more than $10,000, and replaced the little school with a fine new building to accommodate 60 children, the cost being $28,000. The attendance in 1914 is 513, in charge of 9 Sisters of St. Joseph. Under his direction the parish is rapidly assuming prominence. A new convent, costing $22,000, was built in 1907, and a new rectory costing $25,000 was added to the parish property in 1910. The church is to be consecrated during the summer of 1914

St. John Baptist, North Collins, N.Y. — The English-speaking congregation of North Collins became a mission of St. Joseph's parish, Gowanda, in the summer of 1904. In 1905 St. John Baptist's Church, a substantial brick structure, was erected, and grounds for a cemetery were bought. On June 1, 1913, the mission was created a parish with Rev. Patrick O'Dwyer as first pastor.

Sacred Heart, North Collins, N.Y. — Formerly this parish was a mission of Eden Center. Mass was first said at North Collins for the Italians in Schier's Hotel, and in 1908 a frame church to seat 100 was built at the cost of $1800 for the Italians, who numbered about 500. In 1913 the mission was erected into an independent parish, with Rev. Lawrence Scarpati (born in Italy in 1883) as pastor. Father Scarpati built a rectory at a cost of $2600. The church is valued at $2800, and carries a debt of $820, while the rectory has a debt of $2200. The congregation is composed of 83 Italian families, and is rapidly increasing through immigration. The records for 1913 show: 14 baptisms; 44 confirmations; 4 marriages; and 80 members in the Sodality B.V.M. Assumption. The parish also owns a cemetery.

St. Nicholas, North Java, N.Y. — St. Nicholas' parish was founded in 1890 to bring the blessings of religion nearer to the people who lived close to the lines where the Sheldon, Strykersville and Java Center parishes are contiguous. The first pastor was Rev. J. V. Schaus, who built the church and school, and installed the Sisters of St. Francis as teachers. He was succeeded by Rev. J. Bubenheim, who built the rectory. In 1896 Rev. J. V. Schaus was again placed in charge of the growing parish. Besides bending all his energy, as his predecessor had done, towards paying off the heavy debt, he founded a parish library which any one could patronize upon payment of fifty cents per year. Following him were: Revs. J. Schemel (1900); A. Muller, D.D.; H. B. Laudenbach (July, 1902–05); J. Kiefer (April, 1905); and G. M. Deck.

The zeal of the pastors as well as the good-will of the parishioners is best testified to by the fact that, in 1905, the remaining debts of the parish were paid, the school was made a free one, and the parish library, a free public library, was maintained by the young men's and young women's sodalities. The village itself, in which in 1890 only five or six Catholic families were living, is now a Catholic village with but six non-Catholic families. All processions, such as on Corpus Christi, Rogation days, etc., are celebrated out of doors.

The school, in which 5 Sisters of the III Order of St. Francis teach the 9 grades together with an academic grade, is attended by about 100 children. Accommodations are also provided for a number of boarders, mostly children of the parish who live too far away to attend regularly. The total Catholic population numbers about 700 souls.

Ascension, North Tonawanda, N.Y. — The Ascension parish was organized in 1888 to accommodate the residents in the upper part of the town. Rev. James Bustin, the first pastor, built a frame church and rectory, and while these were being built Mass was said in the old Church of St. Francis.



REV. CHARLES BOEHM
ST. ELIZABETH, BUFFALO, N.Y.



REV. JAMES A. HOGAN
ST. PAUL OF THE CROSS
DAYTON, N.Y.



REV. E. J. RENGEL
ST. MARY OF THE ANGELS
OLEAN, N.Y.

The frame building was completed in 1889 and, three years later, was burned to the ground. Father Bustin immediately began the construction of a brick church and upon its completion he was transferred. Rev. Patrick Cronin, well known as the editor of the "Catholic Union and Times," was appointed his successor. Father Cronin did not resign his editorial pen when he took up his parochial duties, but continued to conduct one of the ablest Catholic journals. Rev. Jas. F. Kelly, his successor, has built a school costing $35,000, and entrusted it to the Sisters of St. Joseph. The attendance in 1914 is 300, in charge of 5 Sisters.

Our Lady of Czestochawa, North Tonawanda, N.Y. — This parish was founded in 1908 for the Poles of the town by Rev. P. Letocha. It has a school under the direction of 2 Felician Sisters, with an attendance of 185 pupils. Rev. S. Bubacz succeeded Father Letocha.

St. Cecilia, Oakfield, N.Y. — The first Catholics of Oakfield, Irish who arrived about 1884, were visited occasionally by a priest from East Pembroke or Batavia. A Father Walsh said the first Mass at Oakfield in a German Lutheran church. In 1907, however, Italians settled here, and a parish was formed. A temporary frame church was built, which, Rev. V. Fassetta, the pastor, replaced in 1913 by a brick building which combines church, school, rectory and hall. The church seats 300, and the whole building cost $15,000. The church property is valued at $18,000, and has a debt of $15,000. The congregation numbers about 1500, being composed of Italians, Americans and Poles. The records for 1913 show: 40 baptisms; 20 confirmations; and 5 marriages.

St. Charles Borromeo, Olcott, N.Y. — Olcott was attended as a mission of Newfane, and the church was built in 1884 by Rev. J. C. Long of the latter place. The pastors who attended it from Newfane were: Revs. T. Sheehan (1859–60); H. Mulholland (1861–65); P. A. Malloy (1865–68); M. O'Dwyer (1868–72); T. Brougham (1872–76); J. Long (1876–84); M. O'Shea (1884–86); M. Noonan (1886–94); J. Ryan (1894–95); D. Ryan (1895–97); T. Blakeney (1897–1902); J. J. McMahon (1902–03); and J. McGinn (1903). After Father McGinn's pastorate, the parish of Newfane was suppressed and became a mission of Olcott, which was made into a parish. The church at Newfane was built in 1859. Rev. J. E. Rochford was pastor from 1912 until appointed in March, 1914, U. S. Army Chaplain. Rev. F. A. Clancy, D.D., is his successor. The parishioners of Olcott and its mission are nearly all farmers.

St. Mary of the Angels, Olean, N.Y. — In 1850 Catholics, mostly Irish and German, who worked on the Erie Railroad, settled at Olean and were attended by various missionaries including Father McEvoy of Java, Fathers Fitzsimmons, Walsh, Doran (who organized the parish with 40 members) and Father McKenna, who built a little church. When the Franciscans came from Ellicottville to Allegany they took charge of the mission, and, in 1858, built the present frame church at a cost of $10,000, and dedicated it to St. Mary of the Angels. In 1876 Rev. J. J. Hamel was appointed first resident pastor. In the history of the Catholic Church of Western New York one of the most prominent figures is that of Rev. Father Hamel, Dean of Allegany, Cattaraugus and Chautauqua Counties, who for 36 years devoted his life work to the upbuilding of St. Mary's parish.

Dean Hamel was born at Brooklyn, educated at St. Vincent's College and at St. Bonaventure's Seminary, Pa., and was ordained on August 2, 1875, by Bishop Ryan. He first served as chaplain of the Orphan Asylum on Best Street, Buffalo, from which he attended the parish of St. Nicholas, until his appointment as pastor at Bennington. After his arrival at Olean, a lot was purchased for a rectory, which, however, was not built, owing to the delay on the enlargement of the church, until 1880. During this time Father Hamel lived in the church basement. In 1884 the church was again enlarged, so that it now seats 740, and the rectory also to accommodate an assistant priest. In 1880 a school and convent were erected at a cost of $10,000. The attendance (1914) is 390, in charge of 7 Sisters of Mercy. In 1896 St. John's parish and Portville were cut off from St. Mary's and in 1910, the Westons. The parish territory (1914) is now bounded on the north by the Pennsylvania Railroad, on the east by the Westons, south by Knapp's Creek and west by Allegany. The church property is valued at

$100,000, is free from debt, and is now (1914) building a marble church to cost $125,000. This building is half built, with no debts, over $55,000, to date, being paid on it.

In 1901 Bishop Quigley appointed Father Hamel rural dean. On January 15, 1912, Father Hamel died after an illness of several months. The parish was attended by the assistant, Rev. John E. Rochford, until the appointment on February 23 of Rev. Edward J. Rengel. Father Rengel was born at Lancaster, N.Y., on August 8, 1869; educated at St. Joseph's College, Buffalo, and Manhattan College, New York City. He studied for the priesthood at Niagara University and the Catholic University, and was ordained on June 29, 1894. He was pastor successively at East Aurora (1895), East Pembroke (1900), Andover (1901) and Ellicottville (1904). Dean Hamel made him his executor. With the $10,000 life insurance which came to the parish through the death of the Dean, Father Rengel purchased property adjoining the church as a site for a new church. The building, which is under construction, will be one of the largest and most beautiful stone churches in western New York. The assistant pastor is Rev. William B. Quinlan, a native of Pavilion, N.Y., who was ordained on June 1, 1912.

The congregation numbers 3000 Irish and of Irish descent and 300 Germans, and it has given 4 priests and 4 nuns to the Church. The sodalities in the parish are: Children of Mary (senior, 27 members; junior, 85); Holy Name (70 senior and 80 junior); Apostleship of Prayer (100); German Rosary Society (25); branches also exist of the K. of C., C.M.B.A., A.O.H., L.C.B.A. and C.W.B.L. The parish records for 1913 show 136 baptisms (29 adults), 194 confirmations (14 adults), 27 marriages (13 mixed) and 200 first communicants.

St. John, Olean, N.Y. — St. John's parish, Olean, was formed from St. Mary's in 1896. Rev. T. Haire was appointed first pastor. The cornerstone of the church was laid on July 5, 1896, and the church was dedicated on November 29, 1896. Father Haire died in September, 1899, and was succeeded by Rev. J. Mooney (died on October 10, 1904) and Rev. J. Gardiner.

Transfiguration, Olean, N.Y. — The Poles at Olean were formed into a separate congregation, with Rev. Louis Leichert as pastor. The school, in charge of 4 Felician Sisters, has 170 pupils. The pastor is Rev. Thomas Gwoszdz.

Nativity of our Lord, Orchard Park, N.Y., This parish was founded in 1909, and on February 14, Rev. George A. Crimmen said the first Mass in it in an old attic, the congregation numbering about eleven families. Before the parish was founded, nearly all the Catholics drifted away from the Faith. The parish included Colden and Jewettville, but Father Crimmen built churches at these places, and they were later made independent. The brick building which combines church, school, hall and convent was dedicated on October 12, 1909. With furnishings, it is valued at about $30,000, and carries a debt of $8500. The rectory, a fine house of cement block, was bought for $12,000, of which $8000 remains a debt. The school, which was opened in 1909 with 13 children, has (1914) 65 pupils in charge of 3 Sisters of the III Order of St. Francis (from Buffalo). The congregation numbers about 50 families, and is of German and Irish descent. In less then five years three boys of the parish joined the Christian Brothers at Pocantico Hills. Mr. and Mrs. Harry Yates of Buffalo, among other donations, gave the new cemetery, which was consecrated early in 1914 and called Mount Calvary. Previous to this burials were made at Hamburg and Buffalo.

St. Mary, Pavilion, N.Y. — The first Catholic settlers of Pavilion were Irish who came in the early fifties. A number of them worked in Pearl Creek, where a priest came to say Mass for the twelve or fifteen Irishmen who worked for Major Brooks, Pearl Creek. Mass was said in the Major's house. The first priest to say Mass at Pavilion was Rev. J. McGlew, who in August, 1858, said Mass in the home of Patrick Mulvey. The congregation was organized in July, 1861, and Pavilion was made a mission of St. Joseph's, Batavia. In 1861 Father Cunningham of the latter parish bought an old blacksmith's shop and remodeled it into a church. In 1868 a lot was bought from John Doty, who did not know that it was being bought for Catholic property, and a church 60 by 40 feet was erected. The mission was then attached to Warsaw, and in June, 1887, was erected into an independent parish with Rev. Thomas B. Milde as pastor. A rectory was purchased and improvements made to the church and a new cemetery was obtained. Father Milde was succeeded by Revs. C. F. Killeen (1889); M. J. Kelly (February, 1902); and John C. Dobbins (December 15, 1906), the present incumbent. On December 8, 1906, a disastrous fire destroyed the rectory and damaged the church. All records were lost. Father Dobbins immediately built a new rectory at a cost of $8000, repaired the church and laid out beautiful lawns, gardens and walks around it. The congregation, about 100 families, is largely of Irish descent, and shows a fair increase through natural growth. Pavilion has furnished one priest and seven nuns to the Church.

Good Shepherd, Pendleton, N.Y. — This territory received its name from Sylvester Pendleton Clark, one of its earliest residents. The first Catholic settlers were Germans who arrived in 1832. These were visited by Ven. John Neumann, who said the first Mass in this neighborhood on April 5, 1839, at the home of Martin Mayer. He and his successors at Williamsville attended until October, 1848, when the Jesuit Fathers Bernard Fritsch and William Kettner took charge. With their help lots were bought for $67 and a log church was built at a cost of $259, and was ready



REV. M. J. KEAN
ST. TERESA, BUFFALO, N.Y.



REV. FERDINAND KOLB, M.R.
ST. BONIFACE, BUFFALO, N.Y.



REV. PETER W. LEONARD, S.J.
ST. ANN, BUFFALO, N.Y.



REV. FRANCIS T. PARR, C.SS.R.
ST. MARY, BUFFALO, N.Y.

for services in December, 1849. Adjoining the church is the Catholic cemetery. Two years later Pendleton and Swormville were formed into one parish with Rev. Stephen Ulrich as pastor. In 1852 Pendleton was separated from Swormville, and made an independent parish. There were at this time about 60 families at Pendleton, and they felt strong enough financially to undertake the erection of a new church building. The cornerstone was laid by Rev. L. Caveng in October, 1854, and the church was blessed by Father Ulrich, and dedicated on August 28, 1859. It is of brick, and cost $2000. The old church was turned into a school, with Jacob Blum as teacher. In 1892 Rev. C. Kaelin added the tower to the church.

The following is the list of pastors succeeding Father Ulrich: Revs. E. Poch (1860–61); M. Schinabeck (1864); J. F. Payer (1865); C. Wensierski (1866); L. Vandepool (1866); J. Soemer (1873); C. Geppert (1874); F. Niebling (1874); M. Gessner (1875); H. Boehmann (1880); S. Ulrich (1884); C. Wagner (1886); G. Gysen (1889); C. Kaelin (1894); J. Franz (1898); J. Schemel (1900); A. Wiese (1901–05); A. Fricker (1906–08); and Lawrence Bastian.

Father Bastian replaced the frame schoolhouse, which was erected for $1800 in 1885 by Father Wagner, in 1912 by a splendid building costing $4500. There are 66 pupils in attendance and 2 Sisters of St. Joseph in charge. The Sisters have the old school as their convent. Two boys have become priests and five girls have entered Sisterhoods.

The congregation numbers 418 souls, and as Pendleton is only a village the population has no marked increase. Among the prominent benefactors of the church are: Joseph Winter, Mrs. Lena Ender, Mrs. Mary Flick, Mrs. Mary Schorb, Michael Hebeler, Benjamin Donner, Anthony Meyer (deceased), A. Koskopf, Jac. Blum, Jac. Mang and H. Smith. The parish records for 1913 show 14 baptisms, 40 confirmations and 6 marriages.

St. Joseph, Perry, N.Y. — Rev. Thomas McEvoy first visited Perry in the forties and said Mass in the home of James McCrink for the three or four Catholic families there. He secured the Universalist church for a lecture, which he delivered in the evening. Mass was afterwards said in the homes of Mr. McCrink, Denis Kennedy, John Whalen and John O'Connor. About 1859 a small frame chapel was erected. The second church was built in 1873 and dedicated on June 17 under the direction of Rev. John Fitzpatrick. It was attended from Portage and later from Warsaw, and in March, 1879. with East Gainesville (now called Silver Springs) was made a parish, with Rev. P. Berkery as resident pastor. Father Berkery built the rectory, and was succeeded in 1882 by Father Herrick. Succeeding pastors were: Rev. Francis Sullivan (Jan., 1884–May, 1897) who built an attractive rectory; Wm. T. Wilber (until 1904); and the present pastor, Rev. Thomas J. Caraher, who was appointed on June 4, 1904. The Bishop desired Father Caraher to build a church, and the old buildings were removed to make way for it. On October 14, 1906, the cornerstone was laid by Bishop Colton, and the church was temporarily blessed and opened on December 6, 1908, by Rev. Thomas Walsh, D.D. (who made his first confession to Father Caraher, from whom he also received his First Communion). Rev. Dr. Duffy, also a native of the parish, sang High Mass. The solemn dedication by the Bishop took place on August 1, 1909, when Bishop Colton donated a check for $250 towards the church fund. Including the furnishings the church cost $50,000. The church is of Gothic architecture, built of St. Lawrence marble, with two towers and spires, contains a beautiful marble altar, and seats 800.

St. Stanislaus Kostka, Perry, N.Y. — This parish was created on November 14, 1910, by Bishop Colton. At the time of its foundation it comprised 310 souls, or 42 families. Today the congregation numbers 720 souls. The parish property includes a very fine cemetery and two houses, one for the rector and the other for the organist and is valued at $10,000, with a mortgage of $2650. The people consist exclusively of emigrants who came from Europe, chiefly from

Poland. They all work in factories. The founder and pastor, Rev. Joseph Rudzinski, was born in Warsaw in 1864. The statistics for 1913 show: 40 marriages; 41 baptisms; 3 deaths.

Assumption, Portageville, N.Y. — The beginning of this parish was the construction work of the Erie Railway. Bishop Timon confirmed 124 persons on August 17, 1851. Father McEvoy probably said Mass here in one of the railroad shanties before this. The first Mass of which there is record is the one said by Bishop Timon at Bolonds, on September 15, 1849, when the church was already in process of construction. It was completed and blessed by the Bishop on his second visit in 1852, when Rev. E. Dolan was pastor. In September, 1856, Rev. D. Moore succeeded, and a few months later Father J. Ryan was appointed. Father Dean was here for a few months in 1858. Rev. A. McConnell was pastor in 1859–61, and Rev. M. Purcell followed him. The next pastor, Rev. F. K. Cooke, organized a school, which was at first held in the parochial residence. Col. Williams gave a lot for a schoolhouse on December 21, 1865. Father Cooke was succeeded by Rev. P. Donoghue (1871); Rev. Jeremiah McGrath (for eighteen years); Father Lee, who built a new parochial residence; Dr. Nash (until 1902); Father Meyer (1902–07); and Rev. Albert F. Rivers, the present pastor. In 1911 the church and rectory were connected by a building, 32 by 36 feet, which is used as a library and hall. The library has 600 volumes. The mission of Nunda, in the Diocese of Rochester, is attended by Father Rivers.

Sacred Heart, Portville, N.Y. — The Franciscans from Allegany were the pioneer priests to attend the first Catholics, German and Irish families, at Portville. Rev. Father Hamel of St. Mary's, Olean, built a church at Portville which was attended from St. John's, N. Olean, and then was attached to Bolivar. On July 14, 1909, Portville was made a parish, with Rev. Michael E. Colligan as pastor. Father Colligan resided at the home of Dr. M. J. McCaney and for over a year at the summer home of Mrs. M. Packards which was fitted up as a temporary rectory. Within three years a rectory was built, at a cost (including the lot) of $4,000, and paid for, and the debt on the church canceled. The non-Catholics gave generous subscriptions. From November, 1911, until October, 1912, Father Colligan said Mass for the congregation at Weston Mills; services, however, were discontinued after the office building where Mass used to be said was burned, and they will not be resumed until a church is built at this mission. He also opened a Sunday-school at Ceres in 1912, and in January, 1913, said Mass there, a pious woman having offered to supply a hall for that purpose. Father Colligan visits this mission twice a month. On two occasions, when he took charge of parishes in the absence of the pastors, his brother, Rev. James Colligan, ministered at Portville, and to the efforts of this young priest is due the fund which was raised for a church at Weston Mills.

From July, 1909, to the end of 1913 the Sacred Heart parish recorded 9 marriages, 36 baptisms, and 10 deaths. The congregation is mostly Irish American with a few Italians and Germans.

St. Patrick, Randolph, N.Y. — Catholics working on the Erie Road settled at Randolph in 1850, and were attended by the Franciscans, who said Mass in private houses. Bishop Timon visited Randolph on September 14, 1853, and a church was built in the following year by Rev. P. McKeever. The mission was attended by the Franciscans until it became a part of the Jamestown mission in 1855. Father Coyle of Jamestown built St. Patrick's in 1876. Rev. James Roche was appointed first resident pastor in 1879, and he built a rectory costing $2500. He was followed by Revs. T. Ledwith (1883–88), who died and is buried here; W. Morrison (1888–89); F. Burns (1889–90); L. Murphy (1890–91); M. Cunningham (1891–97); T. Quested (1897–1901); and C. Fisher Gill, the present incumbent. Father Gill also attends the missions of St. Mary, Onoville, and that at Steamburg. The parish numbers 400 souls, all Irish or of Irish descent, and owns a cemetery. The sodalities established are: Rosary, B.V.M. and Sacred Heart.

Holy Cross (Polish), Salamanca, N.Y. — This parish was organized for the Polish Catholics of Salamanca about 1893. The cornerstone of the church was laid on September 3, and the church was dedicated on December 3, 1893. There were about 90 families in the parish at that time. The first pastor, Rev. Peter Basinski, remained until January, 1896. He was succeeded by Revs. Father Krzesniak (1896–98); Adam Marcinkiewicz (1898–1900), who built the school, which was taught by the organist; J. Stabenan, D.D. (until July 3, 1903); Ladislas J. Bartkowski; L. Podlewski; and M. C. Tymek.

The first mission in the parish was given for nine days, beginning on October 28, 1904, and the second in January, 1908, by the Jesuit Fathers from Krakow, Poland. The Catholic population of the parish is about 1000. The school, conducted by 4 Felician Sisters, has 140 pupils. The church societies are: Holy Rosary, Children of Mary, Holy Cross and St. Albertus.

St. Patrick, Salamanca, N.Y. — The first Catholic church was built in this parish at what is now called West Salamanca in 1862 by Father Burns, pastor of Jamestown, N.Y., of which Salamanca was an out-mission. The increase of population soon required a resident pastor, and the Bishop appointed Father Cahill. Father Cahill remained about two years. The succession of pastors is: Revs. McMillan; Bloomer; Baxter; and Father Byron. During the latter's pastorate railroad works and other business interests were moved to a point called Hemlock, now Salamanca proper. Here Father Byron erected a temporary wooden

structure which served for a few years until the completion in 1882 of the present church of brick and stone. Father Byron's pastorate covered a period of eighteen years. He had as assistants Fathers Bustin, Wilson and Dunn. Owing to ill-health, he returned to Buffalo where he died in 1889, and Father Dunn took charge. He was succeeded by Fathers Haire, Connery and Berkery. Father Berkery in 1892 introduced the Sisters of St. Joseph, built the present parochial school building and bought a new rectory, and turned over the old one to the Sisters for a convent. He was succeeded in March, 1902, by Father Barrett, who in 1903 replaced the old convent, a wooden building which was partially burned, by a new brick and stone convent. The half-burned building was moved back, rebuilt and is now a parish tenement house. The present pastor, Rev. John J. Dealy, is assisted by Rev. Lawrence J. O'Farrelly.

The parochial school is in a flourishing condition, having approximately 300 children in attendance. It is taught by 6 Sisters of St. Joseph, has a first year high school department with a course in stenography, typewriting and bookkeeping, and is a free school. St. Patrick's parish has the following church societies: Blessed Sacrament, Children of Mary; Altar Society and League of the Sacred Heart; as well as branches of the C.M.B.A., C.B.L., L.C.B.A., K. of C., and a Cardinal Newman Reading Circle. Its population is 1600 souls, and the market value of its property, including church, rectory, convent, school, tenement house and cemetery, is estimated at $125,000.

St. Cecilia, Sheldon, N.Y. — Bishop Timon watched over this little German settlement from its foundation, and officiated there more than once. Settlers from Alsace and Luxemburg established their homes in Sheldon as early as 1833, and the first recorded Mass there was said by Rev. Nicholas Mertz, of Buffalo, in 1837. The mission included Strykersville, North Java and Varysburg. Father Neumann also came a few times in 1837, and it was due to this encouragement that a little log church was built in 1838. Bishop Timon first visited the people in 1847 and confirmed 60 in the church, which was not then completed. He also encouraged the people to establish a school.

St. Cecilia's is one of the oldest German Catholic churches of the diocese and the congregation, which is made up largely of farmers, still numbers some of the first Catholics of Sheldon. The congregation outgrew its edifice in 1848, and ten acres of land were bought for a new church. The building was dedicated by Bishop Timon. Rev. L. Schneider, the first pastor of the new church, was followed, successively, by Revs. B. Gruber, C. Kumin, S. Eicher, C. Wagner, E. Benziger, M. Winands, A. Adolph, F. Fromhoelger, W. Riszevoski, T. Voss. Father Voss built a new church, a stone building, in the Romanesque style, seating 570. The parishioners donated all the building material, and with their own hands built and finished in 1889 the church from foundation to cross. The sanctuary is especially beautiful. The church was solemnly consecrated by Bishop Colton on September 22, 1910. After the death of Father Voss came Fathers F. Kofler, J. Pfluger, Cornelius C. Fischer, and Ferdinand A. Bank. The school, in charge of 4 Sisters of the III Order of St. Francis, has an attendance of 78 pupils. It was built in 1903 during the pastorate of Father Pfluger. The parish numbers about 700 souls, all German. The following societies are established: Holy Name; Altar; Young Ladies'; Childrens'; League of the Sacred Heart. There are two cemeteries belonging to the parish.

Our Lady of Mt. Carmel, Silver Creek, N.Y. — Our Lady of Mt. Carmel parish, Silver Creek, N.Y., dates its existence from 1882. Owing, however, to the small number of Catholics in this village, a resident pastor was not appointed for many years. Prior to 1882, before a church was erected, the few Catholic families had the rare and much appreciated privilege of having Mass celebrated in their houses occasionally. Often they would walk, even in winter, ten or twelve miles to Dunkirk to hear Mass, the early settlement being cared for by the Passionist Fathers. Then there was but one railway (now four) through from Buffalo to the West; this was the Lake Shore R. R. with a single track. Most of the residents had employment on the railroad, and on Sunday mornings, while some would walk, others would ride on a hand-car to Dunkirk to attend Mass, with Steve Connors in charge of the railroad vehicle.

Mrs. James Farrell, who, with her husband, came to Silver Creek from Dunkirk in 1863, and who often gave lodging and a kindly hospitality to the missionaries who were wont to stay at her house, is still resident in the same home, 16 Rumsey Street, and with a clear memory relates the story of the beginning of the church here in pioneer days. First among the Fathers of happy memory, who came from Dunkirk, was Father Calligan, a secular priest, who later went to Corning. Then came Father Lebinus, and the priests of the Passionist Community now established at St. Mary's Church, Father Andrew and Father John. "They celebrated Mass," Mrs. Farrell relates, "in all the shanties along the railroad." At first coming once a month or so, and later every three weeks, they would sometimes make their Saturday night stay also at the home of Mr. Zahm, a devout parishioner, who, with his family, lived at No. 64 West Dunkirk Street. These priests by their zeal and untiring labors endeared themselves to the hearts of the Catholic people in the little mission at Silver Creek, N.Y. A few Catholic families lived in the village and others along the railroad. Among those in whom the faith was kept alive in these parts can be mentioned William Minehan, Patrick Connors, his brothers Michael and Steve, Conrad Schneider,



REV. CHARLES SCHAUS
ST. FRANCIS XAVIER, BUFFALO, N.Y.



REV. WM. J. SCHRECK
ST. GERARD, BUFFALO, N.Y.



REV. GEORGE J. WEBER
SEVEN DOLORS, BUFFALO, N.Y.



REV. F. X. SCHERER
OUR LADY, HELP OF THE CHRISTIANS, CHEEKTOWAGA, N.Y.

James Farrell, Larry Cray, Timothy Martin, Thomas Geiry, Patrick McEwen, John Moran, John Kahabka, Martin Ryan, Thomas McGovern, Michael Radigan, Richard Goggan and their families. The Kolligs, and the Bennett family from the mother's side, are also of the early stock and perpetuators of the Catholic Faith.

The little mission was later joined to the Angola parish and was attended in turn by Fathers Ledworth, Barlow, Carahar, O'Byrne and Grant. At this time Mass was celebrated in the Bank Hall, later known as Stewart's Hall. The hall was given free of charge for the service by C. C. Swift, the proprietor. Father Burns succeeding to the pastorate of Angola bought land from Miss Caroline Young at Silver Creek, two lots, now the southeast corner of Monroe Street and Porter Avenue, and upon this site he erected a small frame church in 1882. The church was named Our Lady of Mt. Carmel. Later from Angola came Father Lafin, and next Father McCarthy, who for sixteen years administered to the spiritual needs of the Catholic people in the little Silver Creek mission. Often in stormy weather, when it was otherwise impossible to get through, he would ride on a hand-car on the Lake Shore tracks from Angola to Silver Creek accompanied by Tim Moran, a track man, both operating the car together, often on a hurried sick-call in the night, and on Sunday mornings in a hurried dash to Silver Creek to say Mass, facing the cold winter's blizzard off Lake Erie.

Father Burke, who subsequently had been appointed pastor of the Angola church, attended the mission at Silver Creek until 1906, when it formed a mission of the Italian parish at Farnham with Rev. Dr. Hennessy as pastor. In 1908, however, Rev. Joseph F. Jacobs was sent to Silver Creek as the first resident pastor of Our Lady of Mt. Carmel Church; simultaneously he received charge of the Forestville mission, which had always been in the care of the Passionists; this mission, however, was later given over to the parish of Dayton. The parish was incorporated as Our Lady of Mt. Carmel Roman Catholic Church Society of Silver Creek, N.Y., on March 2, 1909, with Messrs. Frank Minehan and Peter Keifer as lay trustees. In 1910 a parochial residence was erected and the small frame church enlarged. Rev. Edmund J. O'Connor was appointed to this pastorate by Bishop Colton, on May 5, 1912, after his first five years' service in the sacred ministry as assistant to Rev. James F. McGloin at the Chapel of the Blessed Sacrament at Buffalo, N.Y. The lay trustees of the church are Messrs. Peter Kiefer and John E. O'Connell.

The pretty village of Silver Creek, situated on Lake Erie, surrounded by the Grape Belt of Chautauqua County, has grown to a population of 3000; the couple of tanneries of years ago, a flour mill, and a small machine shop being supplemented by larger industries. In late years a considerable influx of Sicilians increased the Catholic population, which numbers about 800 Sicilians and 200 English-speaking Catholics, who are children and grandchildren of the first Catholic settlers. Although the Sicilian people have a separate service, at which they are addressed in the Italian language, a congenial fraternal spirit which exists between the native and foreign elements, and the attendance of all at the same church, are conditions favorable to an earlier and closer amalgamation of all the Catholic people of this community, to be brought about even more readily and effectively by a proposed parochial school.

Contemplating, however, a more central location, and a better site for church and parochial school, the beautiful Swift homestead on West Dunkirk Street was recently purchased for the sum of $10,000. The property belonged to Miss Francella Swift, granddaughter of C. C. Swift, who, though not a Catholic, in earlier days gave his hall in the village regularly and without charge as a place for the first Catholic residents to hear Mass. The grand old brick mansion built by him seventy years ago, in which the Swifts have lived to the present time, and which now will be, most probably, used as a parochial school or residence,

also fittingly links together the old and the new in the history of Our Lady of Mt. Carmel Church of Silver Creek, N.Y.

The parish statistics for 1913 show: 6 marriages; 56 baptisms; 11 deaths; and 42 First Communions.

St. Mary, Silver Springs, N.Y. — Silver Springs was a mission attached for many years to Perry, whose pastor attended it. In October, 1901, it was made an independent parish with Rev. Edmond Gibbons as first pastor. Father Gibbons was succeeded in 1903 by Rev. John Grant, and on Father Grant's death (July 17, 1904), Rev. Joseph P. Garen, the present incumbent, took charge. Father Garen was born at Buffalo in 1862, educated at Canisius College, Buffalo, and Propaganda, Rome, and ordained in 1887.

The church, a frame building with a seating capacity of 500, was built in 1880 by Father Peter Berkery of Perry. In 1912 improvements were made to the church, including the installation of electric light, and a hot water heating system was installed in the rectory. These improvements were paid for, but there still remains a parish debt of $3850.

The congregation numbers about 60 families, shows a gradual increase and is composed of loyal, generous people. One of its members joined the priesthood and one became a nun. When confirmation was recently administered, there were 49 candidates, and the parish records for 1913 show 18 baptisms and 5 marriages.

St. Patrick, Somerset, N.Y. — The first priest to attend the Catholics of this parish was Father Harmon of Medina, who came in 1851. He was entertained by David Barker, a Protestant gentleman, on Saturday night, and on Sunday morning said Mass in the house of Michael Burke. The next year Father McEvoy came, and when possible the people hired a team and went to St. John's Church, Lockport. In 1853 Father O'Connor of Medina attended them regularly. On one occasion two of the trustees refused to allow the school building to be used for Mass; the other trustee, however, Mr. Coleman, climbed in the window and opened the door for the Catholic congregation. Father O'Connor started a subscription in 1854 for a church, and Father Sheehan of Newfane completed the church in 1855. There were then 30 families, and they were attended for many years from Newfane, by Fathers Vahey, McCoole, Mulholland, Malloy and Dwyer. The first resident pastor was Rev. T. Brougham, who built an addition to the church and a parochial residence. He was succeeded in 1881 by Rev. J. O'Donoghue, who remained here until his death in 1893. Then followed Fathers O'Reilly, F. Scullin, F. Meyers, R. Kingston, T. Carraher, Andrew Porter, and Daniel Molloy, who is building a new church.

St. Aloysius, Springville, N.Y. — This parish was founded in 1856, and was attended for thirteen years by priests from Buffalo, Ellicottville and Java. A church was bought from the Congregationalists, and a resident pastor, Rev. S. Ulrich, was appointed on May 15, 1869. Father Ulrich built a parish house. He was succeeded by Revs. Joseph Niebling; Victor Ritter (1873); Kirsch (1875); F. X. Fromholzer (Sept., 1876), who built the present frame church which was completed and blessed on September 18, 1879; C. Nieman (1884); George Pax (1886); Martin Phillips (August, 1887), who built the present frame rectory; Anthony Adolph (1890); Charles Schillo (1892); Frank Meyer (1899); Joseph Schemel (March, 1902), who built a large parochial school of cement blocks; and Rev. Albert F. Fritton.

Father Fritton was born at Lockport, N.Y., on January 30, 1874. He attended the parochial school there, and then went to Canisius College, Buffalo, and afterwards to Innsbruck University, Austria. He was ordained on August 14, 1901, and was assistant at the Sacred Heart Church, Buffalo, N.Y., until he took charge of Springville on April 15, 1908.

The parochial school has 180 pupils, and is in charge of 4 Sisters of the III Order of St. Francis. The parish societies are: Altar (women), Children of Mary, and branches of the C.M.B.A. and the L.C.B.A. The population numbers about 900 and the church property is valued at $35,000.

St. Mary, Strykersville, N.Y. — To hear Mass the Catholics of Strykersville had to travel to St. Cecilia's Church, Sheldon, of which Strykersville was a mission, before 1886. At their urgent request Bishop Ryan gave permission for the erection of a church, and appointed Rev. M. Phillips to organize the parish. Father Phillips arrived at Strykersville on November 4, 1885, and celebrated the first Mass there in the newly-erected town hall on November 8, 1885. In the fall of 1886 the parish was incorporated. Meanwhile the church was in progress of building, and material and labor were generously offered by Catholics of the neighborhood. The cornerstone of St. Mary's was laid on May 23, 1886, and dedication took place on September 4 of the same year. Father Phillips was succeeded by Revs. F. Trantlein (August 6, 1887); Jasper (September 1, 1888); A. Bergman (August 21, 1889); J. C. Bubenheim (March 21, 1890); A. Adolph (April 6, 1890); A. L. Huber (October 6, 1890), during whose pastorate half an acre of land adjoining the rectory was purchased for a cemetery, and was dedicated on September 20, 1901, and during which two new side altars and two statues were added to the church; H. Stemler (December 21, 1891); G. Gysen (1893); Father Adolph again in 1894; L. Bastian (January, 1900); J. Franz (September, 1901); A. F. Veit (September 10, 1908), who started a parochial school; and Francis D. Dehlinger, who took charge on May 15, 1912.

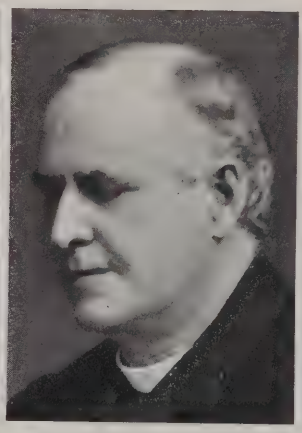
The house and all the property of N. Jack was willed to the parish, and the house was remodeled and opened as a school on November 2, 1908, with



VERY REV. CLEMENT LEE, C.P.
ST. MARY'S MONASTERY
DUNKIRK, N.Y.



REV. P. GEMÜNGT
FOURTEEN HOLY HELPERS
GARDENVILLE, N.Y.



VERY REV. RICHARD COYLE, LL.D.
V.F., SS. PETER AND PAUL
JAMESTOWN, N.Y.



REV. RICHARD BURKE
ST. MARY, HOLLEY, N.Y.

an attendance of 49 pupils in charge of the Sisters of the III Order of St. Francis. In January, 1909, it was decided to build a new parochial schoolhouse, 34 feet wide and 78 feet long, and through the kindness and generosity of the parishioners the work was brought to an end by the fall of the same year. The roll in 1913 shows an attendance of 70 pupils in charge of 4 Sisters.

THE ASSUMPTION, Swormville, N.Y. — In 1839 the few scattered families in the northern towns of Erie County were visited by Rev. J. P. Neumann of Williamsville. He assembled them in the residences of Mr. Blim and Mr. Herberger of Transit, now Swormville, occasionally, and said Mass for them there. On his advice the settlers put up a substantial log structure intended for the service of God, but on Father Neumann's retirement in 1840 the log cabin was sold, and the little congregation dispersed. No effort was made to build a church until 1848. There were then about 80 families in the district, and they had no settled pastor until 1853 when Rev. John Menauer came. In 1858 he was succeeded by Father Heimburger.

Rev. Michael Schinabeck was appointed to the pastorate in 1861, and began a fine brick church. It is of Romanesque design, with a seating capacity of 500. Father Schinabeck died in November, 1864, and in 1872 his body was removed and buried beneath the church he had built. Fathers Payer, Wincerski, Hechinger and Boehman followed in succession from 1864 to 1871. Then Rev. Edward Benzinger took charge. During his pastorate he built a new rectory and freed the church from debt. His successor was Rev. John Soemer, who remained until 1900. Rev. P. J. Gemuengt who came after Father Soemer built a new frame rectory in 1902 at a cost of $6000, and turned the old rectory into a convent for the Sisters of the III Order of St. Francis who took charge of the school in 1902. He was succeeded in 1912 by Rev. A. F. Veit. Father Veit served as assistant at St. Vincent's and St. M. Magdalene's Churches, Buffalo, as pastor of Strykersville and Swormville (1912).

The school, the third since the foundation of the parish, is a brick building containing four class rooms and a hall, and was erected at a cost of $20,000. The attendance in 1913 is 150 in charge of 4 Sisters.

The congregation numbers 800 souls, and has given one priest and twelve nuns to the Church. The parish societies are: St. Joseph's Verein (85 members); St. Anna's Verein (108); Young Women's (30) and Young Men's (22). The records for 1913 show 31 baptisms; 128 confirmations; 12 marriages and 8000 communions.

ST. FRANCIS OF ASSISIUM, Tonawanda, N.Y. — Tradition says that an influential citizen of Tonawanda erected a church at his own expense in the early thirties and upon hearing a priest (probably Bishop Neumann) preach, stated that it was the most eloquent sermon he had ever heard. Bishop Timon visited Tonawanda in August, 1849, and the committee which he appointed to secure ground for a church not responding very promptly, the Bishop himself received a gift of six lots from the Holland Sand Co. through their agent Colonel Payne. Upon these Rev. Serge de Schoulepnikoff erected a little church and dedicated it to the Sacred Heart in 1852. Father Serge de Schoulepnikoff remained until 1853 when the little mission was attended by Rev. F. N. Sester, of the cathedral in Buffalo. Father Serge came back in August, 1853, and remained until December when he was succeeded by Rev. F. S. Uhrich. Father Uhrich was followed in December, 1865, by Rev C. Wagner, and Father Wagner was pastor until 1866. During the next few months the parish was attended by the following priests: Revs. J. M. Sorg, J. P. Fitzpatrick, C. Gunkel and H. Boehmann. Rev. F. X. Kofler was pastor for three years thereafter, and was followed successively by Rev. L. Van de Poel and T. Voss. Father Voss remained four years when he was succeeded by the present pastor, Rev. Aloysius A. Bachmann, on August 9, 1874. Father Bachmann is beloved by the summer visitors as well as by the permanent residents.

The Church of St. Francis was built by Father Uhrich in 1862, and in 1871 the Sisters of the III Order of St. Francis were placed in charge of the school. A new school building was erected in 1883 by Father Bachmann, who also built the parochial residence. The school roll for 1913 shows an attendance of 176 pupils in charge of 4 Sisters.

St. Joseph, Varysburg, N.Y. — Varysburg formed part of the parishes of Sheldon, North Java, Attica and Warsaw until September 3, 1910, when it became a mission of Attica. Rev. E. F. Gibbons of Attica was authorized by the Bishop to secure a site and erect a church, and meanwhile a house was rented on Buffalo Street and fitted as a temporary chapel. Property 89 feet front and 330 feet deep was purchased, and Max Beierl drew plans for a building in the modified English style, especially appropriate for a little village church. The work was begun on November 22, 1910, the first sod being turned by Andrew Bauer, and on February 11, 1912, the first Mass was said in the new building. The old furniture which had done service in the temporary chapel was used for a time; St. Vincent's parish, Attica, donated the furnace, and the statuary, stained-glass windows, sanctuary railing, "Stations" and fonts were donated by the parishioners and their friends. The pews were the only furnishings paid for out of the general fund. On August 28, 1911, the church was incorporated, Andrew Bauer and John T. Barnes being appointed trustees. The solemn dedication was performed on September 22, 1912, by Bishop Colton, who also confirmed a class of twelve. The church continued a mission of Attica until May, 1913, when it was erected into a parish with Rev. C. A. Maxwell, D.D., as pastor. Father Maxwell had already served the church as assistant from Attica. Dr. Maxwell has purchased a lot on which he plans to build a rectory.

St. Michael, Warsaw, N.Y. — There was a Catholic settlement here about 1850, and a church at Portage was attended occasionally by a priest from Java, so that the Catholics of Warsaw had the opportunity of hearing Mass at Portage. In March, 1859, land for a church at Warsaw was bought, and a brick building was erected in 1862 at a cost of $400. It was attended by Father McConnell from Portage, Father Purcell, Fathers Gregg, Lampton and Cook. In 1869 Rev. John Fitzpatrick was appointed the first resident pastor. He enlarged the church and built a pastoral residence. After four years he was succeeded by Rev. M. O'Dwyer, who remained for six years and was succeeded by Rev. M. Lee. On July 18, 1887, Rev. James J. Leddy came to the parish. He built a new frame church and pastoral residence in 1889, on property secured by Father Cook many years before. Father Noonan was pastor for one year (1897–98). Rev. James H. Leddy was then pastor from October, 1898, until his death on May 13, 1901. Rev. Thomas Murray took charge on May 26, 1901; he made many improvements and placed the parish in good financial condition. After his death in December, 1902, the present pastor, Rev. John J. Rogers, was appointed. Father Rogers took charge on January 15, 1903, and made many improvements, including the installation of a new organ in the church. In 1909 a new cemetery of ten acres was purchased on South Main Street at a cost of $2500.

The Catholic population of the parish is about 600, and the church property is worth over $30,000.

Immaculate Conception, Wellsville, N.Y. — The first priest known to have visited Wellsville was Rev. Daniel Moore of Hornellsville who came in 1851 and said Mass in the schoolhouse. The congregation at this time resided outside of the town proper and was scattered over such a wide territory that Father Moore was obliged to apply to the Bishop for an assistant. He started a little church at Wellsville in 1852, which was attended at various times by priests from Scio and Cuba, and by the Franciscans from Allegany, including Rev. T. Keenan, Fathers Welch, McClure, Storey, Creedon and McConnell. Rev. Philip Kinsella was the first resident pastor at Wellsville, and his successor, Rev. Michael Creedon, enlarged the church and bought land for a cemetery. The church was again enlarged in 1875, and in 1876 a school was started and placed in charge of the Sisters of Mercy. Father Kinsella was succeeded in 1879 by Rev. H. M. Leddy whose first work was the building of a large and modern parochial residence. He next turned his attention to the convent and erected a handsome building for the residence of the sisters.

Although the church was twice enlarged in its 25 years of service, it finally proved inadequate for the needs of the growing congregation, and in 1895 it was replaced by a handsome stone structure at a cost of $50,000. Shortly afterwards Father Leddy was made dean of the district and later promoted to the pastorate of St. Stephen's, Buffalo, and Rev. Louis A. Smith was appointed to Wellsville. He died in 1899 and was succeeded by Rev. Richard O'Brien, the present pastor, who labored infatigably, freed the church from debt, and had it consecrated on October 19, 1909. This handsome edifice was replaced in 1913 by a new one, the dedication ceremony of which was performed on September 7, 1913, by Bishop Colton.

The school roll for 1913 shows 190 pupils in charge of 5 Sisters.

St. James, Westfield, N.Y. — Father Colgan visited this neighborhood a few times from Dunkirk and said Mass for the Catholic families in the town. In 1860 a congregation was organized by Bishop Timon, and a little church was built. It was attended by the Passionist Fathers from Dunkirk until the mission was formed into a parish with French Creek and Brocton as missions. Half a century ago there was a Catholic settlement at French Creek, and a church was built under the patronage of St. Mathias in 1873. St. Patrick's at



REV. E. G. WIDMAN
ST PATRICK, LIMESTONE, N.Y.



VERY REV. M. A. DRENNAN, C.M.
PRESIDENT OF NIAGARA UNIVERSITY
NIAGARA FALLS, N.Y.



REV. LAWRENCE BASTIAN
GOOD SHEPHERD
PENDLETON, N.Y.



REV. A. F. VEIT
ASSUMPTION, SWORMVILLE, N.Y.

Brocton is attended from Westfield. The present pastor, Rev. M. W. Moynihan, D.D., D.C.L., succeeded Rev. Martin Corbett.

St. John Baptist, West Valley, N.Y. — About 1849 German Catholics settled at West Valley. There are no records to show exactly how early Mass was said at West Valley, but it is thought that it was said regularly since 1881, and that the church was at one time situated at Ashford Hollow. It is known that Father Arent said Mass in this neighborhood. In 1883 the territory, ten miles in extent, was erected into a mission and attached to Springville, from which parish it was attended until 1905. Father Fromholser of Springville built the church, a frame structure with a capacity of 300, in 1883. When the mission was erected into a parish, Rev. M. J. Weber was appointed resident pastor, and he built a rectory costing $3500 with money left by Mr. Henry Schulz. Father Weber also built a school at a cost of $3600, and entrusted it to the Sisters of St. Francis. His successors are: Revs. Robert H. Moekel (1907–12) and John Buser (1912), the present incumbent.

The Catholic population comprises 42 families — 3 Irish, 1 Polish and the remainder Germans; about 12 conversions have been made. The church property, which also includes a cemetery, is valued at about $15,000. In the early days Catholic burials were made at Ashford Hollow. Parochial records for 1913 show 6 baptisms, 3 marriages, 30 pupils in the parochial school in charge of 3 sisters, and 70 members in the Altar Society.

SS. Peter and Paul, Williamsville, N.Y. — The parish of SS. Peter and Paul was organized by 40 German families who began to build a church in the hope that a priest might some day come to say Mass for them. The building was not completed when Rev. John N. Neumann came as resident pastor in July, 1836. Father Neumann dwelt at North Bush for a time, attending Williamsville as a mission, but returned in 1838, staying till 1840 when he left to become a Redemptorist. The parish covered an immense territory and Father Neumann, beginning his missionary labors there, suffered intense hardships. On one occasion, overcome by his incessant journeying and weighted down by the vestments and sacred vessels which he was obliged to carry, he fell exhausted beneath a tree, and was found by a party of Indians who carried him to a neighboring farm house where he was nursed to health. He was succeeded at Williamsville by Revs. Alexander Pax (1840–41); Theodore Noethen (1841–45); Leonard Schneider (1845–48); Fathers Luthe, C.SS.R. (1848); Fritsch, S.J.; Fruzzini, S.J.; Ebner, S.J.; and Kettner, S.J., for three years; Revs. Rudolph Follenius to 1853; Thos. Frouenhofer (1853–54); McPitt Neumann (1854–56); S. B. Gruber (1856–62); A. Hechinger (1862–64); J. Zoegel (1864–66); C. Wingierski (1866–67); M. Winands (1867–68); G. Pax (1868–1886); C. Wagner to 1892; and M. Phillips (1892–1900).

In February, 1900, Monsignor A. Adolph was appointed to the parish. He was ordained subdeacon by Cardinal Melchers at Cologne, deacon by Bishop Ryan on July 4, 1873, and priest on July 5, 1873. In 1903 he was made a monsignor in Rome by Leo XIII; he enjoys the acquaintance of Pius X, and received on numerous occasions personal favors for himself and his parishioners. Monsignor Adolph cleared the parish debt of $6800, built a new sanctuary at a cost of $3000 and frescoed the church in 1908 at a cost of $1600. The church was consecrated in 1912. In 1902 a farm close to the village was donated by Mr. Blocher, and on this beautiful spot, through which a fine stream of water flows, the Sisters of St. Francis erected a home for aged people. At the suggestion of Bishop Quigley (later Archbishop of Chicago), Monsignor Adolph erected at his own expense a little stone chapel, endowed with special privileges, in honor of the Holy Family and to bring God's blessing on the home. The first Mass in this chapel was said by Archbishop Quigley. Monsignor Adolph is assisted by Rev. George Spetz, D.D., D.C.L.

The parochial school is in charge of 3 Sisters

of the III Order of St. Francis, and has an attendance of 170 pupils.

St. Bernard, Youngstown, N.Y. — Youngstown was settled by Catholics about 1851, the first baptismal record being made in that year, and was attended from Lewistown as a mission. On October 20, 1910, it was erected into an independent parish with Rev. Joseph McDonough as resident pastor. The church, a small wooden structure, seats about 180, and carries a debt of $600.

The population numbers about 100 parishioners, mostly farmers, and about 100 soldiers from Fort Niagara. Among the benefactors of the church is Patrick McBride. Three parishioners, Anna McManus, Elizabeth Buckley and Mary Brady, became nuns. The orphans from St. Vincent's School, Buffalo, have their summer villa within the parish limits.

The only society established is that of the Sacred Heart. The parish records show: during 1913, 8 candidates for confirmation, and from January, 1913, to September, 1913, 4 baptisms and 2 marriages. Father McDonough is making every effort to build up the parish.

Sisters of Our Lady of Charity of Refuge (Good Shepherd)

Introduced into America, 1855

This order dates its beginning nearly three centuries back, and was founded by a zealous missionary priest, the Blessed John Eudes, also founder of the Congregation of Jesus and Mary or Eudist Fathers. Its object and work are identical with all the houses of the Good Shepherd. Its chief aim is the reclamation of girls and women from the downward course of recklessness and sin.

In 1855 began this admirable work in Buffalo, when Right Rev. John Timon, D.D., first Bishop of Buffalo, introduced this community into his diocese, going himself to France to bring the first four Sisters from their Convent in Rennes, to begin the work of foundation. The seed was thus brought from a foreign country and planted in American soil. Mother M. of St. Jerome Tourneau was the Superior, and under her prudent and zealous direction the first four houses were established. In time institutions were founded in many cities of the United States, Canada and Mexico — Ottawa, Toronto, Vancouver, B.C., and Edmonton, Canada; two houses in Pittsburgh, Pa., one in Green Bay, Wis., San Antonio, Texas, Dallas, Texas, Wheeling, W.Va., Hot Springs, Ark., Superior, Wis., and two in Mexico.

The convent in Buffalo, stately and imposing as it looks today, was cradled in extreme poverty, and struggled for many years through trials and difficulties of every kind. But the Sisters rose to every occasion, and prospered as only those do, who are resolved to do and dare for God alone. The present gray pile of buildings, which cover nearly a block, attest the spirit of progress that actuated that heroic band and their successors. During all those years thousands have been housed and lovingly and carefully treated in this asylum. The home is strictly non-sectarian; Jew and Gentile find here a refuge and, on leaving their kind mothers (as the inmates commonly call the religious), carry away with them much useful knowledge, as well as tender recollections of their stay. No rule exists as to the length of time a girl must or ought to stay in the asylum or reformatory. Many who have quitted the scenes of their former lives, or who have been compelled by circumstances beyond their control to reside here for a stated



MONASTERY OF OUR LADY OF CHARITY, BUFFALO, N.Y.
SISTERS OF OUR LADY OF CHARITY OF REFUGE (GOOD SHEPHERD)

time, decide to remain longer after the period of detention has passed. They often remain for the period of their natural existence, serving God by a life of penance and prayer.

The different classes are presided over by one or more of the religious. The younger girls attend school, are taught needlework and many other useful branches, as well as vocal and instrumental music. The grounds are extensive and beautifully laid out, with a view to economy as well as ornamentation, while the concrete walks and promenades contribute much towards supplying space for free exercise for the young girls, as also a fine spacious pavement for out-door games, drills, calisthenic exercises, etc. The chapel was built in 1888, and is cruciform in shape, while the sanctuary is so placed that it serves as an intermediary between the nuns' choir and the transepts or side-chapels for the inmates. The community is self-supporting. An occasional bequest comes to lighten the efforts of those hard-working sisters, who in the main depend, after God, on their own industry — mainly the proceeds of their laundry, as well as those of needlework industries. Their laundry was built early in the nineties, is thoroughly equipped, and is patronized by the best families of the city. In April, 1914, the community contained 47 professed Sisters; 62 consecrated; 99 penitents; 2 novices; 19 preservates; and 1 postulant.

The absolute need of keeping the little children from coming in contact with the reformatory

girls, necessitated the opening of another house in Buffalo in 1907, and led to the purchase of a cottage and land on Main Street, near the city line, on which land was built, at a cost of $50,000, the fine brick structure known as "St. Agnes' Training School for Girls." Here about 85 young girls and children are being educated and trained to be efficient housekeepers and useful members of society. They receive a common-school education, and other branches, such as vocal and instrumental music, are taught if the pupil desires it.

Right Rev. Mgr. N. H. Baker, V.G., of St. Patrick's Church, Lackawanna, has been an interested friend of these two institutes; for over twenty-five years he has been practically identified with the Asylum of Our Lady of Refuge, and it owes much of its present development to his energetic manner in placing before the public, especially persons of local importance and social position, the necessity of the work and the great and lasting good done to society by this and every home of Our Lady of Charity. The Right Rev. Bishop C. H. Colton has also rendered invaluable aid by securing new friends for these two institutes, and, with such support from the diocesan authorities, it may safely be prophesied that the great usefulness of the homes and the incalculable benefit of the work of the Sisters will not in the future fail to obtain due recognition among the great works of Christian self-sacrifice in the Diocese of Buffalo.

Sisters of Our Lady of Charity of Refuge, *St. Agnes' Training School for Girls.* — This institution was founded in 1907 by the Sisters of Our Lady of Charity of Refuge (Good Shepherd). It provides for the education and training of homeless girls or girls whose homes are of such a character as to deny them the advantages of such training.

With all the changing ideas of the twentieth century, it is safe to say that the great majority of people still have the same idea of what should constitute the training of a girl. Conditions may often deny this training; but concerning the training itself, in so far at least as its chief aims are concerned, there is general agreement. All girls should enjoy the advantages of primary education, and they should also learn to perform in the best possible manner the duties that will in the natural course of events fall to their lot. They should learn to cook and sew. To this mental and manual training should be added a careful training in religion, that body and soul be fitted to meet the demands for which they were created. Such is the course of instruction at Saint Agnes' Training School for Girls.

This institution furnishes instruction in the English branches, music, physical culture, sewing, embroidery, drawing and domestic science. No undue influence is exercised over the minds of non-Catholics who may be sent to the institution. Still, for the maintenance of order and discipline, all are obliged to conform to the external religious exercises of the institution. The children confined to this institution enjoy advantages which they could never have hoped to have, were it not for the self-denying lives of the Sisters of the Good Shepherd.

The training school is a five-story brick building, and its capacity is taxed to its utmost. The sewing and class rooms are on the first floor; the chapel and Sisters' rooms are on the second floor, while the third floor contains the dormitories, lockers, bathrooms, etc. In the rear of the main building is a frame building, which was on the property when it was bought, and is connected with the main building by an enclosed passage. Here is the great kitchen where the meals are prepared for the institution and where the girls also have instruction in cooking. In a large room on the second floor is a place for instruction in laundry work. Here the girls learn, as in the kitchen, the way of doing things, as in the ordinary home. Small pieces are laundered (things that are not often sent to a laundry), but the regular laundry work of the institution is sent out.

While the regular work of the school may be outlined, the care of the good Sisters, who display all the anxiety of parents in promoting the interests of the children, can scarcely be estimated. If a girl has a taste for music, it is cultivated. There are now several girls learning to play the violin, besides those who are learning vocal music and the piano. Of the older girls who have left Saint Agnes' Training School three are continuing their studies in one of the best private schools in the city; two are taking the necessary training to become graduated nurses; another is showing the advantage of her skill in an exclusive millinery establishment. Possibly most practical of all in results is the daughter who has been able to return to her father, gather her little sisters from their scattered homes, and again make a home for her father and his children.

Such, in brief, is the work at Saint Agnes' Training School. The work requires labor, self-denial and great patience. These the Sisters of the Good Shepherd gladly and freely give, while depending on the charitable to supply the funds necessary for the maintenance of the institution, since they themselves have no time to be producers in any line of industry. The girls are too young to have their own work a source of income. When they are able to work, they leave the institution.

In March, 1914, there were 90 girls in St. Agnes' School, ranging in age from 6 to 16 years. The community consisted of 8 Choir Sisters and 3 novices. Two lady teachers are also engaged.

THE DIOCESE OF BROOKLYN

ERECTED JULY 29, 1853

EARLY HISTORY. — Pope Pius IX by his Bull, *De Incolumitate Christiani Gregis*, on July 29, 1853, took that portion of the Diocese of New York comprising the whole of Long Island, and out of it created the new Diocese of Brooklyn, an area of 1007 square miles. The Catholic title to the diocese runs back to the earliest records. When Verrazano reached New York Bay in April, 1524, with his caravel the *Dauphin*, he sent a boat ashore at what is now Rockaway Beach and also at Quogue. This was 85 years before Hudson saw the same coast. The Spanish explorer Gomez also visited Long Island soon after, and on the maps of Ribero, made in 1529, it is called *Isla de los Apostolos* (Island of the Apostles), because it was so named by Gordillo, a lieutenant of Vasqués de Ayllon (1524–25), who noted the island on that feast day (June 29) as he reached this latitude. The name seems prophetic of the Pentecostal present when the Gospel is preached to the faithful of the Diocese of Brooklyn every Sunday in twelve languages: English, German, Italian, Polish, Lithuanian, Slav, Greek, Hungarian, Bohemian, French, Syrian, and Scandinavian.

In 1643, the Catholic Sir Edmund Plowden, under a charter granted him by King Charles I, claimed the island, and called it Plowden Island; but his claim to this and other parts of his "New Albion," which the charter gave him, never substantially materialized. The Dutch Reformed Lutherans settled the sections adjoining Manhattan, and there levied a special tax for the support of their churches and ministers. There is a record that a Frenchman named Nicholas was brought before the local court by the sheriff of Breukelen charged with refusing to pay this tax. He was fined twelve guilders because he "insolently pleaded the frivolous excuse" that he was a Catholic. This is the only instance in the records of Dutch New Netherlands of a Catholic being punished for his Faith.

Under the English régime Sir Edmund Andros, a Catholic, took possession of New York on October 31, 1674. The interior of Long Island had been settled by a number of Puritan colonists who had crossed the Sound from Connecticut. At Southold, Southampton and Easthampton the ministers and their congregations had refused to acknowledge the Dutch ascendency and had secured the protection of the Connecticut authorities. They now refused to submit to the Catholic Governor Andros, and asked the General Court at New Haven to continue its supervision over them. Andros promptly took measures to coerce them into obedience, and during his administration much disorder and discontent prevailed among the eighteen settlements on the island. This became more acute when Andros turned over the reins of government during his absence to his lieutenant, another Catholic named Anthony Brockholls (or Brockholes).

The next Catholic governor of the colony, the famous Thomas Dongan, arrived from England at Nantasket, Mass., on August 10, 1683, and to reach New York crossed the Sound and traversed Long Island over the route from New England which was customary then and for many years after. All along the way he received delegations headed by their ministers complaining of the troubles of the Andros administration. In Governor Dongan's company was the Jesuit, Father Thomas Harvey, probably the first priest to visit Long Island. The anti-Catholic prejudice of the Puritan Long Islanders at first prompted them to hold aloof from Dongan, and even to regard as a sort of "popish plot" his call for the General Assembly to be held in New York, October 17, 1683 — the first assembly elected by the people themselves in the history of the country. Later, however, Hempstead presented him with 400 acres of land for a fine residential manor that extended from the north side of the Plains to Lake Success. It was to this place he retired in August, 1688, when he was superseded in the office of Governor General by Andros. In the following year, 1689, more trouble was fomented by Jacob Leisler, who refused to pay duties to Matthew Plowman, the collector of revenues at New York, on the ground that Plowman, being a Catholic, could not hold office or receive revenues under the new government of the Dutch Protestant Prince of Orange. The Suffolk County militia 80 strong met at Southampton on May 3, to proceed to New York City to capture the fort there, "redeem the public funds" that Plowman had locked up, and save them from "Popery and slavery." They marched as far as Jamaica, where, when some back pay due them was paid over, they went back to their homes.

In June, 1709, a number of French prisoners of war who had been living in New York were ordered by the Council to be taken to Flatbush and Hempstead. Among them was the Jesuit Father Peter de Mareuil, who had come from France in 1706, and who joined Father Lambertville on the Onondaga Mission three years later. John Schuyler, Peter's brother, had persuaded Father de Mareuil to visit Albany, where he and his servant were treacherously arrested. The minutes of the Council under date of June 25, 1709, record: "It is the opinion of this Board that Flatt Bush on Long Island is a proper place to send y^{e} French Priest to and that his Man be sent to Hamstead

on the Sd. Island, that they be severally charged not to go above a mile from the house they are respectively lodged in nor without some one of the inhabitants of the Town with them and that they be not out of their lodgings any evening after sunsett . . . that so long as they behave themselves well they shall be civilly treated." Father Mareuil remained in Flatbush until April, 1711, when he was sent back to Montreal in exchange for one of Schuyler's relatives.

Another party of Catholics to be detained on Long Island were the unfortunate Acadians, the "French Neutrals" as they were called, who were driven from their native Nova Scotia by the brutal British edict of 1755. The first ship loaded with them — 21 families numbering 151 men, women and children — arrived in New York on April 30, 1756, and the majority were placed in thirteen of the Long Island interior settlements, where some of their descendants owning French names, but ignorant of their Catholic ancestry, still linger. All during the French War many prisoners taken on land and at sea were sent from New York and distributed throughout Long Island. On the muster rolls of the militia from the same localities, which served under Sir William Johnson in 1775, during the French and Indian Wars, are to be seen such Catholic names as Reilly, Shea, Burke, Power, Welsh, Barry, Sullivan, Cassidy, Lynch, Ryan, Larkin, Moloney, Fagan, Blake, Donnelly, Shields, Kinsella, and Downey. What became of them or their descendants does not appear.

In the Revolution, the Hessian Anhalt Zerbst Regiment of the English Army, which was stationed at Bay Ridge, had a Catholic chaplain, a Father Backer, and the battalion of Catholic Tories, "the Roman Catholic Volunteers" organized in Philadelphia by Lord Howe, were camped in 1778 at Yellow Hook on the South Shore of Gowanus Bay, the section known now as South Brooklyn. One of the first celebrations of St. Patrick's Day in America took place in 1779 at Jamaica where "the Volunteers of Ireland" were in camp.

Marbois, the French *chargé d'affaires* in New York, who meddled so persistently in the affairs of the Church here after the close of the Revolution, had his summer home on Long Island in 1785, and the great politician Talleyrand, apostate Bishop of Autun, lived for some time in a house on Fulton Street, near Hicks, Brooklyn, during 1794.



RT. REV. JOHN LOUGHLIN, D.D.
FIRST BISHOP OF BROOKLYN

First Catholic Congregation. — Brooklyn's Catholic colony, however, never made any manifest progress until the opening of the nineteenth century. It is not strange that Catholics were not attracted to settle among a community which was so bigoted that it refused to enclose its cemeteries because such were "relics of superstitious observances," or to erect tombstones because in so doing they might give the "appearance of according to the ceremonies and requirements of Prelacy and Papacy." The opening of the United States Navy Yard in Brooklyn in 1801 drew thither a number of immigrants, largely from the Catholic counties of the North of Ireland. Among these were the parents of John McCloskey, the first American Cardinal and second Archbishop of New York.

These Catholic pioneers had to cross the East River to St. Peter's, New York, to hear Mass and perform their religious duties, until their number so increased as to warrant a priest going over to Brooklyn to say Mass for them there. The first to do this was the Irish Augustinian Father Philip Lariscy, who gathered the embryo congregation, on a now unknown date, for the first Mass in the house of William Purcell, at the north-east corner of York and Gold Streets. Very Rev. Dr. John Power, the administrator of the diocese, encouraged their efforts in every way, and so did Bishop Connolly when he took charge. Finally, after a meeting called by Peter Turner and held in the house of William Purcell on January 7, 1822, a committee was formed to wait on Bishop Con-

nolly and ask his consent to the formal organization of a congregation. In the circular which they drew up, calling the first meeting, they state that the reasons prompting them to organize are: "In the first place we want our children instructed in the principles of our holy religion; we want more convenience of hearing the word of God ourselves. In fact, we want a church, a pastor and a place of interment." Prominent in this work of the preliminary organization were Peter Turner, George S. Wise (then a purser in the United States Navy, and stationed at the Navy Yard), Dr. Andrew B. Cook (also of the Navy), William Purcell, John Kennedy, Nicholas Stafford, Denis Cosgrove, Jeremiah Mahoney, James Rose, George McCloskey, James and Patrick Freel, James Furey, Thomas Young, Hugh and James McLaughlin, André Parmentier, James Harper, Quintin M. Sullivan and Daniel Dempsey.

A census showed that there were then only 70 families that could be relied on for any substantial assistance in the building of a church, but the project was not allowed to fall through on this account. A plot of ground was purchased at the corner of Jay and Chapel Streets, and was blessed on April 25, 1822, the sermon being preached by Rev. Richard Bulger. The erection of a church was then begun, and it was dedicated, under the patronage of St. James, by Bishop Connolly on August 28, 1823. Other priests who ministered to the spiritual needs of the new parish in addition to those mentioned above were the Revs. James McKenna and James Doherty, who died in the service of the parish and were buried in the little graveyard surrounding the church. The first resident pastor was appointed in April, 1824, with the understanding that he was to receive a salary of $600 a year and a house rent free. The Roman Catholic Society of the village, which was formally organized to carry out the building operations and business of the parish, had these officers: George S. Wise, president; William Purcell, treasurer; Peter Turner, secretary; and with them John Kennedy, Nicholas Stafford, Denis Cosgrove and Jeremiah Mahoney as co-trustees. They met in the "Long Room" of Daniel Dempsey's Blooming Grove Garden, Fulton Street, opposite Clinton, where also Mass was said during the time preceding the building of the church.

Right Rev. John Loughlin, First Bishop, 1853–1891. — After this the growth of the Catholic section of the community of Brooklyn was sure and steady, until in 1853 it justified the creation of the diocese. There were then about 15,000 Catholics on Long Island attended by 25 priests, thirteen of whom were in Brooklyn; four in Williamsburg; one each in Flatbush, East New York, Flushing and Fort Hamilton, and two each in Astoria and Jamaica. Besides these there were missions and stations at Babylon, Cold Spring, Greenport, Jamesport, Manhasset, Patchogue, Rockaway, Sag Harbor, Smithtown, and Westbury without resident priests. For the head of the new see, at the suggestion of Bishop Hughes of New York, the Holy See selected Very Rev. John Loughlin, pastor of St. Patrick's Cathedral, New York, and vicar-general of the diocese. He was born on December 20, 1817, in the townland of Drumbuniff, parish of Clanduff, County Down, Ireland. His father was a substantial farmer who emigrated to the United States when the future bishop was twelve years of age. The family settled in Albany, New York, where young Loughlin attended for two years the classical academy of the famous Latin scholar, Dr. Bullion. He was next sent to St. Peter's College at Chamblay, near Montreal, where he remained for three years, and, as he determined to study for the priesthood, he then passed to Mount St. Mary's Seminary, Emmitsburg, Md. On completing his theological course he was ordained priest by Bishop Hughes in St. Patrick's, New York, on October 18, 1840. After his ordination he returned to Emmitsburg for a short time to teach in the seminary, and later acted as assistant at St. Patrick's, New York, and at St. John's, Utica. Bishop Hughes, however, soon recalled him to New York, and made him pastor of St. Patrick's in 1848, and vice-vicar-general in 1852. When New York was raised to an archbishopric, and Bishop Hughes went to Rome to receive his pallium, he appointed Father Loughlin administrator of the diocese in his absence.

The new Bishop of Brooklyn was consecrated in St. Patrick's Cathedral, New York, on October 30, 1853, by the Most Rev. Archbishop (afterwards Cardinal) Cajetan Bedini, Inter-Nuncio to Brazil, and then on a special mission to the United States. At the same time Bishop Bayley, of Newark, and Bishop De Goesbriand, of Burlington, were also consecrated. Bishop Loughlin took possession of his see on November 9, 1853, with a ceremony that was a local event. The church societies and congregations made up a procession of escort numbering several thousands, and assisting the new prelate in his first pontifical Mass were five bishops — McCloskey of Albany, Timon of Buffalo, Bayley of Newark, De Goesbriand of Burlington, and O'Reilly of Hartford — with Archbishop Hughes of New York presiding. Archbishop Hughes preached, and in his sermon welcomed the latest member of the hierarchy whom he said he had known "long and well." He described him as "for many years my colaborer in the work of the New York diocese, honored and respected by the clergy and laity of New York for piety and zeal. I predict," he added, "and look forward to, a great increase in piety, and the erection of many new churches and schools, from the presence and example among you of one in whom the whole American hierarchy has the greatest confidence."

St. James' was selected as the cathedral church. The bishop took up his residence in the old orphan asylum opposite the church where the parish school now stands, and there lived for the following

35 years. His first year was signalized by the beginning of two new churches — the characteristic trait of his whole episcopal career of 38 years. He was instrumental in founding 120 churches and chapels, 93 parish schools, 2 colleges, 19 select schools and academies, 5 hospitals, 2 homes for the aged, a home for friendless boys, and a seminary. He developed a remarkable judgment in picking out valuable sites for the needs of the future churches and institutions of the diocese, and acquired property for this purpose amounting to more than $6,000,000. On October 30, 1878, Bishop Loughlin celebrated the silver jubilee of his episcopate. Cardinal McCloskey presided, and at the banquet following the religious ceremonies, speaking of the bishop, said: "I have known him from his early life, when he was just entering his philosophy. I have known him through his priesthood and episcopate, and I can fully indorse what he has said, and said modestly, of himself — that he never was trained to idleness. He was the same industrious, hard-working man in college and in seminary; the same hard-working man, untiring in his zeal; the same industrious, disinterested and self-sacrificing man, not only during all the days, but I may say during all the hours of his episcopate. I don't believe he knows how to give himself even proper rest. It is nothing with him but work, work, work from morning until night."



RT. REV. CHARLES E. McDONNELL, D.D.
SECOND BISHOP OF BROOKLYN

The picture thus drawn by the cardinal did not change a line during all Bishop Loughlin's career. One of the most prominent men in the old city of Brooklyn, his modest, unobtrusive life made him one of the least known personally. Under an apparently rough exterior there beat a warm, fatherly heart. In the great qualities of charity and prudence, so necessary in the ideal bishop, he stood pre-eminent. Austere in his tastes and habits of life, he well exemplified the words of the Psalmist: "Blessed is the man that understandeth concerning the needy and the poor." The still unfinished (1914) Cathedral of the Immaculate Conception, the cornerstone of which he laid with a very imposing ceremony in the presence of 20,000 people on June 21, 1868, is an instance of this. He was more than once quoted as saying that it was better to secure the comfort of the poor, the orphans, and the sick in adequate asylums, homes and hospitals; then, when their wants were attended to, it would be time enough to look out for a grand cathedral.

The golden jubilee of his priesthood, October 18, 1890, and also the thirty-seventh anniversary of his consecration as bishop, was made the occasion of a splendid religious and civic tribute that lasted three days. In addition to the jubilee Mass, at which Cardinal Gibbons and a large number of the hierarchy of the United States were present, there were a great parade of the laity, a public mass meeting of congratulation and several banquets, addressed by distinguished speakers. At the jubilee Mass, Cardinal Gibbons preached and, reviewing the life work of Bishop Loughlin, asked: "Do you ever reflect, my brethren, on the immense weight of monetary obligations that has been resting all these years on the shoulders of your bishop? During the last forty years how many powerful corporations, how many princely merchants, who have been regarded as Napoleons of finance, have been crushed beneath the ruins occasioned by some financial crisis! During all that time your bishop has been in business transactions for religious and charitable purposes. The property he has accumulated has amounted to thousands, and tens of thousands, and hundreds of thousands, and even millions of dollars. He has come out of the ordeal with clean hands and a clean heart, without a single note of his protested. Now I ask you to consider what foresight, and tact, and sound judgment must have been displayed by your chief pastor in passing through these financial operations with so much credit to himself and so much honor to the diocese over which he presides." As a jubilee gift the laity gave him $25,000 and the clergy $12,000, which sums he almost immediately passed over to the most needy of the diocesan charitable institutions.

This jubilee was almost the last public function

of Bishop Loughlin. Within a year he began to fail rapidly, and passed to the reward of his long and vigorous career on December 29, 1891. He lies buried directly under the sanctuary. Above his resting place rises a tomb of white enameled bricks with surrounding casements of mottled marble, a circular railing enclosing the whole. A black border four inches wide runs round the bricks, and at the bottom of the space it encloses is a black cross, on which in gilt letters is this inscription:

Right Rev. John Loughlin, D.D.
First Bishop of Brooklyn
Born December 20, 1817
Died December 29, 1891
Ordained October 18, 1840
Consecrated Bishop October 30, 1853
Installed in this Cathedral November 9, 1853
Entombed here January 2, 1892
May He Rest in Peace.

With so few words the life story of one of the most remarkable men in the hierarchy of the American Church is told. At his death he was the oldest priest ordained in New York and, with the exception of Archbishop Kenrick of St. Louis, the oldest member of the American hierarchy. To the last his remarkable self-reliance and mental vigor remained. He never had an assistant or a secretary, and during many years no vicar-general. His will, that of a man through whose hands millions had passed, and whose opportunities to amass wealth in a steadily growing community were almost limitless, disposed of an estate that consisted of an old watch and a few pieces of well-worn table silver; these he gave to his sister. He seldom left his diocese during his long career. He was one of the bishops present at the Vatican Council in 1869, and eleven years later he made his fourth and last *ad limina* visit to the Holy See. He left Brooklyn on May 17, 1880, and was home again on August 3, making in the meantime a hurried trip to his native Ireland. These trips, with one to Cuba for the benefit of his health, were his only extended absences from his see. Outside of purely religious functions he never appeared in any public gathering, and the only public writings from his hand extant are a brief letter dated October 5, 1869, proclaiming the General Jubilee and announcing his departure in the near future for the Vatican Council, and another (June 23, 1861) defining his loyalty to the Union, which he sent to a patriotic meeting held at the outbreak of the Civil War. At his death it was estimated that the Catholics of Brooklyn had increased to 280,000.

Right Rev. Charles Edward McDonnell, Second Bishop, consecrated 1892. — The see was vacant only four months when the Pope appointed as its second bishop Right Rev. Mgr. Charles Edward McDonnell, D.D., Secretary to Archbishop Corrigan of New York and chancellor of the archdiocese. Bishop McDonnell was born in New York City on January 5, 1854, and spent his early life, except for a brief residence in Brooklyn, in the old Seventh Ward. His primary studies



RT. REV. GEO. W. MUNDELEIN, S.T.D., D.D.
AUXILIARY BISHOP OF BROOKLYN, N.Y.

were made under the Christian Brothers in the De La Salle Institute in 2nd Street, and in 1868 he entered St. Francis Xavier's College. He did not remain for the full college course, but left in 1872, his junior year, to make his theological studies at the American College, Rome, having been accepted by Archbishop McCloskey as an ecclesiastical student for the Archdiocese of New York. He received the degree of Doctor of Divinity at the completion of his theological course, and was ordained priest on May 8, 1878, in the chapel of the American College, by Bishop Chatard, the former rector of the college, who had just been consecrated for the Diocese of Vincennes, Indiana. Dr. McDonnell returned to New York a few months later and was assigned, as an assistant, to St. Mary's Church, Grand Street. In the following January he was sent to St. Stephen's, and when the new St. Patrick's Cathedral was opened in May of the same year he was transferred thither as master of ceremonies. Monsignor John M. Farley (now Cardinal), who had been secretary for a number of years to the venerable Cardinal McCloskey, was made pastor of St. Gabriel's Church in 1884, and Dr. McDonnell succeeded him as the Cardinal's secretary. When Archbishop Corrigan succeeded to the New York See, he retained Dr. McDonnell in the office of secretary, and later, after the death of Monsignor Preston, appointed him chancellor of the archdiocese. He accompanied Archbishop

Corrigan to Rome in 1890, and while there was named a private chamberlain by Leo XIII.

Monsignor McDonnell was consecrated, as the second Bishop of Brooklyn, by Archbishop Corrigan in St. Patrick's Cathedral, New York, on April 25, 1892. Rev. Thomas J. Campbell, Provincial of the New York-Maryland Province of the Society of Jesus, told him in his sermon at the Mass of consecration: "You are not going into a new land, but into a great Church which a noble pioneer of the Faith planted, and strengthened, and adorned. You are going into a territory that had scarcely a cross or spire when he raised his crosier over it forty years ago, and now, after a lifetime of toil continued to the very end, when he lay down in his coffin with his royal robes of poverty about him, having given all to God, he hands it over to you, rich in its magnificent churches; strong in its splendid charities and schools; with a zealous and devoted clergy and a flock of more than a quarter of a million, all on fire with the zeal for the glory of the Church of Christ."

The new bishop took formal possession of the see on May 2, amid many notable demonstrations of welcome. The clergy, headed by Vicar-General Michael May, administrator of the diocese, and Rev. Dr. James H. Mitchell, the chancellor, made their obediences after the installation at old St. James' pro-Cathedral. In the evening there was a grand civic reception at the Academy of Music under the auspices of the Columbian Club, at which Mayor D. A. Boody welcomed him on the part of the citizens of Brooklyn. A banquet from his old college associates and the Brooklyn alumni of St. Francis Xavier's was given on the next evening. He at once took up the continuation of the good work begun by his predecessor, who had so splendidly administered the material interests of the diocese, and he also developed it along its spiritual lines. The natural increase of population, and the great additions which the tide of immigration brought to this as well as to other sections of the country, necessitated the founding of many new churches in both the urban and country districts, and the inauguration of new means and methods of meeting the polyglot needs of the various nationalities, representatives of which had settled in the diocese. For this Bishop McDonnell adopted, as one of the prime actors of satisfactory progress, the policy of securing the services of members of some religious congregation or order for each of the races and languages in his jurisdiction. Bishop Loughlin had never encouraged the foundation of houses of the orders within the diocese; in fact only three Congregations — the Lazarists, the Fathers of Mercy, and the Pious Society of Missions — obtained entrance into the diocese during his administration.

As has already been said, the Jesuit Fathers Harvey and De Mareuil were the first priests of the regular orders to set foot on Long Island. The next were Irish Augustinians, Father Philip Lariscy, who was a zealous pioneer missionary for the stations about New York in the early twenties of the last century, and his brother Hermits of St. Augustine, Father Nicholas O'Donnell (1840–44), second pastor of St. Paul's Church, and his cousin, Father James O'Donnell, who also assisted at St. Paul's, built St. Mary's, Williamsburg, and attended several of the island missions. When the first German church, St. Francis-in-the-Fields, was built, it was placed under the care of a Benedictine, and so remained until it was closed in 1891. Bishop Loughlin had allowed the Congregation of the Mission (called also the Vincentians or Lazarists) to make a foundation in the diocese, in the spring of 1868, when under the direction of Rev. Stephen M. Smith the parish of St. John the Baptist was organized, with a site for its church at the junction of Lewis, Stuyvesant and Willoughby Avenues with Hart Street. Adjoining the church St. John's College was built, and was opened for students in September, 1870, Rev. John T. Landry being president. In 1889, under the presidency of Rev. Jeremiah A. Hartnett, a wing was added to the Hart Street end of the college, and this became the diocesan seminary which was established as part of the celebration of the Sacerdotal Golden Jubilee of Bishop Loughlin. This seminary was opened for the reception of students in September, 1891. Another wing was added to the Willoughby Avenue side of the college, during the presidency of the Rev. J. W. Moore, and dedicated in May, 1908, on the occasion of a visit to the college by his Eminence Cardinal Logue, Archbishop of Armagh. The Fathers of Mercy entered the diocese in 1873, taking up their residence in a house at No. 1575 Broadway. It was used as a novitiate and church under the patronage of St. Francis de Salles, and later developed (1897) into the great church of Our Lady of Lourdes. The Fathers of the Pious Society of Missions were called into the diocese in 1884 to look after the growing Italian colony in the South Brooklyn section. The Christian Brothers in 1851 took charge of the boys' school of St. James' parish, and in 1858 Bishop Loughlin brought over a community of Franciscan Brothers from Ireland to teach in the parochial schools. They built St. Francis College and have since managed it.

In 1892, soon after taking possession of the see, Bishop McDonnell allowed the Redemptorists to settle in the Bay Ridge district; the Benedictines returned in 1896, and were followed by the Franciscans (Minor Conventuals) in the same year, by the Capuchins in 1897, by the Fathers of the Congregation of Mary in 1903, by the Franciscans (Italian and Slovac) in 1906, and by the Jesuits in 1907. The last mentioned purchased the property formerly occupied by the old Kings County Penitentiary at Nostrand Avenue and Carroll Street, and began at once the erection of Brooklyn College and the Church of St. Ignatius Loyola. The high school department of the col-

lege was opened in September, 1908, Rev. J. F. X. O'Connor, S.J., being the first rector. In 1913 the first class of the college was graduated and, to comply with the State law governing the conferring of degrees under the charter of the State University, Brooklyn College took over the charter of St. Francis Xavier's College, New York, and amalgamated that institution into its corporate entity. In 1870 the Jesuits had purchased a fine property at Loyd's Neck, Cold Spring Harbor, which was used as a country villa for several years by the members of the New York Province; but Bishop Loughlin never allowed its facilities to be used by the Catholics of the vicinity for their religious duties, and it was sold four years later, and the novitiate at West Park on the Hudson was opened. The Passionists were admitted to the diocese in 1911, and located their house on Shelter Island. There are also foundations of the Brothers of Mary who teach in the schools of several German parishes, while the Brothers of the Sacred Heart teach the school at Far Rockaway.

The Sisters of Charity were the first of the teaching religious institutes of women to establish themselves in Brooklyn (1834). They were followed by the Sisters of St. Dominic in 1852; the Sisters of the Visitation and the Sisters of Mercy in 1855; the Sisters of St. Joseph in 1856; the Sisters of the Poor of St. Francis in 1866; the Sisters of the Good Shepherd in 1868; the Little Sisters of the Poor in 1869 (the first foundation of this institute in the United States); the Sisters of the Sacred Heart of Mary in 1877; the Sisters of the Precious Blood in 1889. To these Bishop McDonnell has added the Sisters of the Holy Family of Nazareth for the Polish Schools; the Missionary Sisters of the Sacred Heart in 1892; the Daughters of Wisdom in 1904; the Sisters of the Infant Jesus (Nursing Sisters of the Sick Poor) in 1906; the Carmelites in 1907; School Sisters of Notre Dame, Sisters of Christian Charity and Felicians Sisters in 1897. (For details of these institutes, *see* VOL. II.)

To the equipment of the diocese he has added three hospitals (and largely increased the capacity of one of those already established, the Ozanam Home for Friendless Women), the new St. Vincent's Home for Boys, besides two seaside recreation places for children and a trade school for orphans. He secured a splendid property at Brentwood, Long Island, to which the diocesan seminary will be moved, and began the custom of keeping the seminarians together during the summer vacation. He presided over the Third Diocesan Synod in December, 1894, at which the full number of canonical diocesan officials were selected for the first time in the history of the diocese. At the close of the nineteenth century, as a unique spiritual event to mark that occasion, he had missions held simultaneously throughout the diocese. He led three diocesan pilgrimages to Rome — the first for the General Jubilee of 1900, the second for the Silver Jubilee of Pope Leo XIII in 1902, and the third for the jubilee of the promulgation of the Dogma of the Immaculate Conception in 1904. He has started and dedicated (1914) 83 new parishes and churches. The old pro-Cathedral of St. James having become insecure and inadequate to the needs of the diocese and the parish, he had a new and commodious structure built round the walls of the pioneer church.



RT. REV. MGR. GEORGE KAUPERT, V.G., ALL SAINTS, BROOKLYN, N.Y.

One of the first declarations which Bishop McDonnell made after coming to Brooklyn was, that the people of the diocese owed it to the memory and work of Bishop Loughlin to build as his memorial the great cathedral church of the Immaculate Conception which the first bishop had projected. This building was designed by the famous American church architect, P. C. Keely, and was to occupy the block bounded by Greene, Clermont, Lafayette and Vanderbilt Avenues. Bishop Loughlin purchased this property in 1860 for $75,000. The design called for a granite building of thirteenth-century style — a Gothic style something like that of Rouen Cathedral. Its length was to be 354 feet, and its width 160 feet at the front wall and 180 at the transept, with front towers 350 high. The bishop laid the cornerstone on June 21, 1868, and Archbishop McCloskey, who preached the sermon, declared that the new cathedral would "stand as a monument to Catholic genius, Catholic architecture, taste and skill, and to be besides looked upon, as it will be, as adding a newer beauty and another glory and another honor to what is already the renowned City of Churches." The building operations went on slowly until the first story of the foundations was up; then St. John's Chapel, at the Clermont Avenue end of the chancel, was finished and opened for service in 1879. The work on the building then stopped and has never been resumed. The original plan would not now conform to modern architectural ideas, and so much of the foundation work as has been done would hardly be available for any newly planned structure. Bishop McDonnell has not yet announced (1914) what his plans are for the resumption of the project to give the diocese a cathedral church worthy of the great Catholic community over which he presides.

In 1909 he petitioned the Holy See for an auxiliary bishop, and the choice for that position fell on the Right Rev. Mgr. George William Mundelein, D.D., who had for twelve years been chancellor. He was named titular Bishop of Loryma, and was consecrated on September 21, 1909, in St. James' pro-Cathedral. Bishop Mundelein was

born in the old German parish of St. Nicholas, New York City, on July 2, 1872. His college course was made at Manhattan College, where he was graduated in 1889. His theological studies were begun at St. Vincent's Seminary, Beatty, Pa., whence he went to the Urban College of the Propaganda. On June 8, 1895, he was ordained priest by Bishop McDonnell, who was then on a visit to the Eternal City. On his return to Brooklyn the Bishop made him his assistant secretary, and in January, 1898, chancellor of the diocese. In December, 1906, the Pope promoted him to a domestic prelacy, and in August, 1908, the Propaganda conferred on him the degree of Doctor of Sacred Theology. After his consecration as auxiliary bishop he selected, as his choice of the parishes offered him by Bishop McDonnell, St. John's Chapel. To improve and enlarge its accommodations he built and opened (1913) the Chapel of Our Lady of All Angels, a reproduction of the Sainte Chapelle in Paris; and for a school, a reproduction of the Town Hall of Rouen — now two of the finest pieces of architecture in the city.



ST. JAMES' PRO-CATHEDRAL, BROOKLYN, N.Y.

The first Catholic cemetery was the yard about St. James' church, Jay Street. The first recorded burial there ("Name not known: buried in poor ground") was on April 12, 1825; the last was on May 24, 1849. Between these two dates 7000 persons were interred in the churchyard. It is the only one left of the many burial places that were once scattered about the area of the old village of Brooklyn. Bishop Loughlin is buried in a crypt under the altar of the church.

Holy Cross Cemetery, Flatbush, was opened July 14, 1849, and Thomas Moran, a cholera victim, was the first person to be buried there. The old Curren farm was taken for this cemetery. St. John's Cemetery, Middle Village, was bought in 1879 and consecrated November 27, 1881. The graveyard for old St. Mary's church in Williamsburg was long neglected and disused, and finally sold in August, 1890; that for Holy Trinity, the great German congregation, disappeared in 1853. A few interments were also made in St. Paul's churchyard, which contains the vault of Cornelius Heeney and the Parmentier family. In the latter the last interment — that of the remains of the venerable Miss Rosine M. Parmentier — was made on February 3, 1908. Miss Parmentier was the first pupil received by the Religious of the Sacred Heart when they opened their first school in New York in 1841. Her father, André Parmentier, a Belgian, a noted horticulturist, came to New York in 1824, and was one of the founders of St. James' Church. He established a horticultural garden at Flatbush that was one of the wonders of the country. After his death (November 26, 1830) his widow and daughters devoted their time and fortune to charity and good works. To his house, 342 Bridge Street, Brooklyn, for many years Bishop Dubois went every Wednesday and remained until Friday, transacting the affairs of the Brooklyn section of the diocese. Here the first band of the Little Sisters of the Poor to come to the United States found shelter. His daughter Adéle (Mrs. Edward Bayer) was famous as "the Sailors' Angel" of the Navy Yard. Hers was the first Nuptial Mass ever celebrated in Brooklyn. It took place in St. Paul's Church on September 8, 1841. The Parmentier residence in Bridge Street was left by Miss Rosine to the Sisters of St. Jospeh, and in it the Parmentier Memorial Commercial High School for girls was opened in September, 1913.

"A numerous and respectable meeting of the Roman Catholics of this village," says the old minute book, "convened in the Schoolroom attached to St. James' Church, on Thursday evening, March 25, 1830, for the purpose of establishing a Roman Catholic Orphan Asylum in the Village of Brooklyn." Rev. John Walsh, the pastor, was the promoter of the society which was then formed, and which was incorporated by act of the Legislature, May 6, 1834. This society is still in vigorous existence, managing the affairs of the great charitable institutions which are the pride of the Borough. Peter Turner was elected the first president. The first asylum was opened



RT. REV. MGR. JOHN I. BARRETT (R.I.P.) LATE OF ST. MICHAEL'S BROOKLYN, N.Y.



RT. REV. MGR. E. J. DONNELLY, V.F. ST. MICHAEL, FLUSHING, L.I., N.Y.



RT. REV. MGR. E. W. MCCARTY, ST. AUGUSTINE, BROOKLYN, N.Y.



RT. REV. MGR. JOS. MCNAMEE, V.G. ST. TERESA, BROOKLYN, N.Y.

immediately at 188 Jay Street, opposite the church, in a house afterwards used as the parish rectory and bishop's residence, until it was torn down to make way for the present parish school. A band of Sisters of Charity were brought from Emmitsburg to take charge of the orphans. The Female Orphan Asylum, in Clinton Street, was built on a site donated by Cornelius Heeney, October 30, 1837. In 1857 the boys and girls were separated, the former going to a new asylum at Bedford and Willoughby Avenues. This latter was burned down on the night of November 6, 1862, and was never rebuilt, but in its place the bishop erected St. John's Asylum at St. Mark's Place and Albany Avenue, opened in 1870 under the care of the Sisters of St. Joseph. St. Joseph's Female Asylum at Sumner and Willoughby Avenues was opened in October, 1873; St. Francis' Asylum for Girls, Willoughby and Classon Avenues, in charge of the Sisters of Mercy, in March, 1865; the German Orphan Asylum of Holy Trinity Church, in 1861. St. Malachy's, East New York, was opened in 1873, but was closed several years later, and a branch established at Rockaway Beach, on five acres of land given by Jeremiah Hickey. The seaside retreat at Coney Island, the ocean front of which is still retained, was secured in 1883. To help to finance the orphan asylums, Brooklyn's famous Emerald Association was organized in the old Second Ward Hotel, York and Pearl Streets, in January, 1839. Its annual ball, which has since been the great local social function, has raised more than a hundred thousand dollars for the orphans.

The convent and reformatory of the Sisters of the Good Shepherd were founded on May 8, 1868, and the present enlarged institution opened in 1872. The Little Sisters of the Poor have two fine homes for the aged; the first was started on a limited scale on September 13, 1868; the second, in December, 1879. Brooklyn had the honor of seeing the first foundation of these heroines of charity in the United States. A home for friendless boys and newsboys was opened at 7 Poplar Street, under the auspices of the St. Vincent de Paul Society, and through the personal efforts of Mr. Bernard Bohan, in 1869. It was not very successful until Rev. William L. Blake took charge, and later built the splendid St. Vincent's Home, at Boerum Place and State Street, which was occupied in 1906. A unique Brooklyn charity is the Brooklyn Benevolent Society, which is the legal title of the large estate left for the benefit of poor widows and orphans by Cornelius Heeney, a fur merchant, once a partner of the first John Jacob Astor. He was a bachelor and died in Brooklyn, May 3, 1848. The yearly income of this property thus devoted to charity amounts to about $25,000. Before his death Mr. Heeney gave to various churches and Catholic institutions in New York and Brooklyn more than $80,000 — an immense sum in those days. Mr. Heeney served five terms in the New York Legislature, being one of the first Catholics elected to a public office in the State.

St. Peter's, the first Catholic hospital in Brooklyn, was begun by the Sisters of the Poor of St. Francis in 1864; St. Mary's Female and Maternity Hospital, now the General Hospital of the Holy Family, by the Sisters of Charity in 1869; St. Mary's General Hospital, by the same Sisters in 1882; St. Catherine's by the Sisters of St. Dominic in 1870; St. John's, Long Island City, by the Sisters of St. Joseph in 1891. Besides these, for the country districts, there are St. Joseph's Hospital, Far Rockaway (Sisters of St. Joseph), St. Mary's Hospital, Jamaica (Sisters of St. Dominic), and St. Catherine's Infirmary for Incurables, Amityville (Sisters of St. Dominic). The Dominican Sisters also have a sanitarium at St. Joseph, Sullivan County; the Sisters of the Poor of St. Francis have one at Jamaica, and the Nursing Sisters one at Hempstead.

The Catholic Benevolent Legion, a fraternal insurance association, was organized in Brooklyn (September, 1881), and Bishop Loughlin was the first spiritual director. He also gave special encouragement to the St. Vincent de Paul Society



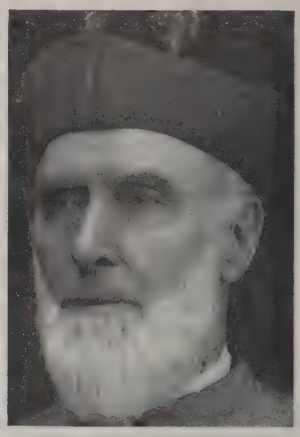
RT. REV. MGR. JOS. O'CONNELL, D.D. S.T.D., ST. MARY, STAR OF THE SEA, BROOKLYN, N.Y.



RT. REV. MGR. P. F. O'HARE, LL.D. ST. ANTHONY, BROOKLYN, N.Y.



RT. REV. KAIRULLAH STEPHEN CHOR-BISHOP AND VICAR PATRIARCHAL, PASTOR OF THE MARONITE MISSION, BROOKLYN, N.Y.



RT. REV. MGR. THOMAS TAAFFE ST. PATRICK, BROOKLYN, N.Y.

(1855) and the formation of the Third Particular Council of the United States was the result. The Society among its special works has a Convalescent and Fresh Air Summer Home at Freeport, and the Ozanam Home for Friendless Women in Brooklyn. The latter institution is in charge of the Ladies of the Sacred Heart of Mary, who also conduct St. Joseph's Institute for Deaf Mutes.

By Act of the Legislature the Catholic Diocese of Brooklyn was formally incorporated on April 11, 1903.

Camp Wyckoff, which was established at Montauk Point during the Spanish-American War, and Camp Black, at Hempstead, were attended by the pastors of adjoining parishes and several priests from Brooklyn. The Rev. Dr. William J. White accompanied a local volunteer regiment to Camp Thomas at Chickamauga, Tennessee.

Official statistics for 1913 of the Diocese of Brooklyn gave these figures: 2 bishops; 496 (404 secular) priests; 206 churches with resident pastors; 14 missions with churches; 1 seminary with 60 students; 3 colleges, with 1550 students; 15 academies and high schools with 1120 pupils; 429 boys in academies; 80 parochial schools, with 57,250 pupils; 15 orphan asylums, with 7400 inmates; 1 infant asylum; 4 industrial schools for girls, with 874 pupils; 1 House of Good Shepherd with 450 inmates; total young people under Catholic care, 80,000; 8 hospitals; 2 homes for aged with 494 inmates; Catholic population, 700,000.

THE PARISHES IN THE DIOCESE

St. James' Pro-Cathedral, Brooklyn, N.Y. — St. James' was the first Catholic church built on Long Island. When towards the end of the first quarter of the nineteenth century there were sufficient Catholics settled in the village of Brooklyn to form a congregation, a movement was inaugurated the record of which, inscribed on a single sheet of old-fashioned foolscap paper, is preserved in the archives of St. Patrick's Cathedral. It is in the handwriting of Peter Turner, one of the most active members of the little colony, a bronze bust to whose memory stands in the old churchyard, unveiled there by the Catholic Historical Society, on October 20, 1895. On this, what might be called the charter of the diocese, in clear, legible hand is written the following:

Brooklyn, January 1, 1822.

The following circular was addressed to William Purcell and several other Catholic inhabitants by Peter Turner on above date:

Whatever we do in word or in work let us do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him. Therefore in the name of the Lord, and with the advice and consent of the right reverend Bishop, let the Catholics of Brooklyn, having common interest to pursue and wants to relieve, establish an association the better to attain these desirable objects. In the first place we want our children instructed in the principles of our holy religion; we want more convenience of hearing the word of God ourselves. In fact we want a church, a pastor, and a place for interment, all of which, with assistance of divine providence we have every reason to expect by forming ourselves into a well-regulated society, and as we have not only cheerfully assisted in building the churches in this diocese from time to time, but nearly all the churches in the United States lately erected, we have every reason to expect the cheerful assistance of the laity, as well as the right reverend, the Bishop, and all his clergy.

The reverse of the paper contains the following:

Brooklyn, January 7, 1822.

At a general meeting of the Roman Catholics in the house of William Purcell, corner of York and Gold Streets, William Purcell was chosen chairman and Peter Turner appointed secretary. The objects of the meeting being stated by the secretary, who also produced the outlines of a constitution and by-laws, which was unanimously agreed to, except the 10th article, which was altered so as to enable the society to fill all vacancies which might occur amongst the officers and committees at the general meetings of the society. It was then resolved that a committee of five be appointed to wait on Bishop Connolly to inform him of the proceedings and ask his advice and consent to the undertaking.

Resolved, a committee of seven be appointed to prepare the constitution and by-laws for printing on the principles of the ten articles submitted by the secretary this evening.

Resolved, a committee of seven be appointed to nominate to the general meeting the officers to fill the stations specified in the articles submitted and agreed to this evening, in order that a society may be forthwith organized.

Resolved, we adjourn to meet at Daniel Dempsey's of the Blooming Grove Garden, Fulton Street, opposite Clinton, on the 14th inst.

(signed) PETER TURNER, *Secretary.*

Blooming Grove Garden was a road house on Fulton Street, opposite Clinton, the road to Jamaica, in which there was a public assembly room much used for gatherings, and in which Mass was said occasionally for the embryo congregation, before a church was built. The property was owned by Cornelius Heeney. The first Mass was said by Father Lariscy in the home of Mr. Purcell at the corner of York and Gold Streets. The officers of the new congregation elected by this meeting were George S. Wise, president; William Purcell, treasurer; Peter Turner, secretary, and John Kenney, Nicholas Stafford, Denis Cosgrove and Jeremiah Mahmey, co-trustees. A building committee was named consisting of Peter Turner, George McCloskey, Quentin M. Sullivan, George S. Wise, William Purcell, James Rose, James Freel, and Darby Dawson. On March 1, 1822, they purchased from Samuel James a plot of ground for $4000 at Jay and Chapel Streets comprising four lots to which four others were added later. A premium of a silver cup was offered for the best plan for a church 63 feet by 42 feet, and John Walton, a master-joiner of York Street, won the cup, which he received at the laying of the cornerstone, on June 25, by Rev. Patrick Bulger. The incorporation of St. James' Roman Catholic Church was effected on November 20. The church, a brick structure, stood about 30 feet from Jay Street. About it was a large extent of vacant ground, with no buildings nearer than High Street and not a single building between the site of the church and the meadows of Wallabout Mill Pond. The work of construction cost, "including fences", $7118.25, and the building was dedicated by Bishop Connolly under the patronage of St. James, on August 28, 1823. Among the early supporters of the parish were: Dr. Quentin Mellen Sullivan, James Rose, George McCloskey, Darby Dawson, Patrick Freel, James Freel, Patrick Scanlon, Charlotte Brady, Dr. Andrew B. Cook, U.S.N., Hugh Mallon, Andrew Parmentier, James Harper, James Brady, James Furey, James McLaughlin, and Mrs. Charlotte Melmoth. Father Lariscy and the priests of New York attended the new church until April, 1825, when Rev. John Farnan, who had ministered before this at Albany and Utica, was appointed the first resident pastor. His successor was Rev. John Walsh, who may be regarded as the most prominent of the early rectors. He built the residence opposite the old church used for many years as the first orphan asylum. It was in charge of the Sisters of Charity who went to Brooklyn in 1828 and taught the first parish school then held in the basement of the church. Father Walsh retired to return to Ireland, and was succeeded by Rev. Charles Smith, who enlarged the church. The rear wing was put on pillars so as to cover the graves that were in that part of the churchyard. He also built the singular castle-like building that once stood next the orphan asylum on the ground now occupied by the present school. It was intended for a young ladies' academy. The enlarged church was rededicated on September 20, 1846. He also started the first Sunday-school in 1844. Rev. James McDonough, who succeeded him, in 1851 built the boys' school, which was placed in charge of the Christian Brothers. The parish school was established when the church was organized, and J. Mehaney was appointed first schoolmaster, sexton and keeper of the graveyard on September 12, 1823. In 1852 Rev. Eugene Cassidy became rector and with the following year came Bishop Loughlin, who made St. James' his cathedral church. In 1857 Rev. John F. Turner was appointed rector, and so remained until his death in 1877. His successors were Revs. James J. Woods (1877–91); J. A. Brosnan (1891–95); Peter Donohue (1895–1913).

In June, 1889, the church was struck by lightning and damaged to the extent of $40,000. Only the walls remained, but the church was restored in the following April. On November 21, 1888, Bishop Loughlin took possession of the new episcopal residence at the corner of Greene and Clermont Avenues, leaving the old house at 250 Jay Street, which he had occupied since he entered the diocese in 1853. During the rectorship of Father Donohue, the old church became unsafe and entirely inadequate for the needs of the procathedral. Accordingly it was enlarged and rebuilt in the Byzantine style. It was rededicated by Bishop McDonnell in 1902. New marble altars were installed, the main one being a memorial to the late Hugh McLaughlin. A new rectory was built in 1906 and a new school in 1907, when the new public park was made. Very Rev. Francis J. O'Hara, V.F., succeeded to the pastorate in March, 1913.

Father O'Hara was born in Brooklyn on February 5, 1868, studied at St. Patrick's Academy, St. Charles' College, Ellicott City, and St. Mary's Seminary, Baltimore, was ordained by Bishop McDonnell on December 22, 1894, and assigned to St. Augustine's. He was made pastor of the Sacred Heart parish, Southampton, in 1902, where he remained until appointed to St. James'.

The school is in charge of 9 Christian Brothers and 2 lay teachers, with an attendance of 625 boys, and of 14 Sisters of St. Joseph and 5 lay teachers, with an attendance of 700 girls. The parish numbers 9000 souls, and the church property is valued at $500,000.

St. Agatha, Brooklyn, N.Y. — This parish was separated from St. Michael's and St. Catherine of Alexandria's on June 30, 1912. A church is in process of erection on the corner of 49th Street and 7th Avenue. Meantime Mass is said on the first floor of a two-family house, while the second is used as a rectory. Rev. James Smyth is the pastor.

St. Agnes, Brooklyn, N.Y. — In 1878, St. Agnes' was placed under the pastoral care of Rev. James S. Duffy. Like many of the other churches of that day, the beginnings were very humble. It began in a modest structure on Hoyt Street with a congregation of about 600 souls. The cornerstone of the first church was laid in the spring of 1881, by Bishop Loughlin. It was a massive Gothic structure 180 feet by 90 feet. The beautiful stained-glass windows were made in Munich, and the organ was said to have cost $20,000. Father Duffy labored with great earnestness to see the completion of his beautiful church, but hardly were his hopes realized, when in the summer of 1901, it was struck by lightning and totally destroyed. This was a terrible blow to the pastor and people, but they at once set to work to rebuild, and it was not long before a new stone church rose out of the ruins of the old one. It was dedicated on May 18, 1913. The altars are of Carrara marble. Adjoining the church is a large four-story parochial school with over 30 classrooms, all supplied with the most modern equipments. The kindergarten is under specially trained teachers. The elementary and academic departments are under 13 Sisters of St. Joseph, and 16 lay teachers, and have an attendance of 689 boys and 779 girls. On the upper floor is a large auditorium for commencements, entertainments, etc. The entire building is admirably lighted and the ventilation is provided for under the best hygienic conditions.

Monsignor Duffy was born at Newburgh, N.Y., and graduated from St. Francis Xavier's College, New York, in 1869. He was ordained in June, 1872. In the Second Diocesan Synod of Brooklyn he was made one of the *Judices Excusationum.* In June, 1897, Pope Leo XIII made him a private chamberlain, and in July, 1904, Pope Pius X, a domestic prelate. He is assisted by Revs. Frederick J. Hentz, James S. Duffy and Thomas F. Carroll. The parish numbers 7500 souls, and the church property is valued at $300,000.

All Saints, Brooklyn, N.Y. — The parish of All Saints dates from 1867. It was founded by the late Monsignor Michael May, V.G., successor of Father Raffeiner, not only as pastor of the church of the Holy Trinity, Brooklyn, but as the founder of German parishes. Father May, realizing that another German church was required between Holy Trinity and St. Boniface's, on Duffield Street, secured a plot of ground at Throop Avenue and Thornton Street, and a brick church was dedicated to God under the invocation of All Saints, on December 27, 1867. During the next year, Rev. Anthony Arnold, who had been an assistant at the Church of the Holy Trinity, became pastor, and under his care the congregation grew so rapidly that in 1894 it became necessary to erect a new and larger church. The cornerstone of the new edifice was laid on May 14, 1894, by Bishop McDonnell. It was not long before work on the new church had progressed so far as to permit the congregation to hear Mass in the basement, which is 100 feet by 72 feet and floored with polished Georgia pine. The new edifice is 190 feet by 90 feet with a belfry and a steeple nearly 200 feet high. The foundations are of granite and the upper portion of the church of brick with terra-cotta trimmings. It will accommodate some 1400 persons. On Thanksgiving Day, 1896, the new church was solemnly dedicated by Bishop McDonnell. The dedication was followed by a Solemn Pontifical Mass celebrated by the late Right Rev. Winand M. Wigger, D.D., Bishop of Newark, N.J., and the sermon was preached by Right Rev. Joseph Rademacher, D.D., late Bishop of Fort Wayne, Ind.

In 1867 Monsignor May had opened a parochial school which was subsequently enlarged by Father Arnold. It has (1914) an attendance of 575 pupils under the care of 16 Sisters of St. Dominic. On January 3, 1898, after a pastorate of nearly 30 years, Father Arnold died deeply mourned by a congregation he had served so long and well. Father Arnold's successor was Rev. George Kaupert, who had been pastor of the church of the Annunciation. Father Kaupert had been at All Saints' scarcely a year when he built a school suitable to the growing needs of his parish. This new edifice is a three-story and basement building with a front of 100 feet and a depth of 60 feet. It is equipped with all the latest modern improvements. To this school Monsignor Kaupert devotes the greatest care. He also found it necessary to build a new rectory which is in harmony with the architecture of his beautiful church.

In 1905 he received a marked evidence of the esteem in which he is held by the Bishop by having conferred upon him the important office of vicar-general. His brother priests rejoiced in this honor because they knew it was conferred upon a priest whose learning, piety, energy and foresight were recognized by all who came in contact with him. Today (1914), there are 3000 parishioners; over 500 children attend Sunday-school; while the church property is valued at $345,000, on which there is a debt of $23,000. To have accomplished this with a congregation not overrich in this world's goods must have required no little tact and management. Vicar-General Kaupert's worth and abilities have been recognized at Rome, and Pope Pius X honored him in 1908 with the dignity of domestic prelate with the title of Monsignor.

Monsignor Kaupert made his classical studies at St. John's College, Brooklyn, and his theological studies at the Seminary of Our Lady of Angels,

Niagara, N.Y. He was ordained in the Seminary Chapel in 1879, and was for a time stationed at the church of the Holy Trinity, under Monsignor May, until he became pastor of the Annunciation. In 1898 he succeeded Father Arnold at All Saints'.

The assistants are Revs. Conrad B. Lutz and Christian W. Herchenroder.

St. Aloysius, Brooklyn, N.Y. — On October 16, Bishop McDonnell laid the cornerstone of a new church to be erected at the corner of Stanhope Street and Onderdonk Avenue, the parish having been founded during the previous August. This was the first cornerstone laid by Bishop McDonnell after he became Bishop of Brooklyn, and on May 30, 1893, he dedicated the church to the service of God, under the invocation of St. Aloysius. A school was opened immediately by the pastor, Rev. John W. Hauptmann. The first Mass in the new parish was celebrated on July 10, 1892, in a little one-story frame house which had at one time been used as a saloon. The neighborhood was anything but inviting, but Father Hauptmann saw the possibilities before him and he was content to bide his time. The nineteen families that formed his little congregation in the start has grown (1914) to over 8000 souls. The third floor of the church, in which the pastor lived for more than two years, was soon needed to accommodate the increased school roll, and a rectory was built. The temporary chapel was replaced by a two-story frame building, 50 feet by 100 feet, the cornerstone of which was laid, as recorded above. Ground was broken in May, 1899, for a new school, and a three story brick building, 28 by 77 feet, was built at a cost of $23,000. The school, which opened with 80 children, has 1250, who require the services of 27 Sisters of St. Dominic.

Plans were made for a new St. Aloysius' Church, the cornerstone of which was laid by Bishop McDonnell, on November 3, 1907. The lower church, or basement, was ready for dedication on December 20, 1908. The new building is in the Romanesque style of architecture, 171 feet by 72 feet, with a transept of 80 feet. The lower portion is of granite, while the superstructure is of yellow gold brick with terra-cotta trimmings. It will be surmounted by two towers rising to a height of 152 feet. The cost when finished will be about $300,000, and it is fully expected that the debt upon the whole church property will be merely nominal, if any. The old frame church was remodeled for a school at a cost of $20,000. Father Hauptmann is assisted by Revs. Joseph Augustine and Augustine Rath. The church property will be valued at about $400,000 on the completion of the church.

St. Alphonsus, Brooklyn, N.Y. — While the Germans of South Brooklyn were organizing St. Bernard's, their fellow countrymen of the Greenpoint district, under the guidance of Rev. Wendelin Guhl, were laying the foundation of St. Alphonsus' Church on Kent Street near Manhattan Avenue. The church, a frame building in the Gothic style, seats 600 and cost $31,550; its cornerstone was laid by Bishop Loughlin in March, 1873. The first Mass was offered up in a little frame house on the same lot, and the people gathered within its walls every Sunday, until their new church was finished. The dimensions of the church are 56 feet by 85 feet. The congregation, though not large, erected a parochial school in which 200 are taught by 6 School Sisters of Notre Dame. The church property, including a rectory built by Father Guhl, at a cost of $10,000, is valued at about $40,000, and there is no debt upon it. The parish numbers about 600 souls, and has given two priests and six nuns to the church. The following societies are established in the parish: Holy Name; St. Alphonsus; League of the Sacred Heart; Christian Mothers; Sodality of Mary. Statistics for 1913 give 40 baptisms, 10 confirmations and 14 marriages. Father Guhl is assisted by Rev. Herman J. Pfeiffer, D.D.

St. Ambrose, Brooklyn, N.Y. — In 1883 Bishop Loughlin decided that a church was needed between St. Patrick's and St. John the Baptist's. A site was secured on Tompkins Avenue, at the corner of DeKalb Avenue, and Rev. Daniel J. Sheehy was sent from St. Augustine's where he had spent some years as an assistant, to build the new St. Ambrose's. In the old frame house that stood at the corner, Father Sheehy said the first Mass for the little congregation that had gathered around him, but before the year had passed he had erected a large frame building facing on DeKalb Avenue which was to serve as a church until a more fitting structure could be erected. A commodious rectory was built beside the church, and a large double house near the church was purchased and converted into an academy for the Sisters of St. Joseph, under the charge of Sister Mary Augusta. But Father Sheehy was not permitted to see the realization of his plans. He died on February 21, 1895. His successor was Rev. Jeremiah J. Crowley, who had been for nearly a quarter of a century pastor of St. Patrick's Church, Huntington, and several missions on Long Island. Father Crowley's health began to fail, and on August 27, 1902, he died. Rev. Joseph Kilpatrick took up the work, but he had hardly been four years at St. Ambrose's, when he was transferred to the pastoral charge of the Church of St. Peter's and Paul's. In the meantime the number of Catholics had been increasing and the new church became a pressing necessity. Rev. Thomas F. McGronen was appointed pastor.

He set to work at once, raised additional money for the fund already accumulated by his predecessor, and in June, 1906, turned the first sod for the new church, and then auctioned it off to Mr. Henry P. Kelleher, who bid $75 for the honor of possessing it. From three to five thousand persons were assembled one Sunday afternoon, in October, 1906, to witness the ceremony of the laying of

the cornerstone by Rev. P. J. McNamara, Vicar-General of the Diocese of Brooklyn. The façade of the new church is a reproduction of the Church of St. Prudentiana in Rome; the ceiling is after that of the Cathedral of Pisa, and the side decorations after those of the Cathedral of Ravenna. The cost was $120,000, all of which amount has been paid. The church was dedicated in October of 1907. A new parochial school and convent were completed in April, 1910. The school is a three-story building of brick, trimmed with terra cotta, and was erected at a cost of $100,000. The convent, a four-story structure adjoining the school, in addition to rooms for the Sisters, contains halls and reception rooms for the school. The building cost $30,000.

Father McGronen was born in Brooklyn on October 31, 1861. He made his early studies partly at a public school in New York City and partly in the parochial school attached to the Church of Our Lady of Mercy in Brooklyn. From here he went to St. Francis Xavier's College, where he was graduated in 1882. Having decided to study for the priesthood, he went to Baltimore and entered St. Mary's Seminary, where he was ordained in 1885. His first appointment was at St. Anthony's Church, Greenpoint, where he labored for over seven years, as an assistant to Monsignor O'Hare. In 1892, he was sent to St. Bridget's, Westbury, to organize a new parish, and in 1895, to the pastoral charge of St. Patrick's, Long Island City. Father McGronen had made a reputation as a church builder, and merited a city parish. In 1903, he was made pastor of St. Ann's in Brooklyn, and while here became chaplain of the Brooklyn Fire Department.

Father McGronen is assisted by Revs. Charles H. O'Dougherty and Joseph P. Murphy. The parish numbers 4000 and the church property is valued at $200,000. The school has (1914) an attendance of 300 boys and 332 girls under the charge of 9 Sisters of St. Joseph and 7 lay teachers.



ST. AMBROSE, BROOKLYN, N.Y.

St. Ann, Brooklyn, N.Y. — On August 20, 1860, Rev. Bartholomew Gleeson broke ground for the erection of St. Ann's Church at the corner of Front and Gold Streets. This ground was not obtained without some difficulty, because the owner was strongly averse to selling his property for a Catholic church, notwithstanding the fact that a good price was offered for it. Other sites were available, but Bishop Loughlin had made up his mind that he wanted that special lot, and he got it. Mr. Henry Breslin, a business man in the neighborhood, purchased the property at a much lower price than the Bishop had offered for it originally. As soon as the purchase was effected Mr. Breslin conveyed the property to the Bishop and the erection of the church was commenced. The first Mass was celebrated on Christmas Day, 1860, but the dedication did not take place until September, 1861. Times were hard, the Civil War was just beginning and work was slow, but the church was finally built, and a school was started in the basement. It was not long before the number of children was such as to require a separate school building which was opened in September, 1872. Father Gleeson resigned, in 1875, and was succeeded by Rev. James J. McMeel, who ministered to the people of St. Ann's for thirteen years. He died on December 16, 1888, deeply regretted by all who knew him. Father James J. Durick, his assistant, became pastor, and he continued his work in the same quiet, unostentatious way that had marked his career as an assistant. In 1891, he installed a new organ at a cost of $2200. The sick and the poor continued to be the objects of his special care. In 1901, he was sent to replace Rev. Eugene P. Mahony at the Church of Our Lady of Good Counsel. The next pastor of St. Ann's was Rev. Thomas F. McGronen, who came from St. Patrick's, Dutch Kills. He reduced the debt from $20,000 to $11,000, put a new slate roof on the church at a cost of $2010 and bought the convent for $5000. In 1906 he was succeeded at St. Ann's by Rev. Thomas F. Horan. Father Horan was ordained on March 5, 1888, and began his ecclesiastical career as assistant at the Church of St. Thomas Aquinas. In 1895 he was made pastor of the Church of the Holy Family, Canarsie, and came

from there to St. Ann's. He painted the church, put new floors in the school and installed electric lights in the church and rectory. Assisting him are Revs. Joseph F. Curran and Philip J. Whalen. The school is under the care of 3 Franciscan Brothers and 2 lay teachers, with an attendance of 375 boys, and 8 Sisters of St. Joseph with an attendance of 350 girls. The parish numbers about 4500 and has within its limits the Lithuanian parish of St. George, and the church property is valued at $125,000.

Annunciation, Brooklyn, N.Y. — In 1863, Monsignor Michael May saw the necessity for another German church in the Eastern District. The task of organizing the new parish, dedicated to the Annunciation, was entrusted to Rev. John Hauptmann, who celebrated the first Mass at the corner of North 5th and Havemeyer Streets. Before he could get to work, however, he was obliged to meet a lawsuit involving a loss of $15,000, which his people, who were generally poor, were ill calculated to sustain. In 1870, the old frame church was replaced by a handsome brick structure, 125 feet by 50 feet; and other improvements were made. In 1891 Father Hauptmann was transferred to St. Aloysius' Church, and Rev. George Kaupert became pastor. On assuming his new charge, his first thought was the education of his children, and in 1892, he erected a three-story school house, 88 feet by 50 feet, and placed it under the care of the Sisters of St. Dominic. Besides teaching some 300 parochial school children, these Sisters cared for over 50 orphans. Father Kaupert labored here for nearly ten years, when he was sent to succeed Rev. Anthony Arnold, at the Church of All Saints.

Rev. Francis X. Pauletigi, the next pastor, was a native of Trieste, Austria, where he was born on December 1, 1846. He made his classical course at the Royal Gymnasium, and in 1863 came to this country and entered St. Vincent's Benedictine Seminary in Westmoreland County, Pa. Here he completed his ecclesiastical studies and was ordained in July, 1869, by Bishop Domenec, C.M., D.D., of Pittsburgh. On his arrival in Brooklyn, shortly after his ordination, he was sent to assist Father May, at the Church of the Holy Trinity. He next became rector of St. Joseph's Church, Long Island City, and on December 17, 1881, pastor of St. Stanislaus', Maspeth. He succeeded Father Kaupert at the Church of the Annunciation in 1906, where he remained until his death on April 25, 1906. Rev. Peter Henn succeeded in May, 1906, and remained until his transfer to St. Joseph's, Long Island City, in March, 1914. Rev. Nickodemus Petkus, rector of the Lithuanian Church of the Transfiguration at Maspeth was appointed *locum tenens* on Father Henn's transfer.

The school has an attendance of 228 pupils under the care of 8 Sisters. There are 450 children in the Sunday school. The parish numbers 2600 souls and the church property is valued at $150,000. In January, 1913, the church celebrated its golden jubilee amid the great enthusiasm of the congregation. Former members of the parish united to make it a great success.

St. Anthony, Brooklyn, N.Y. — The first Mass in Greenpoint was celebrated, in 1853, in the house of Mr. Rider. Prior to this the Catholics were attended by Rev. Sylvester Malone of SS. Peter and Paul's, Williamsburg. In 1855, Rev. Joseph Brunnemann, O.S.F., said Mass in a hall, at the corner of Franklin and Eagle Streets. Father Brunnemann resided at Winfield, L.I., and from there attended Greenpoint, and said Mass in private houses and in a hall at the corner of Union (now Manhattan Avenue) and India Street. In 1856 he purchased two lots on India Street, and on December 21 of the same year Bishop Loughlin laid the cornerstone of the Church of St. Anthony of Padua. In 1858, the church was dedicated under the rectorship of Rev. John Brady. His death occurred on March 4, 1872, and he was succeeded in June by Rev. William J. Lane. The church on India Street soon became too small for the congregation. Bishop Loughlin had anticipated this and purchased from Samuel J. Tilden a piece of ground on the east side of Manhattan Avenue, at the head of Milton Street. Here was built a church, a school and a rectory. An additional piece of ground, purchased from Mr. Edward Crawford, gave the church property the full depth of the block from Manhattan Avenue to Leonard Street. The cornerstone of a new church, in the Gothic style, 164 feet by 72 feet, was laid on August 24, 1873. On March 8, 1874, the work had so far progressed that Bishop Loughlin could celebrate the first Mass said within its walls, in the basement. On the Feast of St. Anthony of the same year the church was dedicated, and five months later Father Lane moved into his new rectory. The old rectory was given to the Sisters of St. Joseph, and the church on India Street was turned into a school. There was a debt of $13,000 to be met and more ground had to be added to the church property. There was also a debt on the church. Under ordinary conditions all these obligations could have been met, but a commercial panic came upon Greenpoint Oil Works, sugar refineries and factories of various kinds were obliged to shut down and employees were placed on part time. To stop work on the church would injure what had been done already; to go on meant additional burden upon the people, which they were in no condition to bear, and it also meant heartaches and responsibilities upon himself. He struggled on heroically for six years, when, broken down in health and spirits, he applied (Aug. 16, 187) to the Bishop for relief and was transferred to the Church of the Visitation.

Rev. Michael J. Murphy, who succeeded (Oct. 1), had been pastor of the Church of St. Mary, Star of the Sea, at Far Rockaway, L.I. He was not in the most robust health when he came to St.



ASSUMPTION, BROOKLYN. N.Y.



ST. BONIFACE, BROOKLYN, N.Y.

Anthony's, and was ill able to cope with the financial difficulties which confronted him. Realizing this, after a pastorate of four years, he resigned on January 27, 1883. Rev. John Loughran, D.D., who had been Father Murphy's senior assistant, took charge of the parish until July 22, 1884, when the Bishop sent one of his own household, Rev. Patrick F. O'Hare, to lift St. Anthony's out of its financial difficulties.

Rev. Patrick F. O'Hare was born near Newry, County Down, Ireland, on February 17, 1848. When four years of age his parents emigrated to this country and settled in St. James', Brooklyn. His early studies were made under the Christian Brothers in New York. In September, 1862, he entered St. Francis Xavier's College, New York, from which he was graduated with honor in 1868, and was accepted by Bishop Loughlin for service in the Diocese of Brooklyn. He made his ecclesiastical studies at St. Mary's Seminary, Baltimore, was ordained in St. James' pro-Cathedral by Bishop Loughlin, on March 19, 1872, and was appointed to the pro-Cathedral, where he remained for seven years. While here he attended the Catholic sailors and marines at the Navy Yard, the House of the Good Shepherd (East New York) and the Visitation Convent at Parkville. When the new cathedral chapel was opened at the corner of Clermont and Greene Avenues, on July 12, 1879, Father O'Hare was appointed its rector.

Father O'Hare found the parish of St. Anthony overwhelmed with debt and almost in the hands of the sheriff. He rescued it, and in a few years made it one of the most prosperous parishes in the diocese. He was always opposed to contracting debts. His first work, therefore, was to cut down the existing debt, but while doing so, he demolished the church on India Street and built a school to accommodate 800 children. The church needed repairs and they were made. The people were poor, but they responded more than generously to their new pastor's appeals. He had one good friend, Mr. John Good, one of his former parishioners at St. John's chapel, who offered to assume all the expense of renovating the church, and of providing a suitable organ. On January 24, 1885, the remodeled church was opened and Bishop Loughlin and Bishop J. F. Shanahan, of Harrisburg, Pa., together with a large representation of the Brooklyn clergy, took part in the ceremonies. In the same year Father O'Hare purchased five lots adjoining the church property, and on these built a parish hall, which gave way to a school building, costing over $80,000. He not only cleared the original debt of $140,000 but increased the valuation of the church property to nearly $400,000. He built a new rectory and turned the old one into a convent and academy for the Sisters of St. Joseph, decorated the church with stained-glass windows from Munich, and three beautiful marble altars, secured land adjoining the school and built a hall for young men at a cost of $100,000; and yet there is no debt on the church property.

In March, 1897, Father O'Hare celebrated the 25th anniversary of his ordination. In 1901, Villanova College conferred upon him the degree of Doctor of Laws, and the same honor was conferred upon him in June, 1911, by St. Francis Xavier's College, New York. On December 21, 1902, St. Anthony's Church was consecrated by Bishop McDonnell. On December 30, 1902, Pope Leo XIII conferred upon Father O'Hare the dignity of Domestic Prelate with the title of Monsignor. In November, 1908, in view of the rapid growth of his congregation, Monsignor O'Hare was obliged, so as to relieve the great crowds attending St. Anthony's, to open a chapel dedicated to St. Columbkille in Dupont Street.

Monsignor O'Hare is a man of strong convictions as evinced in his unrelenting war upon the illicit liquor traffic, upon intemperance and the desecration of the Sabbath day. He is assisted by Revs. Francis J. Dillon, Michael S. Lopez, Philip Brady and Edward A. Wallace. The schools are in charge of 6 Franciscan Brothers and 17 lay teachers, with an attendance of 950 boys, and 12 Sisters of St. Joseph and 6 lay teachers with 817 girls. There are 600 public school children in the Sunday-school. The parish numbers about 12,000, and the church property is valued at over $500,000.

St. Athanasius, Brooklyn, N.Y. — On December 7, 1913, Bishop McDonnell erected the new parish of St. Athanasius in the Mapleton section of Brooklyn, situated in the vicinity of Ocean Boulevard and 22nd Avenue. Rev. Eugene J. Donnelly, assistant at the Church of St. Francis Xavier, was appointed the first pastor. Mass is said in a house of the neighborhood.

Assumption, Brooklyn, N.Y. — In 1840 Bishop Hughes decided that the Catholics of Brooklyn needed another church. The erection of a third was materially helped by an unfortunate incident in local affairs that had preceded this date. Rev. John Farnan of St. James' had been suspended in 1829, and while thus under censure tried to start at York and Jay Streets an Independent Catholic Church, the cornerstone of which he laid on October 27, 1831. He had at first a notable following of personal partisans but their zeal soon cooled and building operations ceased when the new edifice had not risen much above the foundation walls. The holder of the mortgage on the property foreclosed, and it was sold to a carpenter who roofed over the unfinished structure and used it for a shop. Bishop Hughes bought this property, finished the church and dedicated it on June 10, 1842, under the patronage of the Assumption of the Blessed Virgin Mary. He appointed as its first pastor Rev. David W. Bacon, who remained in charge until he was made first Bishop of Portland, Maine, of which see he was consecrated titular on April 22, 1855. His successor was his assistant, Rev. William Keegan, one of the priests most prominently identified with the administration of Bishop Loughlin whose vicar-general he

was from 1880 till his death. Father Keegan was born in Kings County, Ireland, in 1824, and came to Brooklyn as a boy. He was educated at St. John's College, Fordham, graduating there in 1849. He was ordained in 1853, having made his theological studies also in the old seminary which then adjoined the college at Fordham. His whole subsequent career until his death on May 10, 1890 was spent in the service of this parish. He built the second Catholic school house in Brooklyn, opened October, 1858, at Pearl and York Streets, enlarged and improved the church, which was much damaged by a fire in the summer of 1864, and built a fine hall called the Assumption Literary Institute in 1873. All these historic buildings have been swept away by the changes in their locality necessitated by the openings for the entrance for the Manhattan Bridge over the East River. When the parish was organized in 1842, it included all the river front as far as Atlantic Street to the west and the Wallabout to the east. After Father Keegan's death Father William J. Malone was in temporary charge, but died the following year and Rev. John J. Mallen succeeded him, in February, 1892. His successor, Rev. James J. McCusker, remained until 1903, when Dr. William J. Donaldson, S.T.D., was made pastor.

The site of the Assumption Church was then taken for the improvements connected with the Manhattan Bridge, and Dr. Donaldson purchased ground on Cranberry Street, on which a new church was erected and dedicated on August 15, 1909. The last Mass was said in the old church on May 29, 1909. The new church is in the Italian Renaissance style, of light colored brick. There is a new rectory on Middagh Street. Public school No. 8, on Middagh Street, was found to be too small and when a new one was built at the corner of Hicks Street, Dr. Donaldson exchanged six lots which he held, for the old school building, which he remodeled for the parochial school. It now has an attendance of 515 pupils, under the care of 5 Sisters of Charity and 6 lay teachers. The parishioners number 5500, and the church property is valued at $300,000. Dr. Donaldson is assisted by Revs. James F. Dorney and John A. Grant.



ST. CATHERINE OF ALEXANDRIA, BROOKLYN, N.Y.

ST. AUGUSTINE, Brooklyn, N.Y. — In November, 1870, Rev. John F. Turner, V.G., son of Peter Turner, the pioneer Catholic of Brooklyn, laid the cornerstone of the original St. Augustine's Church. Rev. Louis J. Rhatigan was its pastor, and he had the happiness of seeing his church dedicated in March, 1871. This church was situated in 5th Avenue and Bergen Street, and though small was amply sufficient to meet the wants of the Catholics in that part of the city in those days, for it must be remembered that when Father Rhatigan said the first Mass at No. 43 Prospect Place, it was attended by only fifteen or twenty persons. The old church, 50 feet by 100 feet, soon grew too small for its congregation, and the surface cars and elevated railroad made the original site anything but desirable. Father Rhatigan began to entertain hopes of building a

larger church, but before these hopes could be realized, died on March 23, 1876, at the early age of thirty-six years, and after a pastorate of only six years. Mgr. Edward W. McCarty succeeded him.

Monsignor McCarty was born in Brooklyn, attended old Public School No. 6, studied at Niagara University and was ordained in 1870. The first six years of his priesthood were divided between St. Peter's and the Visitation parishes. Here his work was such as to attract the eye of Bishop Loughlin, and on the death of Father Rhatigan, Father McCarty was sent to take up his work and develop it according to its necessities. The church property, 200 feet on 5th Avenue, 169 feet on Bergen Street and 100 feet on St. Mark's Avenue, together with the old parochial residence, were sold to the Brooklyn Elevated Railroad Company for $70,000. A new site was purchased on Sixth Avenue, and on it Father McCarty erected a magnificent new church at an estimated cost of $350,000. In 1901, the church was practically out of debt, and plans were made for the erection of chapel, a school and a rectory. The rectory, on 6th Avenue, was built, and in 1908 a model school at a cost of $350,000. It has now an attendance of 460 boys under the care of 5 Christian Brothers, and of 460 girls under the care of 14 Sisters of St. Joseph and 14 lay teachers. The High School Department has 48 boys and 66 girls. In 1908, also, Pope Pius X, recognizing the work done by Father McCarty, conferred upon him the dignity of a Monsignor.

Among the families identified with the early foundation of the parish may be mentioned Mr. James Rorke's, and Mr. Michael Bennett's. The parish has also given the church two of its distinguished sons: Rev. William L. O'Hara for some years President of Mount St. Mary's College, Emmitsburg, Md., and Rev. John L. Belford, rector of the Church of the Nativity. Monsignor McCarty is assisted by Revs. James H. Casey, William B. Collins and Bernard Reilly. The parish numbers 8000 souls and the church property is valued at $800,000.

St. Barbara, Brooklyn, N.Y. — On August 27, 1893, Bishop McDonnell laid the cornerstone of a temporary church for the Germans under the invocation of St. Barbara. It was placed under the pastoral charge of Rev. Isidore Wunch, who said the first Mass in a small building, 20 feet by 60 feet, which was later on used as a school. Among the first members of this parish were Joseph Eppig, William Wolf and John Pope. The original church was dedicated on Thanksgiving Day, 1893. It was a Gothic frame building with a front of 45 feet on Bleecker Street, and a depth of 95 feet on Central Avenue, seating 600. Father Wunch organized a school, which was attended by 600 children, in charge of the Sisters of St. Dominic. Father Wunch died on March 18, 1896, at the early age of thirty-two. He was succeeded by Rev. Michael N. Wagner, S.T.L., who lived but a short time after his coming to St. Barbara's, and was succeeded by Rev. James Hanselmann, late pastor of the Church of the Holy Family. Father Hanselmann at once took steps toward the erection of a new and suitable church, and on March 21, 1909, Bishop McDonnell laid the cornerstone. The style of the new church is after the Italian Renaissance blended with some features of Spanish architecture. It is cruciform, with a front on Central Avenue and running back 175 feet on Bleecker Street. The height of the building is from 60 feet to 85 feet and it is surmounted by two towers rising to a height of 175 feet. The material used in the construction is cream colored brick with terra cotta, so as to produce a marble effect. Bronze doors are used for the three front entrances as well as for those on the side of the church.

In September, 1908, Father Hanselmann transformed the old church into a school. The course followed comprises both the high school and commercial and the pupils are taught by 5 Brothers of Mary, with an attendance of 310 boys, and 15 Sisters of St. Dominic, with an attendance of 928 girls. The kindergarten has 43 boys and 51 girls. The Sunday school is attended by 400 children. The number of parishioners has increased to about 3000. Father Hanselmann is assisted by Revs. George M. and Ignatius Endres and Francis X. Broschart. The parish property is valued at $250,000.

St. Benedict, Brooklyn, N.Y. — In 1852 eight German families settled in what was then known as New Brooklyn. They were poor, but industrious, thrifty withal, and anxious to secure homes. They were in the habit of hearing Mass either at St. Francis', Putnam Avenue, near Bedford, or at Holy Trinity, where Father Raffeiner was still pastor. But the distance to one or the other of these churches was too great for the aged and sick. A suitable site for a church was secured on Herkimer Street near Ralph Avenue and a small frame building, 60 feet by 30 feet, was erected and opened in March, 1852. As they had no pastor as yet, the faithful were attended from Holy Trinity or St. Francis'. In January, 1853, Bishop Hughes sent them, as pastor, a Benedictine, Rev. Maurus Ramsauer, but he did not remain long, and was followed by Rev. Peter Hartlaub. Up to 1861, one pastor followed another, none remaining long enough to do anything except look after the immediate wants of the people. About this time Rev. Franz Sales Klosterbauer became pastor. He labored here for twelve years and had the satisfaction of seeing his congregation outgrow the original frame church. He was obliged to leave this work to his successor, Rev. M. Kochren, who became pastor on May 25, 1873. Father Kochren erected a church, 137 feet by 65 feet, and converted the old frame church into a school. On October 1, 1876, Rev. Ignatius Zeller came to St. Benedict's. He had been a Lutheran minister, and with a brother minister had undertaken the

conversion of Rev. Ignatius Goetz of St. Raphael's Church, Laurel Hill. The conversion took place, but it was the two ministers who were converted instead of Father Goetz. When Father Zeller came to St. Benedict's he found a debt of over $44,000. During his ten years of pastorate he reduced that debt to $26,000, and built a new rectory. He transformed the former rectory into a convent for the Sisters of Christian Charity to whom he gave charge of his school. In January, 1886, Father Zeller resigned and went to Jamaica, L.I.

Rev. John Hanselmann came to St. Benedict's in 1886. He belonged to a family of priests, his three brothers having also given themselves to the service of God. He was born in Brooklyn on August 5, 1854, studied in Montreal, and was ordained on December 21, 1878. For two years he assisted Monsignor May at the Church of the Holy Trinity, and in January, 1880, became chaplain of St. Catherine's Hospital. It is related that he made 234 converts and administered the last Sacraments to 1500 patients. He decorated the interior of the church, added new stained-windows and new Stations of the Cross. A new school was built in 1893. Before his death, on May 2, 1906, Father Hanselmann's church property was worth $130,000 with a debt scarcely amounting to $20,000. He was succeeded in 1908 by Rev. Joseph Traenkle, who added a new school and rectory, costing $25,000, in the spring of 1913. The Young Men's Club now numbers 200 and has a fine clubhouse. The assistant is Rev. Joseph A. Goeller. The school of 465 pupils is under the care of 11 Sisters, and the congregation numbers about 1600. The church property is now valued at $135,000.



ST. CECILIA, BROOKLYN, N.Y.

Father Traenkle was born in 1859 in St. Nicholas' parish, Brooklyn, and studied at St. Francis Xavier's College and Niagara University. After his ordination he served at St. Alphonsus' for one year, at Most Holy Trinity Church for six and a half years, and was associate rector of St. Bernard's for twelve years. He celebrated his silver jubilee on December 21, 1913.

St. Bernard, Brooklyn, N.Y. — The German Catholics of St. Boniface's parish became so numerous that Bishop Loughlin entrusted Rev. Father Schmelz to organize a new parish. In October, 1871, the latter assembled his congregation in Temperance Hall, on Hamilton Avenue. The venture nearly proved a failure, as the rent ($700), for which Messrs. Brooks and Flammer had signed bonds as sureties, was not coming forth; Father Schmelz, finding too many difficulties in his way, resigned after sixteen months, and Rev. John J. Ammann succeeded him. But troubles did not cease immediately. A church fund of $700 had been collected and given to a Mr. Smith, at interest, but for some reason the church never received even the principal. Next, Father Ammann found that of the 25 men who composed the original board or church society only eight were not members of secret societies condemned by the Church. Another attempt was made to build a church and the foundation was dug out, but as the building was designed to cost $32,500 and the prospect of securing that amount seemed very doubtful, Bishop Loughlin stopped the work. At last a Baptist church, at the corner of Rapelyea and Hicks Streets, was bought by the congregation. One of the parishioners, Mr. Hartung, purchased a set of Stations of the Cross for $500 and put pews in the church at an expense of $1000. As soon as the church opened, a school was started. Mr. Tramner, one of the pioneer members, painted the church at night. He also erected the altar out of lumber found in the building at the time of its purchase, and furnished other material at his own expense. On Father Ammann's death (September 22, 1888), Rev. Michael N. Wagner, S.T.L., became pastor. In 1891, a four-story brick house on Woodhull Street near the rear of the church was purchased

for a parish school. It is entrusted to 6 Sisters of St. Dominic, and has an attendance of 130 pupils. In 1896 Father Wagner was succeeded by Rev. Joseph Traenkle, and he in turn by Rev. John M. Scheffel in 1908. Rev. James J. Kunz took charge in August, 1911.

The following societies are established: Holy Name (50 members); Christian Mothers (25); Rosary Confraternity (36); and Young Ladies' Sodality (40). The church property, including the brick rectory, is valued at $30,000.

St. Blaise, Brooklyn, N.Y. — The Italian population of East Flatbush had grown to such proportions that a new parish was formed here in 1905. The Italians had been attended from 1897 by Father Ludeke of Holy Cross parish, and later by Father Malone. The church was dedicated on October 18, 1908, and Rev. Joseph Bonaventure was given charge until the appointment of a pastor.

When Father Bonaventure went to Italy, Father Simonetti took charge until June 20, 1911, when Rev. Vincent A. Di Giovanni was appointed first pastor. Father Di Giovanni was ordained at St. Joseph's Seminary, Dunwoodie, in May, 1907.

The societies in the parish are: St. Blasius' (men); Our Lady of Mt. Carmel (women); St. Cyrus; St. John the Baptist (boys); Children of Mary.

Blessed Sacrament, Brooklyn, N.Y. — To relieve the overcrowding of St. Malachy's due to the influx of people into the Cypress Hills section following the annexation in 1886 of the 26th Ward to the City of Brooklyn, Bishop Loughlin founded the parish of the Blessed Sacrament on February 14, 1891. Beginning with February 15 two Masses were said each Sunday at Lafayette Hall. The first Sunday the congregation numbered about 15 at each Mass. The second the attendance was doubled. Rev. M. F. Murray, who had attended Cypress Hills on these occasions, was recalled, but after a lapse of a month, in response to an appeal from the parishioners, Bishop Loughlin gave permission to have Mass celebrated the following Sunday, leaving the committee to secure the proper place. Since Lafayette Hall would not be rented for church purposes, a hall on Atlantic Avenue belonging to Mr. George Pfohlmann was obtained. Mr. Timothy Riordan constructed an altar and Mrs. Pfohlmann dressed it, and Rev. Joseph E. McCoy, who was appointed pastor, said Mass the following Sunday. The old Dykeman farmhouse which stood on the plot purchased some months previously was then fitted up as a rectory, and Mass was said on the ground floor. After Father McCoy's first Mass in the parish a meeting was held to arrange for the collection of funds for the church, and the following contributions were made: Michael Finnegan, $100; Thomas Tierney, $50; Patrick Dobbins, $50; Patrick Corrigan, $50; Edward Carmody, $50; and Edward Reid, $30. The men collected about $1000 and the women over $600, thus forming the nucleus for a building fund. The cornerstone was laid on July 19, 1891; the building was finished in September and was dedicated on November 22, 1891. It is frame,



ST. EDWARD, BROOKLYN, N.Y.

40 by 90 feet, and was the last church founded and dedicated by Bishop Loughlin.

Father McCoy was born on March 15, 1860, and educated at St. Francis Xavier's College, New York, graduating in 1881. In November, 1893, he was given Rev. Charles H. O'Dougherty as an assistant. To make provision for the rapidly increasing congregation, ground opposite the church was obtained in 1898. Father McCoy was obliged to retire on account of failing health, and Rev. Thomas A. Nummey was appointed acting pastor on July 9, 1908. After Father McCoy's death (May 10, 1910), Rev. John M. Kiely was appointed pastor (January 1, 1911). Father Kiely at once bent all his efforts towards the erection of a more commodious church. Since he wished his parishioners to have a suitable hall for social gatherings, it was decided to build a large hall and to use the same for Mass on Sundays and Holy Days. Ground was broken on November 5, 1911, by Monsignor P. J. McNamara, and on July 7, 1912, the building was dedicated by Monsignor Joseph McNamee. It is a magnificent structure, 60 feet wide, and extending 124 feet towards Euclid Avenue. The front and sides are faced with white brick, and two ionic columns of Indiana limestone mark the main entrance. It contains an auditorium with a stage 28 by 22 feet, and the basement has bowling alleys, meeting-rooms, library, etc.

Father Kiely was born in 1865 in County Tipperary, Ireland, studied at St. Patrick's College, Thurles, and was ordained in the Cathedral there on June 18, 1893, by the late Archbishop Croke. His first appointment was as assistant at the old Assumption Church, Brooklyn, and after four years he was appointed pastor of the newly-formed parish at Brentwood-in-the-Pines and its mission at Central Islip. While there he also acted as chaplain to the State Hospital at Central Islip and to the Academy of St. Joseph-in-the-Pines. After laboring thirteen years in this sparsely settled terri-

tory, he was appointed on January 1, 1911, to the Church of the Blessed Sacrament. His assistants, Revs. Peter Jessup and Charles Sennett, were appointed early in 1914.

The congregation numbers over 5000 parishioners, mostly Irish, with a good minority of Germans. According to the financial report for 1914, the new building is free from debt, and the parochial property is valued at about $115,000. Father Kiely has completed (March, 1914) plans for a thoroughly up-to-date parochial school, which is to be in the Classic style of architecture, to accommodate 1200 children and cost about $120,000. The Sisters of St. Joseph will have charge of the girls, and the Christian Brothers of the boys. A handsome church and rectory are also planned. The parish sodalities are: Holy Name (Senior 200, Junior 150); B.V.M. (190); Angels (150); Cenacle Catholic Club (190); Cenacle Cadet Corps (150 boys); C.B.L. (50); L.C.B.A. (30); Sanctuary (boys) and Ladies' Cenacle Auxiliary (200). The Sunday-school is attended by over 700 children, and is taught by the Sisters of St. Joseph.

St. Boniface, Brooklyn, N.Y. — Rev. John Stephen Raffeiner of the Church of the Most Holy Trinity, at that time vicar-general for the Germans, saw the necessity for a new German parish and with the approbation of Bishop Loughlin encouraged the work of foundation. The congregation was at once formed, and Father Schneller, of St. Paul's, placed the basement of his church at their disposal until they could build their new church. In 1853, a board of trustees, of which Mr. F. J. Glatzmayer was the leading spirit, purchased for $4500 St. Thomas' Episcopal Church, which was dedicated by Bishop Loughlin under the invocation of St. Boniface. The first pastor was Rev. Moritz Ramsauer. The congregation numbered some 200 souls and the children were taught by a lay teacher in a school in the basement of the remodeled church. Father Ramsauer was succeeded by Rev. Bonaventura Keller, O.S.F., but on account of failing health he resigned and went to Wisconsin. Succeeding pastors were: Revs. Joseph Brunnemann, O.S.F. (1855), whose pastorate was very short; John G. Hummel, O.S.B., who remained five years; Michael J. Decker (1865), who in 1867 secured two lots on Duffield Street, between Willoughby and Myrtle Avenues, on which he proposed to build a new church, but was prevented from doing so by his failing health, and introduced the Dominican Sisters for his parochial school; W. Oberschneider (1868); B. Bariffi, during whose pastorate the cornerstone of the new church was laid by Bishop Loughlin in 1871; Peter DeBerge, who completed the church, which was dedicated in 1872, and built a convent and school for the Sisters; Peter Schwarz, who attended the parish for nearly a year when he went to Amityville, L.I.; John B. Willman (1877), who tore down the old frame buildings on Willoughby Street and replaced them with substantial brick houses, but after a pastorate of two years retired from active service; George Feser; and Martin Lang, who decorated the church, and in November, 1904, celebrated the golden jubilee of his parish. Father Lang is assisted by Rev. Charles W. Hamma.

The school has an attendance of 98 boys and 106 girls, under the care of 7 Sisters. The parish numbers about 1200, and the church property is valued at $75,000, with a debt of $25,000.

St. Brendan, Brooklyn, N.Y. — On September 29, 1907, Rev. Timothy A. Hickey was commissioned by Bishop McDonnell to found a new parish in the Greenfield District, now known as the Thirty-first Ward. This parish was formed from parts of the parishes of St. Rose of Lima, SS. Simon and Jude, St. Mark's and Holy Cross, Flatbush. Father Hickey secured a two-family house, and said Mass in it on September 29. The upper part of the house was used as a rectory and the lower for church purposes. A lot was secured on July 13, 1908, at the corner of Avenue O and 12th Street. The basement of St. Brendan's was dedicated on December 26, 1908, by Bishop McDonnell. The church property, including the basement church, rectory and brick school erected at a cost of $90,000, is valued at $175,000, and has a debt of $50,000. A feature of the parish is the Boys' Choir, which is one of the best in Greater New York.

Father Hickey was born at Amsterdam, N.Y., about 1868, and was educated at an Academy in his native town and at Niagara University. He entered St. John's Theological Seminary, Brooklyn, and was ordained by Bishop McDonnell on June 13, 1895. He was assigned first to St. Thomas Aquinas', where he remained for ten years and distinguished himself by his work among non-Catholics, then to St. Saviour's, where he remained until 1907. He is assisted by Rev. Joseph A. Devane, who was ordained at Maynooth, Ireland, on June 21, 1908.

The congregation numbers 2500, and the parish sodalities are: Holy Name (150 members), Angels' Sodality (200), St. Aloysius (150), Body Guard of Blessed Sacrament (100), B.V.M. Sodality (150) and St. Brendan's Lyceum Society (100). A school, opened on September 8, 1913, is in charge of the Sisters of St. Joseph.

St. Brigid, Brooklyn, N.Y. — The parish of St. Brigid was formed in October, 1882. Bishop Loughlin was considering the needs of the people in the Ridgewood section, and once he made up his mind as to the necessity for a church in that part of the city, he was not long in deciding upon who was to build it. It may have been a sudden inspiration, for at a late hour, late for the Bishop to be out, he started for St. Patrick's rectory, called for Father John McCloskey, one of Father Taaffe's assistants, and in his usual blunt manner astonished the young priest by informing him that "they need a parish in Ridgewood, and I think

that you had better go out tomorrow and make arrangements for saying Mass there on Sunday." Father McCloskey was dumbfounded, but he had taken the vow of obedience and he mustered up courage enough to say: "Very well, Bishop." The only additional words uttered by the Bishop were characteristic. "Good-night, God direct you in your work. Let me know what I can do for you, good-night," and he disappeared as suddenly as he came. Father McCloskey hardly knew what to think, but he knew the man he had to deal with, and after a sleepless night he started out on his mission. Ridgewood, twenty-seven years ago, was indeed out in the country. Railroad terminals, breweries and a picnic park were the most conspicuous peculiarities of the place. Father McCloskey's orders were to "make arrangements for saying Mass next Sunday." But where? The only available building he could find was the Ridgewood Park Hotel, and on the following Sunday he gathered the nucleus of his future flock, a mere handful of Catholics, mostly Irish, or of Irish blood, in the ballroom of the hotel, and said Mass for them there. His altar-boy was Michael J. Flaherty, one of St. Patrick's boys, who later became a priest. In a little while Father McCloskey was invited to say Mass in a two-story frame house occupied by a Mrs. Smart. In the meantime he was making arrangements for the building of his church, but until this was available he said Mass on Sundays and holy days in a small building adjoining High Ground Park, on Wyckoff Avenue. Bishop Loughlin laid the cornerstone of the church in June, 1883. On Christmas Day the young pastor was able to say Mass in the basement of St. Brigid's Church. This basement was far from completion. Mass was served by a young student, James M. Foran, afterwards ordained a priest. It was a memorable Christmas morning. The church was cold, and the snow beat in on priest and people.

Bishop Loughlin dedicated the church, in 1884, and Father McCloskey soon afterwards organized a Sunday-school and later a day-school in the basement of the church. Father McCloskey died in 1893, and was succeeded by Rev. Michael A. Fitzgerald. The congregation grew during the ten years of Father McCloskey's pastorate. Houses filled the waste places, and his successor found it necessary to enlarge the church and renovate it entirely. He also purchased a new organ. After a pastorate of ten years, Father Fitzgerald was sent, in 1897, to St. Peter's Church. Rev. Thomas E. Carroll, who succeeded him, improved the church, and provided for his parishioners who lived at a distance from St. Brigid's by establishing an out-mission at Glendale, which was placed under the invocation of St. Pancras. But what brought the greatest joy to the people was the announcement made at the close of the nineteenth century that the church was out of debt.



ST. FRANCIS XAVIER, BROOKLYN, N.Y.

In October, 1902, Father Carroll was succeeded by Rev. Patrick J. Farrelly. Father Farrelly was born in the County Cavan, Ireland, in 1846; he made his ecclesiastical studies at All Hallow's College, Dublin, and was ordained on April 24, 1868, by Bishop Moran (later Cardinal) at the Cape of Good Hope, Africa, whither he had followed him to devote himself to the African missions. Father Farrelly became president of St. Aldan's College, Grahamstown, and at the same time pastor of the parish church. Subsequent to this he was colonial chaplain for seven years. Next he became pastor of St. Elizabeth's Church at Port Elizabeth, but his health became so impaired that he was forced to seek a more favorable climate. He came to the

United States and, after a season of rest, so far recovered his health as to be able to resume active duty. He offered his services to Bishop Loughlin who readily accepted them, and sent him to the Church of the Holy Cross, Flatbush, to assist Rev. John F. Woods. In 1895 he became pastor of St. Agnes' Church, Greenport, L.I., and in 1903 he was sent to St. Brigid's. Here he enlarged the church and built a school with twenty-three class-rooms. The estimated cost of the school is over $90,000, and the building is entirely out of debt. A new rectory was completed in October, 1913. In February, 1914, Father Farrelly died of heart disease. Rev. Martin Fitzpatrick, the administrator, is assisted by Revs. George C. Goehinger and Anthony F. Manno. The school has 275 boys and 300 girls, under 5 Sisters of Mercy. The parish numbers 7000 souls, and the property is valued at $200,000.

St. Casimir, Brooklyn, N.Y. — St. Casimir was originally the only Polish Catholic Church in Brooklyn. Its inception was in Lawrence Street some time in the early eighties, at a time when there were scarcely more than 500 Polish families in the city. In 1890, the church on Lawrence Street was ceded to the Italians, and the Polish congregation moved to a Jewish Synagogue which they had purchased on Greene Avenue under the care of Rev. Vincent Bronikowski. The parish numbers 700 souls, and the property is valued at $45,000. Rev. Gervase Kubec is the pastor.

St. Catherine of Alexandria, Brooklyn, N.Y. — The parish was founded from St. Michael's by Rev. John J. O'Neill in January, 1892, and extends from 7th to 16th Avenues and from Chester Avenue to 49th Street. The first Mass was celebrated in a hay-loft over a stable. The cornerstone of the church was laid by Bishop McDonnell on Thanksgiving Day, 1902, and the first Mass was said in the church on July 5, 1903. It is a granite structure, in the Romanesque style, and seats 700. In 1906, Father O'Neill built a brick rectory, and in October, 1905, ten lots were purchased on Fort Hamilton Parkway opposite the church, and upon part of this ground a convent was erected in 1908. A splendid new brick parochial school was completed in 1913 at a cost of $88,000. It is entrusted to the Sisters of the Sacred Heart of Mary and has accommodations for 800 children. The church property is valued at $250,000. The Monastery of the Sisters of the Precious Blood is within the parish limits. The Catholic population is about 4000, and has given one priest and four nuns to the Church. The parish societies are: Holy Name (150 members); Blessed Virgin Sodality (80); Rosary (200); League of the Sacred Heart.

Father O'Neill was born at Cork, Ireland, in 1868. He was educated at Cork and in England. He studied philosophy at St. Mary's Seminary, Baltimore, and completed his theological course at St. John's Seminary, Brighton, near Boston. He was ordained in December, 1894, at Brooklyn, and served as assistant at the Church of the Transfiguration until sent to St. Catherine's. His assistants are Rev. Denis A. Maloney (born in Ireland in 1877, and ordained in Rome in 1902) and Rev. Patrick E. Hart (born at Fall River in 1880, and ordained in Brooklyn in 1906).

St. Catherine of Genoa, Brooklyn, N.Y. — This parish was separated from Holy Cross parish on April 16, 1911. Its boundaries are: north to Clarkson Street, south to Snyder Avenue, east to East 52nd Street, and west to East 36th Street. The church is frame, with a brick basement, seating about 350. It was built in 1911 at a cost of $13,000, on which there is a debt of $6000. Rev. Thomas J. Cloke, the founder and rector, also built a stucco and hollow tile rectory at a cost of $8000.

The parish numbers 1000 souls, and the parish societies are: Holy Name (176 members); Altar (39); Rosary (106); St. Aloysius (87); Angels (98).

St. Cecilia, Brooklyn, N.Y. — In 1870, a band of poor people belonging to the Immaculate Conception parish started a church near the flats and marshes on the road to Calvary Cemetery. A frame building 25 by 50 feet was erected by Rev. John R. McDonald, which was long known as "the grave diggers' chapel", and by its side a small frame rectory. In 1874 Rev. Florence McCarthy became the first resident pastor. He built a second church, a frame structure, 35 by 85 feet. In 1884 Rev. Michael Malone became pastor, and labored here for four years. In the meantime the congregation had been growing in numbers and Rev. Edward J. McGoldrick, successor to Father Malone, undertook to build a new church.

Father McGoldrick was born in Ireland, and educated at Manhattan College. He made his ecclesiastical studies at the American College, Rome, and on June 2, 1882, was ordained by Cardinal Monaco La Valletta. He was assigned to St. Patrick's, where he remained for six years. His great life work began at St. Cecilia's, to which he was assigned on November 9, 1888.

On September 27, 1891, the cornerstone of the beautiful Romanesque church was laid by Bishop Loughlin. The church is of Georgian marble, 88 by 165 feet, seats 1400, and cost $160,000. It was dedicated in 1893 by Bishop McDonnell, and the first Mass celebrated within its walls was sung by Most Rev. Francesco Satolli, Apostolic Delegate to the United States. The rectory, which is also marble, cost $20,000. Both buildings are free from debt.

In October, 1906, Monsignor McNamara, V.G., laid the cornerstone of a new $225,000 school house. It is of brick and iron, and seats 2500. The attendance in 1914 is 1077 boys, in charge of 5 Christian Brothers and 22 lay teachers, and 1188 girls in charge of 13 Sisters of St. Joseph and 22 lay teachers. The Loughlin Lyceum, consisting of an auditorium, reading rooms and gymnasium cost $75,000. A large marble swim-

ming-pool was installed in it. The Lyceum is free to all denominations. There is a day-nursery, under the supervision of two matrons, where the children of poor mothers who are compelled to work during the day are taken care of; the larger children are required to attend school, but return to the Lyceum for their meals, and all are called for in the evening. A convent for the Sisters, as well as a monastery for the Brothers, has been erected. Father McGoldrick was, in July, 1909, raised to the dignity of Monsignor. He is assisted by Revs. Geo. L. Gardiner, J. F. Irwin and W. E. Enright, D.D.

The congregation numbers 13,000, and has given 8 priests, 18 nuns and 8 Christian Brothers to the Church. The church property is valued at $600,000, and has a debt of $100,000.

The parish societies are: Holy Name (800 members); B.V.M. Sodality (500); Holy Angels (1000); Guard of Honor (700); and Rosary (350). In 1913 there were 660 baptisms and 90 marriages.



HOLY FAMILY (SLOVAK) BROOKLYN, N.Y.

St. Charles Borromeo, Brooklyn, N.Y. — This parish was founded in 1850 by Rev. Charles Pise. He bought the Episcopal Church of the Emanuel, remodeled it and dedicated it to St. Charles Borromeo. It was in this church that Right Rev. Levi Silliman Ives, Protestant Episcopal Bishop of North Carolina, ordained Rev. Donald McLeod. Some years later, the bishop and the minister met again in this church. The church had become a Catholic Church, the minister had become a Catholic priest, and the Bishop had become a Catholic layman and the head of the Society of St. Vincent de Paul of New York.

Rev. Charles Constantine Pise, D.D., was born at Annapolis, Md., on November 22, 1801. His father was a native of Italy and his mother a Philadelphian. After graduating from Georgetown College, he began his novitiate as a Jesuit and was sent to Rome to pursue his ecclesiastical studies. The death of his father compelled his return to his home, and caused his withdrawal from the Society of Jesus. He completed his studies at Mount St. Mary's College, Emmitsburg, where he also taught rhetoric. He was ordained, in 1825, by Archbishop Maréchal, and after serving for a time at the cathedral in Baltimore, was assigned to St. Matthew's Church, Washington, D.C. While here he attracted the attention of Henry Clay at whose instance he was unanimously elected Chaplain to the United States Senate. In 1832, Dr. Pise visited Rome, and while there, after a brilliant examination at the Sapienza, earned the degree of Doctor of Divinity and received the ring and other insignia of his office from Pope Gregory XVI. Bishop DuBois, on his return to the United States, invited him to New York, and made him rector of the Church of the Transfiguration. Later he was made pastor of old St. Peter's in Barclay Street. From here he was transferred to Brooklyn to the Church of St. Charles Borromeo, where he remained until his death on May 26, 1866.

Dr. Pise was, in his day, one of the foremost Catholic writers in the United States. He was editor of one of the first Catholic magazines, "The Metropolitan", published in this country. From 1841 to 1844, he, in conjunction with Dr. Felix Varela, V.G., published the "Catholic Expositor". Besides these he wrote a History of the Church, in five volumes (1827–30); "Father Rowland"; "Aletheia"; "St. Ignatius and his Companions"; "Christianity and the Church"; "Indian Cottage"; "Letters to Ada"; "Pleasures of Religion"; "Zenosius" or the "Pilgrim Convert"; "Acts of the Apostles".

Dr. Pise was succeeded by Rev. Francis J. Freel, D.D., one of the assistants at St. James'. Dr. Freel was a native of Ireland and a graduate of the famous Urban College of the Propaganda in Rome. In December, 1866, he purchased seven lots, for which he paid $22,000, for a new and larger church, as on March 7, 1868, the old church was destroyed by fire from a defective flue. Dr. Freel at the risk of his life, rescued the Ciborium and its Sacred Contents; also some other sacred vessels and the most valuable of the vestments. Three weeks later ground was broken for a new church of Philadelphia brick, the cornerstone of which was laid in August, 1868. A school with 600 pupils in charge of the Franciscan Brothers and the Sisters of Charity was established. Dr. Freel was deeply interested in the sailors at the Navy Yard, at a time too, when there were no Catholic chaplains in the Navy. He became the first Catholic chaplain at the Navy Yard, and a small chapel was built at his request. Dr. Freel died on April 5, 1884, and Rev. Thomas F. Ward, who had been his assistant for some time, became his successor.

Father Ward was born in St. James' parish on December 25, 1843. When the Christian Brothers opened their school attached to the cathedral, young Ward became one of their first pupils. Dr. Freel took a great interest in the boy and advised him to study for the priesthood; he followed the advice and entered St. Charles College, at Ellicott City, Md., and on February 20, 1875, he was ordained by Bishop Loughlin. His first appointment was under his old friend, Dr. Freel. His first care was to reduce the debt on the church; then he enlarged

the school and made needed improvements in other directions. He died on October 21, 1898, and was succeeded by Rev. James E. Bobier, who is assisted by Revs. Sylvester J. Tobin and Alfred A. Loewe. The boys' department of the school is in charge of 3 Franciscan Brothers and 3 lay teachers, with 200 pupils; the girls' department is under the care of 5 Sisters of Charity and 1 lay teacher, with 250 pupils. The parish numbers about 5333, and the church property is valued at $200,000.

Rev. James E. Bobier was born in the Province of Ontario, Canada, on December 15, 1841, was graduated from Fordham in 1870, and studied at St. Mary's Seminary, Baltimore, where he was ordained on June 30, 1873. He was assigned to St. Augustine's, St. Peter's, St. Cecilia's, St. Patrick's and in 1883 was appointed rector of St. Patrick's, Bayshore, his administrations also extending to the outlying districts of Bohemia, Crooked Hill, Central Islip and eastern Sayville.



HOLY FAMILY'S SCHOOL, BROOKLYN N.Y.

St. Columbkille, Brooklyn, N.Y. — This parish was founded in 1908 by Monsignor O'Hare to meet the needs of the Newtown Creek end of St. Anthony's parish. The church, a brick structure with limestone trimmings, in the classic Renaissance style and with seats for 600, cost $25,000. The cornerstone was laid on October 10, 1908, and the building was dedicated on January 3, 1909. The frame rectory cost $6000. The congregation numbers 2000 souls and has 400 children in the Sunday-school. The church property is valued at $60,000. Rev. Richard A. Schenck, who became pastor in 1910, was ordained on December 17, 1898, and served as an assistant to Monsignor O'Hare until 1910. His assistant, Rev. James A. Charters, was ordained on June 9, 1906. An old frame house was repaired and opened as St. Columbkille's Day Nursery.

St. Edward, Brooklyn, N.Y. — St. Edward, the Confessor, had a parish erected in his honor in 1891. The parish was formed from parts of St. James', Our Lady of Mercy and the Sacred Heart parishes, and ground for the new church was obtained at the corner of Canton and Division Streets, now known as St. Edward's Street and Leo Place. Rev. James F. Mealia of St. James pro-Cathedral was appointed by Bishop Loughlin to take charge of the parish, the last founded by him. The cornerstone was laid on September 13. On December 8, 1891, work had so far progressed that the basement was opened, and Mass was celebrated in it for the first time. Work on the new church progressed slowly, as the neighborhood was poor and uninviting. But these conditions did not dampen Father Mealia's courage. He was satisfied to bide his time and gather the funds for the completion of the building as best he could. It was the opinion of many that this section of the city gave no encouragement of the possibilities of obtaining means sufficient to establish a new church. But Bishop Loughlin thought differently. Father Mealia established a sinking-fund, which grew year after year, until, finally, in 1906, he saw his church completed and dedicated, and a fine rectory erected beside it. The style of the church is Romanesque, with an apsidal or rounded front, flanked by two towers. The edifice is 124 feet long, with an

average width of 65 feet, and has a seating capacity for 1000 people. The material used in the construction is gray brick trimmed with terra cotta. The value of the church property is estimated at $150,000 upon which there is not a cent of debt. The Sunday-school is attended by about 500 children, and the Catholic population of the parish is about 3500. Father Mealia is assisted by Revs. Nicholas Keating and Alexander A. Vorbach.

St. Elias (Greek Ruthenian), Brooklyn, N.Y. — Almost in the rear of St. Anthony's Church, Greenpoint, may be seen a frame Gothic church, 100 by 30 feet in dimensions, surmounted by a steeple, at the extremity of which is a cross with three cross-pieces. This church is the Greek Catholic Church of St. Elias belonging to the Greek-Uniates, and Mass is said there according to the Greek Rite. The congregation was formed on January 1, 1891, and the first Mass was said in St. Brigid's Church, New York, in the presence of 50 persons. The congregation moved to Greenpoint and bought a church on Leonard Street, which seats 500, for $9000. The first pastor, Rev. Alexander Sereghy, was succeeded by Rev. Nicholas Sztoczovich, Rev. Eugene Wolkay and Rev. Vladimir Deak. These priests succeeded one another in such rapid succession that Rev. Theodore Damijanovich may be regarded as the first permanent pastor. Father Damijanovich built a small school which has been abandoned because of the educational advantages offered in St. Anthony's parochial school. In 1905 he was succeeded by Rev. Peter P. Keschelak, the present pastor. Father Keschelak was born in Hungary in 1871, and was ordained there. In 1906 he built the frame rectory at a cost of $8000. The only debt on the church property is that on the church, $2000.

The congregation numbers 1200 souls, and owing to emigration shows a decrease of 800 since 1909. In 1913 there were 200 baptisms, 200 confirmations, and 110 marriages.

Epiphany, Brooklyn, N.Y. — It was a long way from the Church of SS. Peter and Paul to St. Patrick's Church, and people living south of Broadway found it very inconvenient to get to Mass, especially in bad weather. It was deemed advisable to have another church and steps were taken to secure the Universalist Church of All Souls. The cost was $47,000. Title to this building was obtained on January 6, 1905, and on January 8, two Masses were celebrated in the newly-acquired church. The church was dedicated on June 25, 1905, by Bishop McDonnell. The new parish was attached to SS. Peter and Paul, of which Rev. John L. Belford was rector as a temporary auxiliary mission. Besides the purchase of the church, Father Belford found it necessary to secure a piece of property a few doors west of All Souls, and the intervening property on South 10th Street, which gives a fine parochial site, extending 175 feet on South 9th Street and running back to South 10th Street where there is a frontage of 50 feet. When Father Belford was transferred to the Church of the Nativity, the Epiphany was made a separate parish with Rev. Edward A. Duffy as first pastor. He is assisted by Revs. Matthew A. Flanagan and Timothy Murphy. The parish numbers 3000 souls. The church property is valued at $200,000. The parochial school is in charge of 8 Sisters of St. Joseph and 4 lay teachers, and has an attendance of 215 boys and 285 girls.

St. Finbar, Brooklyn, N.Y. — In the early eighties the few Catholic families residing in the vicinity of Bath Beach wished to have a little chapel of their own. These people were poor, hard-working, mostly Irish, and were not looked upon with great favor by old burghers of New Utrecht and vicinity. Mr. William Swayn, an Irish gentleman of the old school, whose book and stationery store will be remembered by the old Brooklynites who were wont to frequent lower Fulton Street in the days when that locality was a business center, had a country home on Cropsey Avenue and Bay 19th Street. He also felt the need of a church, and after consultation with Bishop Loughlin, generously deeded the plot of ground on which the church was built together with some additional lots on Bay 20th Street. The only favor he asked from the Bishop was to have the new church dedicated to St. Finbar, the patron saint of Cork, his own birthplace. The favor was granted. This was in 1880. The following year saw the erection of a modest little church, whose only exterior attraction was its picturesque location. Priests were scarce enough in these days, too; demands for pastors and assistants were hard to supply. Father Richard Boyce, chaplain of Villa de Sales Institution, of the Visitation Sisters, in 18th Avenue, attended St. Finbar's. The new church was dedicated by Bishop Loughlin on May 22, 1881. Father Boyce labored here for over seven years in the face of many difficulties, not the least of which was the bigotry of many of his neighbors. He was finally transferred to the pastorate of the Church of Our Lady of Loretto, Hempstead. St. Finbar's was now without a regular pastor, but the Fathers of Mercy sent Father James E. Sheehy, who had succeeded Father Boyce as chaplain at Villa de Sales. He attended the parish faithfully, until Father James McKiverkin was appointed permanent pastor on March 23, 1889. Father McKiverkin rented a cottage on Bath Avenue. He resigned in 1892 to become chaplain at St. Mary's Hospital, and was succeeded by Rev. Hugh B. Ward, who took charge on January 1, 1893. Finding the church too small to accommodate his people, he proceeded to enlarge it to nearly twice its original dimensions, and the entire building was turned around so as to face on Bay 20th Street. Mass was celebrated in the renovated church on June 25, 1893. In January, 1894, Father Ward was promoted to St. Malachy's Church, East New York, and Rev. Andrew J. O'Rorke, pastor of St. Agnes' Church,

Greenport, came to St. Finbar's. He built a rectory, installed steam heat in the new school, put in stained-glass windows and a new organ and otherwise decorated the church. He was greatly beloved by his people, and his death on February 10, 1903 was a source of universal sorrow. Notwithstanding the improvements he had made he left the parish entirely free from debt. Ten days after the death of Father O'Rorke, Rev. William A. Gardiner was appointed his successor. The new pastor found a prosperous parish, but



HOLY ROSARY, BROOKLYN, N.Y.

one, also, that demanded constant work. The rectory was at once enlarged so as to accommodate the number of priests required, additional church property was acquired to meet future needs, as Bath Beach was growing as a winter as well as a summer resort. On May 15, 1910, ground was broken for a new church. The Sunday-school numbers 300 children, taught by the Sisters of St. Joseph from St. Michael's Church. The societies and sodalities connected with St. Finbar's are as follows: St. Vincent de Paul; Holy Name; K. of C., John Hughes Council, No. 381; Ladies Catholic Benevolent Association; Building Fund Association; Children of Mary; Holy Angels; the League of the Sacred Heart. Father Gardiner is assisted by Rev. James Dolan. The church property is valued at $75,000.

Fourteen Holy Martyrs, Brooklyn, N.Y. — The German Catholics residing in the neighborhood of Central Avenue, in 1887, gathered together in a house in Central Avenue and Cooper Street and took steps for the erection of a church. Here the first Mass, attended by about 25 persons, was celebrated by Rev. Bernard F. Kurz. So successful were the efforts of these good people, that a church some 40 feet by 60 feet was built and dedicated to the Fourteen Holy Martyrs, by Bishop Loughlin. Father Kurz is assisted by Rev. Henry Hoffmann. He opened a school, whose roll in 1914 shows an attendance of about 100 children under the care of 6 Sisters of St. Dominic. The parish numbers 325 souls and the church property is valued at $25,000.

St. Frances de Chantal, Brooklyn, N.Y. — The Fathers of Mercy, who have charge of the Church of St. Francis de Sales, now known as the Church of Our Lady of Lourdes, in 1872 found it necessary to form another parish at the corner of 57th Street and 13th Avenue, and they placed it under the invocation of St. Frances de Chantal. A Miss M. Gorman, residing at 56th Street and 13th Avenue, placed her parlors at the disposition of Rev. Michael Maloy, S.P.M., and it was here the first Mass was said by Rev. Theodore

Wucher, provincial of the Fathers of Mercy in America. There were about 125 persons present among whom were William J. Powers, James Hanley and William May, who were very active in the organization of the parish. The church was a modest structure, 24 feet by 60 feet, with a seating capacity for about 400 persons. Father Maloy was succeeded in 1894 by Revs. T. McTague, S.P.M.; Gaston Septier, the well-known missionary, who in 1896 added 30 feet to the original church; William J. McAdam; and John P. Rohleder, who is assisted by Revs. James Hanlon and Wm. Marchant, S.P.M. On March 19, 1909, the church was almost totally destroyed by fire. Plans for a new church were immediately prepared and a movement was started by the various societies connected with the parish to raise funds for the erection of a new church. The cornerstone was laid in November, 1909. The church was blessed on April 17, 1910. The rectory was restored in June, 1910, and in 1913 was made a school, in charge of the Sisters of St. Dominic. A new rectory was built at a cost of $24,000. The parish numbers 1600 souls, with 400 children in the Sunday-school. The Holy Name Society has 24 members.

St. Francis of Assisi, Brooklyn, N.Y. — The number of Catholics in the Twenty-ninth Ward had increased to such an extent that in 1898, it became necessary to form a new parish, bounded by the parishes of St. Teresa's, St. Matthew's and of the Holy Cross. The site selected was at Nostrand Avenue and Lincoln Road, and in January, 1898, Rev. Francis Ludeke, at that time an assistant at the Church of St. Vincent de Paul, was sent to organize a parish which was to be under the patronage of St. Francis of Assisi. The cornerstone of the church was laid by Bishop McDonnell on August 28 of the same year. He had only a few families in his parish and his residence was a little house on Maple Street. On a lot, 205 feet by 320 feet, he built a church and a rectory, and later a parish hall and young men's lyceum. In 1909 he erected a red brick school, with frontage of 62 feet and a depth of 130 feet, which accommodates about 1000 children, in 16 class-rooms thoroughly equipped with all modern improvements. The school now has an attendance of 516 children under the charge of 6 Sisters of St. Joseph and 4 lay teachers. The convent for the Sisters is also a brick building with a chapel. The old church was removed and a new church in Italian Renaissance style was commenced in 1913, which is to be ready for dedication in September, 1914. William J. Ryan is the architect. The new church is to cost $100,000, have an inclined floor and altars of Carrara marble and a dome of copper. It will be built of buff brick and limestone, and seat 1025. The usual societies are connected with this parish, and the young men have an athletic club and a basket-ball team. The parish under Father Ludeke's care has grown to about 2700 souls, and the property, exclusive of improvements, is estimated to be worth about $60,000. Father Ludeke's assistants are Revs. Timothy J. Kelleher and George Killeen. The Sunday-school is attended by about 500 children.

St. Francis Xavier, Brooklyn, N.Y. — When in 1886 Rev. David J. Hickey, who had been for a number of years assistant at St. Augustine's, was sent to form a new parish at 6th Avenue and Carroll Street, his first work was to take a census of the territory committed to his care. He found 180 families residing within the limits of what now contains 3500 souls. On September 17, 1886, he rented a house at No. 243 6th Avenue, and by the following Sunday, September 19, had the parlors converted into a chapel. Here two Masses were said for the congregation, which crowded the parlors, the halls and the stairways. Father Hickey was graduated from St. Francis Xavier's College, New York, and he did not forget Alma Mater when he named his church. Moreover the first child baptized in these parlors, on September 23, 1886, was named John Francis Xavier; he was the son of Bryan Heeney. John Kenny and Mary Montgomery were the first couple married, also in these parlors, on October 3, 1886. Ten vacant lots on the opposite corner of the house were secured for the needs of the new parish and five lots were later added in Carroll Street. On October 3, Father Hickey turned up the first shovelful of earth for the foundation of the future St. Francis Xavier's, the cornerstone of which was laid on October 31. By the end of December the new building had so far progressed that Father Hickey had the happiness of having the four Christmas Masses in the basement which 1200 persons attended. The church was of wood and iron, and dedicated on June 12, 1887, by Bishop Loughlin. In May, 1889, the erection of the rectory was begun and it was ready for occupancy in May, 1890.

In June, 1900, the church was removed to President Street, to make room for the new St. Francis Xavier's, the cornerstone of which was laid on December 19, 1900, by Bishop McDonnell. The entire length of the new building is 167 feet; width of transept, 110 feet; height from the floor to the apex of the vaulting of the nave is 60 feet. The building is of granite trimmed with Indiana limestone and profusely ornamented with carvings of early English designs. The interior is beautifully decorated, and the transept windows represent scenes in the life of the patron saint of the church. The three marble altars are by Victor Fucinas.

Father Hickey turned over his former residence to the Sisters of St. Joseph, who opened it as St. Francis Xavier's Academy on September 11, 1887, with 46 pupils. So great was the growth of this academy, that in June, 1891, the Sisters found it necessary to purchase lots adjoining the church property in Carroll Street, on which they built a handsome and commodious academy, which they opened in January, 1892. Since that time impor-



HOLY TRINITY, BROOKLYN, N.Y.



ST. MARY, STAR OF THE SEA, BROOKLYN, N.Y.

tant additions have been made to this property. The grades here run from the kindergarten through a high school course, so that graduates are prepared to take examinations for the Training School for Teachers. Father Hickey has also secured ground for a parochial school, in the Gothic style, the cornerstone of which was laid on January 18, 1914.

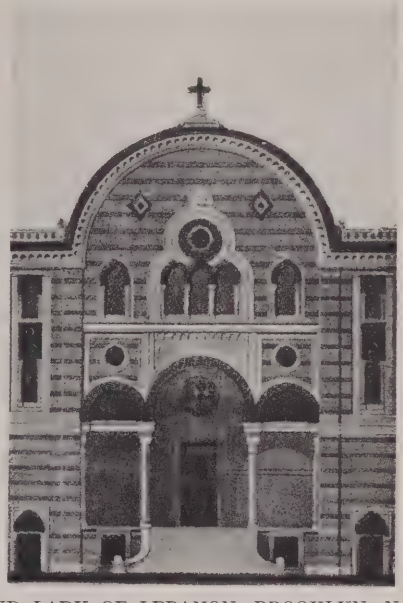
Rev. David J. Hickey was born in Brooklyn. He attended school at the Church of the Assumption. In 1872 he graduated from St. Francis Xavier's College, New York. From here he went to the Seminary of Our Lady of Angels, connected with the Niagara University, and was ordained on February 24, 1877. He served at St. Augustine's until coming to St. Francis Xavier's. He is assisted by Revs. James J. Kennedy and Albert A. Bradford. The church property, including the new school, is valued at $500,000.

St. Gabriel, Brooklyn, N.Y. — St. Gabriel's parish was founded in June, 1901, from St. Malachy's and the Blessed Sacrament parishes, and Rev. William Ahearn appointed pastor. Father Ahearn moved an old frame public school to Linwood Street and New Lots Road and converted it into a church, which seats 500. He also erected a handsome rectory. At his death (July 27, 1907), Rev. Thomas J. Fitzgerald succeeded. Father Fitzgerald is a native of County Waterford, Ireland. He studied at Mount Melleray, Ireland, and at Mount St. Mary's College, Emmitsburg, Md. He was ordained by Bishop Loughlin in St. James' pro-Cathedral in August, 1876, and then served as assistant at St. Peter's. He is assisted by Rev. J. V. S. McClancy.

The parish societies are: Altar Society; Sodality of the B.V.M.; League of the Sacred Heart; Holy Name; Altar Boys' Society. The Sunday-school children number about 500. The congregation numbers 2250, and has given 2 nuns to the church. The church property is free from debt. In 1913 there were 120 baptisms and 20 marriages.

St. George, Brooklyn, N.Y. — This parish was founded in 1910 for the Lithuanian Catholics, who had settled around Front and Gold Streets. Rev. Anthony Kodis, the pastor, came from Russia in 1910. Services are held in the basement of St. Ann's Church, until such time as the Church of St. George will be erected. The congregation numbers 400 families. A lot was bought on York Street, 50 feet east of Gold Street, for the site of the church, and preparations were made to begin building a $60,000 church in May (1914). The ground is valued at $9000.

St. Gregory, Brooklyn, N.Y. — In 1906, a new parish was formed from St. Teresa's, St. Matthew's and Our Lady of Victory. It was placed under the care of Rev. Maurice Fitzgerald, who had been pastor of St. Monica's, Jamaica. He took possession of the congregation in May, and started a temporary church under the patronage of St. Gregory the Great. The new church is at the corner of Brooklyn Avenue and St. John's Place. The parish has grown considerably under Father Fitzgerald's care, and the parishioners now number about 2000. The church accomodates over 500 persons; the Sunday-school is attended



OUR LADY OF LEBANON, BROOKLYN, N.Y.

by 250 children; the church property is valued at $75,000. Rev. John I. Smith is the assistant. A parochial school was opened at the end of 1913. It is under the care of 3 Sisters of Mercy and has an attendance of 45 boys and 61 girls.

Guardian Angel, Brooklyn, N.Y. — The Church of the Guardian Angel, at Coney Island, now Ocean Parkway, near Neptune Avenue, was founded in 1880, as an out-mission. It was attended from St. Mary, Star of the Sea, until 1888, when Rev. John J. Heffernan became pastor. In 1891, Rev. Matthias Farrelly became pastor. He died in 1893, and was succeeded by Rev. John Cullen, who has the record of never having been an assistant. He was born in Ireland, in 1859, and was brought to the United States at an early age. His parents settled in the Fourteenth Ward of Brooklyn. Father Cullen attended the parochial school of St. Vincent de Paul and the College of St. Francis Xavier in New York, from which he was graduated in 1879. From here he went to Montreal and entered Grand Seminary, where he made his theological course, and was ordained by Archbishop Fabré in 1882. He said his first Mass at the Church of St. Vincent de Paul and was immediately appointed chaplain at the Sacred Heart Academy, at Bayside, L.I., from which place he attended the soldiers at Willet's Point. He remained here for ten years, until on the death of Rev. Matthias Farrelly he became rector of the Church of the Guardian Angel.

Here he built a Gothic church, the cornerstone of which was laid in December, 1900. The dedication took place on July 9, 1905, when a debt of

$10,000 was paid. On January 1, 1909, Father Cullen was able to announce to his people that their church was entirely free from debt. The value of the church property is estimated at $18,000 and the parish numbers 228 families. On December 23, 1907, Father Cullen celebrated his silver jubilee.

Holy Cross, Brooklyn, N.Y. — The Catholics of the Flatbush district in the early forties were obliged to go to St. Joseph's, St. James' and St. Paul's to hear Mass. In 1843, they were visited occasionally by the Augustinian, Father O'Donnell, and in the following year, by Rev. William Hogan, of St. Paul's. When Bishop Hughes purchased ground in Flatbush for Holy Cross Cemetery, it was customary for the reverend clergy from St. James' to go out there to perform the last rites over the departed, and Mass was said occasionally in private houses. Finally, Father James McDonough of St. James' was instrumental in building in 1848 a little frame church in that part of the village known as the English settlement. It was located on Erasmus Street near Prospect Street. The first resident priest was Rev. Andrew Bohan, who is remembered by old residents of Brooklyn as having done missionary work in various parts of the city. When he came to Flatbush, he had no rectory and was obliged to board with a family named Walsh who lived in what is now Rogers Avenue and Erasmus Street. The first baptism recorded by Father Bohan was on October 26, 1852. It is probable that the little church had not yet received a name, for the entry was made in the "Baptismal Registry of the Catholic Church in Flatbush". Had it been otherwise, he would have mentioned the "Church of the Holy Cross". In June, 1855, Father Bohan went to the Church of the Immaculate Conception, Williamsburg. His successor was Rev. John Dowling, who was killed by being thrown from his carriage while going to attend to the faithful at St. Malachy's. Rev. Bartholomew Gleason went to Holy Cross in 1858, and after a short pastorate was transferred to St. Ann's. His successor was Rev. Stephen Cassidy, who at the expiration of a year was followed, in 1861, by Rev. Frank McLaughlin, who remained until 1864, when failing health compelled him to seek much-needed rest. His physician recommended a voyage to Europe, but just as he was about to go on board the steamer he died. His successor was scarcely less fortunate. Rev. J. Strain labored in Flatbush until 1867, when he succumbed to a stroke of apoplexy and was found dead in his bed. Rev. James Moran was pastor of Holy Cross for two years when, in 1869, he was transferred to St. Stephen's. Very little was done in the way of improvements during these short pastorates. The next pastor, Rev. Michael Moran, though full of zeal, found little to encourage him in the work he desired to do. In 1871, he was transferred to the Church of the Nativity. It was reserved for Rev. James J. Dougherty to build the present Church of the Holy Cross. In 1872, the cornerstone was laid and the church was dedicated by Bishop Loughlin, in 1873. The old frame church became a parochial school and was placed under the charge of the Sisters of St. Joseph. Father Dougherty remained at Holy Cross for ten years and was replaced in 1881, by Rev. Bernard McHugh, who during the five years of his pastorate built a church at Flatlands and another church, since destroyed by fire, in the section now comprised by St. Matthew's parish. In 1886, Father McHugh became pastor of the Church of



OUR LADY OF MT. CARMEL, BROOKLYN, N.Y.

St. John the Evangelist, and was succeeded by Rev. Matthew O'Connell, who died on December 15, 1892. On December 19, Very Rev. John T. Woods, V.F., became pastor. He found a debt of $18,000 staring him in the face, and in five years, by hard labor, he succeeded in paying it off. The church was sadly in need of being renovated and this was accomplished at a cost of $8000. In 1898, Father Woods built a new convent costing $16,000. The following year, the estates of Clayton and McCrory to the west of the church were purchased for $8000, and a new rectory costing $16,000 and a new parochial school costing $55,000 were built. The old school was fitted up for a Young Men's Lyceum.

On December 22, 1908, Father Woods celebrated his silver jubilee, and his friends presented him with a purse of $6000. In 1914 he was appointed a member of the Diocesan Board of Consultors. He is assisted by Revs. Owen J. Smith, Francis J. Coppinger, Patrick Leahy and James S. Reilly. The Church of the Holy Cross has (1914) about 4000 parishioners: the parochial school has an attendance of 441 boys and 445 girls, under the charge of 16 Sisters of St. Joseph; about 100 attend the Sunday-school; the church property is valued at about $175,000, upon which there is a nominal debt.

Holy Family Brooklyn, N.Y. — In 1903 this parish was founded for the Slovaks, Slovenians and Croatians of the Brooklyn Diocese. Services were held in the Church of St. Vincent de Paul until a temporary church was built on September 4, 1911. It is a brick structure, which cost over $34,000, and has a debt of $30,000. The rectory was built at the same time. The successive pastors were: Revs. J. Martincek (1905); L. Neuwirth (1907); J. Dulik (1909). On September 1, 1911, the Franciscans (Friars Minor) took charge of the parish, Very Rev. Casimir Zakrajsek, O.F.M., being appointed pastor. Father Zakrajsek was born at Krain, Austria, on May 31, 1878. He joined the Franciscans on September 4, 1897, and came to America on November 18, 1907, having been ordained on July 14, 1902.

The congregation numbers about 2000 souls. The church is the headquarters of the Slovenian-Croatian Franciscan Commissariate of the Holy Cross. In St. Nicholas' German Church, New York, the Fathers from the Holy Family attend the mission for the Slovenians.

Sodalities attached to the parish are: St. Agnes (85 girls); St. Aloysius (70 boys); St. Mary (45 Young Ladies); Holy Name (Junior, 49; Senior, 113); Christian Mothers (72); St. Raphael's (Slovenian immigrants), which has an information bureau; Slovak American Citizen Club (100 men); St. Joseph's Young Men's Club (56), with clubhouse in Dobbin Street; Fife and Drum Club (32); St. Joseph's Military Band (20); Slovenian Band (8); Slovenian *Tamburica* Band (girls); Slovenka; Holy Rosary (61); III Order of St. Francis (Slovak Branch, 35; English, 26). The Croatian monthly magazine *Sv. Raphael* and the Slovenian monthly magazine *Ave Maria* (3000 subscribers) are published in the parish. The parish records for 1913 show 103 baptisms and 26 marriages.

Holy Family, Brooklyn, N.Y. — The original Church of the Holy Family, a frame building surmounted by a little spire, is situated on 13th Street between 4th and 5th Avenues. The parish was founded in 1880 by Rev. James J. Hanselmann. The first Mass was celebrated in a store belonging to Mr. George Ingram at the corner of 4th Avenue and 20th Street and was attended by about 50 persons. The parish was originally intended for the Germans, but within the last few years most of the German families have moved away and the church is now practically an English church. Among the old parishioners may be mentioned Anthony Wollmers, Jacob Traumer, Hippolyte Kannengieser, Joseph Traumer, J. Cook and August and Frank Realander. The parish has given three priests to the church — Rev. Henry Weitekamp, former rector of St. Leonard's Church, Rev. Martin Weitekamp, O.M.C., of Albany, N.Y., and Rev. J. Whitfield. The property on which the original church stands was bought in October, 1880. Father Hanselmann labored in this parish until 1906, when he was transferred to St. Barbara's. While at the Holy Family he opened a school at No. 236 13th Street and placed it under the care of 4 Sisters of St. Dominic. In 1909, Father Bettinger, who succeeded Father Hanselmann, erected a school at a cost of $125,000, provided with every modern improvement, with a frontage of 100 feet on 14th Street and a general depth of 85 feet, three stories high with a lofty basement and roof-garden. The basement is fitted up as a church, has a beautiful marble altar, statues of the Immaculate Conception and St. Anthony, which are really works of art, and the pews and confessionals are finished up in polished oak. This church will seat about 800 persons, and is intended to relieve the original church, the capacity of which has been severely overtaxed for some time. The three stories above the basement are used for classrooms, of which there are eighteen capable of accommodating about 1400 children. The interior of the building is of steel, concrete, stone and slate and absolutely fireproof. The exterior is of Harvard brick with terra-cotta trimmings. A novel feature is a telephone in each classroom connecting with the principal's office. The system of heating is twofold: steam and rarified air, so that while the whole building is kept comfortably warm in winter the air in each classroom is renewed at intervals of less than fifteen minutes. The school has an attendance of over 1200 pupils, under the charge of 11 Sisters and 8 lay teachers.

Rev. Francis X. Debold, the acting pastor, is assisted by Rev. Anthony J. Reichert, D.D. The parish numbers 2000 souls, and the church property is valued at $175,000.

Holy Family, Rockaway Avenue, Canarsie, N.Y. — The parish was founded in 1895. A church was begun in May, 1909, and was dedi-



OUR LADY OF VICTORY, BROOKLYN, N.Y.



OUR LADY OF LORETTO, BROOKLYN, N.Y.

cated on April 30, 1910. It is a frame building with a foundation of concrete blocks, has a seating capacity of 500, and cost $8,000 to erect. A beautiful set of stations was donated to the church by Dr. Donaldson of the Assumption Church. The Sacred Heart statue is the gift of Gustave Huglmeyer; the Immaculate Conception, of Mrs. Lawrence Messenger; St. Joseph, of Mrs. Charles Ryan; St. Anthony's, of friends of the Saint; and the organ, of Mrs. T. F. Ryan. The congregation, originally composed of 5 families, now numbers about 450 souls. The property is valued at $25,000. Rev. John Reynolds is pastor.

Holy Innocents, Brooklyn, N.Y. — This parish was opened on February 7, 1909, by Rev. William J. Costello. The church is located at Beverly Road and E. 17th Street, and seats about 500 persons. A rectory was secured on Beverly Road. The present chapel is only temporary. The parish runs from Prospect Park parade grounds and Canton Avenue on the north, to Newkirk Avenue on the south, and Flatbush Avenue on the east, to Ocean Boulevard on the west. The parish numbers about 1500 souls. The church property is valued at $250,000.

Father Costello is a native of New Haven, Conn. He entered Yale College and after a time went to Niagara University, where he made his classical course. He made his theology at St. John's Seminary, Brooklyn, and was ordained by Bishop McDonnell, in February, 1893. He labored as an assistant at the Immaculate Conception, the Star of the Sea, and at Holy Cross, before receiving his appointment as pastor of the new parish of the Holy Innocents. He has plans made for a new school which will be begun early in March. When completed the entire property will have a valuation of $250,000, with but a debt of $40,000. He is assisted by Rev. Martin J. Biggane.

Holy Name of Jesus, Brooklyn, N.Y. — The Church of the Holy Name of Jesus at the corner of 9th and Prospect Avenues, was founded on March 17, 1878, by Rev. Thomas S. O'Reilly. The first Mass was said in a stable at 18th Street and 11th Avenue, and was attended by about 100 persons, prominent among whom were S. Donavan, P. Regan, Patrick McGovern, Thomas Wall, S. Bannon, M. Corrigan, J. Daly and J. Costello. The number of parishioners has grown from 500 to about 6000. The church is 84 feet by 96 feet in dimensions. In 1882, Father O'Reilly built a rectory, and in 1885 erected a school, 40 by 98 feet, which is attended by 350 boys and 378 girls, taught by 3 lay teachers and 12 Sisters of St. Joseph, for whom a convent was erected in 1907. The Sunday-school is attended by some 700 children. The parish societies are: Holy Name; St. Aloysius; Blessed Virgin Mary.

Father O'Reilly's congregation is not blessed with great wealth; "it was very poor when he became pastor and has continued so to this day." Yet with all its poverty it has managed to build up a property worth about $200,000 and entirely free from debt. Father O'Reilly is assisted by Revs. Thomas J. O'Donnell and John F. O'Kane.

Rev. Thomas S. O'Reilly was born at Mullahoran, County Cavan, Ireland, on October 28, 1844. He received his education at Mount Mellary, Ireland, and after coming to this country, completed his theological studies at the Seminary of Our Lady of Angels, Niagara, N.Y. He was ordained on June 4, 1871, and was appointed to the Church of the Holy Cross, Flatbush. Later he served at St. Ann's and St. Joseph's. It was from the latter place that Bishop Loughlin sent him to organize the new parish, dedicated to the Holy Name of Jesus.

Holy Rosary, Brooklyn, N.Y. — In June, 1889, Bishop Loughlin appointed Rev. Dominic Monteverde to organize a parish for English-speaking Catholics in the Eastern District. A site on Chauncey Street between Stuyvesant and Reid Avenues was bought for $9000 for a church, and a house was fitted up for a temporary chapel.

Father Monteverde was born in Italy, and brought up in England. He made his philosophical and theological studies at All Hallows' College, Dublin, and after his ordination came to the United States. He labored for some years at Austin, Cal., and Eureka, Nev. While on his way to one of his Nevada out-missions, he was thrown from his horse and sustained injuries from which he never entirely recovered. He came to Brooklyn in 1885, and was sent as assistant to the Church of St. John the Evangelist, where he remained until 1889. Father Monteverde's people were neither rich, nor numerous, but they were earnest. Their contribution added to that collected by Father Monteverde's friends, enabled him to start the church, and on May 4, 1890, it was dedicated by Bishop Loughlin. The pastor's ambition to have a beautiful marble altar was realized, but ill health came upon him, and although his assistant, Rev. M. J. Flynn, secured the altar, Father Monteverde had not the happiness of seeing it. He died at Baltimore on January 2, 1897, and was succeeded by Rev. James McEnroe, pastor of St. Patrick's, Glen Cove, L.I. In 1908, while Father McEnroe was on a pilgrimage to Rome, Pius X, in recognition of his services conferred upon him the dignity of private chamberlain with the title of Monsignor. On his return his parishioners gave him a splendid reception in honor of his elevation to the purple, as well as to celebrate the Golden Jubilee of his priesthood.

Monsignor James McEnroe was born in County Cavan, Ireland, in 1832. He received his early education in Dublin, and was ordained at All Hallows' College there. On his arrival in the United States, in 1858, Bishop Loughlin appointed him pastor of Glen Cove and the adjoining missions. Father McEnroe labored there for 40 years. He is assisted by Revs. John R. McCoy and Henry Churchill. The congregation numbers about 3500 souls.

HOLY TRINITY, Brooklyn, N.Y. — In 1841 Father Raffeiner, the "Apostle of the Germans" in New York, New Jersey and New England, gathered his scattered countrymen around him, and out of his own purse, bought ground and erected a church dedicated to the Most Holy Trinity. This church was often called the German cathedral.

Rev. John Stephen Raffeiner was born in the Tyrol, in the town of Mals, on December 26, 1785. He studied for the priesthood, but the imprisonment of Pope Pius VII seemed to make his ordination impossible, and he studied medicine for a time. When affairs became more settled, he resumed his theological studies in the seminary at his home and was ordained in his fortieth year. For seven years he labored among the people of his old home as parish priest and as chaplain to a neighboring hospital. About this time he heard that the church in America was calling for missionaries to minister to her German children. Bishop Fenwick of Cincinnati appealed to the Emperor of Austria, and the Leopoldine Association was formed with the object of assisting foreign missions. Father Raffeiner became deeply interested in the work of the Association and he landed in New York on January 1, 1833. It was his intention to go to Cincinnati to join his old friend, Father John M. Henni, the future Archbishop of Milwaukee, who was working among the Germans of Pennsylvania and Ohio. In New York Father Raffeiner met Bishop DuBois, who had a number of Germans under his episcopal jurisdiction, and who was in great need of German priests. Father Raffeiner yielded to the wishes of the Bishop of New York and remained in his diocese, building several churches in New York. He then went to Brooklyn, where in 1850 he built the Church of St. Francis-in-the-Fields in Putnam Avenue, near Bedford; St. Benedict's (1853); St. Boniface's in Duffield Street (1855); St. Mary's, Winfield, L.I. (1856); St. Fidelis', College Point (1856); St. Boniface's, Foster Meadow, L.I. (1857); St. Michael's, East New York (1860); St. Margaret's, Middle Village, L.I. (1860). He likewise built churches in Boston, Buffalo, Syracuse and Paterson, N.J., so that at the time of his death over 30 churches in the State of New York alone owed their origin and progress, in one way or another, to his indefatigable zeal for the salvation of souls. With his own money, Father Raffeiner purchased a part of the farm of Abraham Meserole, on the summit of a hill that sloped to the present Ewen Street and Montrose Avenue. Later he secured the adjoining lots as far as Graham Avenue, which were used as a cemetery. He built a small frame church, which was dedicated on October 10, 1841, by Bishop Hughes, and a rectory where he lived for seven years. In 1853, he determined to build a larger church, and took the old cemetery for the site. Several acres of land next the Evergreen Cemetery were bought and to this the interments of Holy Trinity were transferred. The new and larger church was dedicated on February 26, 1854, by Bishop Loughlin. At the same time the rectory at 138 Montrose Avenue, the brick school and the Sisters' convent were built. Bishop DuBois appointed him vicar-general for the Germans, and Bishop Loughlin, on becoming Bishop of Brooklyn, renewed the



OUR LADY OF MERCY, BROOKLYN, N.Y.

appointment. Father Raffeiner also founded the German Orphan Asylum Society, placing it in charge of the Dominican Sisters, whom he introduced into the diocese from Ratisbon. On July 16, 1861, he died, and was succeeded by Rev. Michael May, who had been his assistant for some time.

Father May was born at Waldkirch, Bavaria, on June 2, 1826, and was ordained on July 19, 1851. After a service of eight years in his native land, he arrived in New York on March 2, 1859, and immediately offered himself to Bishop Loughlin, who assigned him to assist Father Raffeiner at Holy Trinity. He erected a new Gothic church, costing some $300,000, which was dedicated on August 10, 1877. It was consecrated in commemoration of the golden jubilee of the parish on September 29, 1891. He established also a flourishing school with some 800 children. The first parochial school was opened in 1845. The present school seats 1500, and was completed in 1886 at a cost of $200,000. The school attendance a few years ago was 1500; that of 1914 is 500. The decrease is due to a gradual exodus of the parishioners to other parishes. The school is in charge of two Christian Brothers and one lay teacher and seven Sisters of Charity and one lay teacher. The orphan asylum was enlarged so as to accommodate over 500 inmates, and he founded St. Catherine's Hospital.

Bishop Loughlin fully appreciated the work done by Father May and made him his vicar-general. On the death of the Bishop, Father May was administrator of the diocese, until the appointment of Bishop McDonnell. Pope Leo XIII made him a Monsignor, and he died on February 11, 1895. Rev. Peter Dauffenbach, who had been pastor at Winfield, L.I., succeeded. Two years before his death, which occurred on March 7, 1908, he was made a domestic prelate. He was succeeded by Rev. Frederick M. Schneider, who had been Monsignor Dauffenbach's assistant and successor at Winfield. His assistants are Revs. Henry A. Zimmer, George A. Metzger, Francis X. Renner, D.D., and George A. Lannig. The parish numbers 6000 souls, and the church property is valued at $300,000.

The parish comprised originally the greater part of the sixteenth ward. The Williamsburg Bridge, however, has brought to this section large numbers of Hebrews. Happily, the foresight of the founders in providing an income endowment for the church has in a measure offset the losses caused by the removal of the old Catholic families to other parishes.



ST. PATRICK, BROOKLYN, N.Y.

St. Ignatius Loyola, Brooklyn, N.Y. — In 1908, the Jesuits established themselves in Brooklyn at Nostrand Avenue and Carroll Street. The site of their new foundation was formerly occupied by the Kings County Penitentiary, and the locality was known as Crow Hill. It is now known as Crown Heights. The college, under the title of Brooklyn College, was dedicated by Bishop McDonnell. The parish is increasing and numbers about 1000 souls. Rev. Thomas E. Murphy, S.J., the rector, is assisted by Rev. Jos. Busam and Jos. H. Smith, S.J.

Immaculate Conception, Brooklyn, N.Y. — On August 1, 1853, while still Vicar-General of New York, Bishop Loughlin laid the cornerstone

of this church at the corner of Leonard and Maujer Streets, Williamsburg. It was commenced by Rev. Peter McLoughlin. His pastorate, like that of his successor, Rev. Anthony Farrelly, lasted only one year. Father Andrew Bohan ministered to his people for more than ten years, part of the time during the days of Know-Nothingism. In spite of all this he opened a parochial school in the basement of the church, and did all he could to preserve the faith of the young people of the parish. Father Bohan died in 1867, and was succeeded by Rev. John R. McDonald. Rev. John Crimmins, who was pastor from 1879 to 1883, made some improvements in the old church, and the present rectory was erected by Rev. M. F. Murray. In 1888, Rev. James Taafe, brother of Monsignor Taafe of St. Patrick's, became pastor of the Immaculate Conception. He erected an academy, which he placed under the care of the Sisters of St. Joseph, and materially reduced the church debt. In 1894, he was transferred to the pastorate of the Church of Our Lady of Mercy. He was succeeded by Rev. James F. Crowley, the present pastor, who had been pastor of St. Patrick's Church, Southold, L.I. Father Crowley built a parochial school at a cost of some $40,000. It is attended by about 267 girls and 225 boys under the care of 12 Sisters of St. Joseph and 3 lay teachers. There are also 1000 children in the Sunday-school. Father Crowley also renovated the church, and in 1900 had the satisfaction of burning the mortgage against his church. In May, 1908, he celebrated his silver jubilee as a priest. His assistants are Revs. Peter Connolly and John Ross. The parish numbers about 5000, and the property is valued at $125,000.

Immaculate Heart of Mary, Brooklyn, N.Y. — In October, 1893, Rev. James J. McAteer, an assistant at St. Agnes' Church, was appointed to form a new parish with its center at Windsor Terrace. It was to be formed from parishes of the Holy Name, Flatbush and St. Rose of Lima, Parkville. A lot suitable for church purposes was secured on Ocean Parkway, and steps were at once taken for the erection of a church. In the meantime, Father McAteer celebrated Mass in a hall at No. 38 Vanderbilt Avenue, Windsor Terrace. At the first Mass the pastor announced that he had a larger congregation than had attended the first Mass at St. Agnes' fifteen years before. Encouraged by this fact he set to work to secure the means for the erection of his church. His first venture was a fair, which proved so successful that in a short time ground was broken and the new church commenced. The cornerstone was laid on September 26, 1893. The entire dimensions of the edifice are 106 feet by 42 feet, with a tower of 70 feet high. The parishioners now number 2500. The Sunday-school is attended by some 500 children. The church property is valued at over $150,000. On the death of Father Foley of the Church of Our Lady of Mercy, Father McAteer was sent to succeed him, and to complete the new church of Our Lady of Mercy. His successor is Rev. Matthew J. Tierney, who up to this time had been pastor of St. Joseph's Church, Babylon. He is assisted by Rev. Edward F. McGrath. Father Tierney expects to begin the erection of a new school in January, 1914, which will cost between $100,000 and $130,000.

St. Jerome, Brooklyn, N.Y. — In May, 1901, Rev. Thomas Lynch was assigned to organize a new parish in the Flatbush district, and the corner of Newkirk and Nostrand Avenues was selected as the site for the church. Scattered throughout this district were about one hundred families who had been divided between the churches of the Holy Cross and St. Thomas Aquinas. Father Lynch secured a house which became a temporary rectory, and here Mass was said for some time. On July 4, 1901, ground was broken, and on November 10, 1901, Bishop McDonnell dedicated the basement of the church. In 1902, a commodious washed brick rectory in the Tudor Gothic style was built for $13,000, and in 1909 work on the superstructure of the church was commenced. The church was completed at a cost of $150,000. It is of washed brick with limestone trimmings, follows the Tudor Gothic style, and seats 800. The church property is valued at $175,000, and has a debt of $20,000. Ground has been purchased for school purposes.

Father Lynch was born in Brooklyn in 1868. He made his early studies at St. Patrick's Academy and St. John's College, and entered the American College, Rome, being ordained in 1892. He was assistant at St. Augustine's and at St. John the Evangelist's. When Father Bernard McHugh of the latter church died, Father Lynch was made *locum tenens*. He is assisted by Rev. Richard J. Hamilton and Rev. Wm. F. Kiely.

The congregation numbers 2000 souls, and, owing to the development of this neighborhood, is rapidly increasing. The parish societies are: Holy Name (100 members); B.V.M. (100); and League of the Sacred Heart (600).

St. John the Baptist, Brooklyn, N.Y. — During Bishop Loughlin's administration there were but two religious communities of priests in the Diocese of Brooklyn. The first to gain admittance were the priests of the Congregation of the Mission. In the spring of 1868, Rev. Edward M. Smith, of that congregation, came to Brooklyn to open a new field for the special work of his community. He secured an entire block of ground, bounded by Lewis, Stuyvesant and Willoughby Avenues, and Hart Street, 600 feet by 200 feet. The cottage upon the property was transformed into a community house, and a room was made into a chapel, where on July 12, 1868, the first Mass was celebrated for the benefit of the twelve or fifteen persons who formed the first congregation. On the same day Bishop Loughlin laid the cornerstone of a frame church, which was to do service

for some twenty years. In 1869 the Bishop laid the cornerstone of the College of St. John the Baptist, which opened in September of the following year. Rev. John T. Landry was president of the college. Father Smith was succeeded as pastor of the church by Rev. J. Quigley; but, in 1870, Father Smith returned and remained until 1874, when he went to Illinois. Father Landry resigned the presidency in 1875, and his unexpired term was filled out by Rev. James A. Maloney. In the meantime, Rev. P. M. O'Regan had been acting as president of the college. September, 1877, found Rev. A. J. Meyer both president of the college and pastor of the church. In 1882, Father Meyer was called upon to succeed Right Rev. C. M. DuBois, D.D., as Bishop of Galveston, Texas. Father Meyer shrank from the dignity and the responsibilities of the episcopate. His sole ambition was to be a good Lazarist and to die a devoted son of St. Vincent de Paul. He pleaded his failing sight among other excuses, and finally succeeded in escaping the mitre. After years of valuable services to his congregation as president of St. Vincent's College, at Los Angeles, Cal., and of Kenrick Seminary, St. Louis, Mo., he died, as he wished, a Lazarist.



ST. PETER, BROOKLYN, N.Y.

In 1882, Rev. Jeremiah A. Hartnett became president of St. John's College and pastor of the church. He had been vice-president for some time and was, therefore, thoroughly conversant with the needs of the parish. The congregation had outgrown the old frame church, and the need of a new one was greatly felt. Father Hartnett set to work at once to provide for the wants of his people, and on June 24, 1888, Bishop Loughlin laid the cornerstone. The church is 208 feet long; nave, including side chapel, 85 feet; width of transept, 135 feet; depth of chancel, 50 feet, and height of ceiling from the floor, 95 feet. The material used is blue granite and the style of architecture is Roman. It was dedicated in May, 1894, by Bishop McDonnell of Brooklyn. In 1890 Father Hartnett built a wing on the Hart Street side of the college, which was to be used as the Diocesan Seminary. On the occasion of Bishop Loughlin's golden jubilee the clergy of the diocese resolved to present their Bishop with a testimonial worthy of the occasion. The Bishop had long cherished the idea of establishing a diocesan seminary, and his devoted clergy decided to give him the satisfaction of seeing the realization of his hopes. He was delighted with the project, and selected the ground adjoining St. John's College as the site of his future seminary. The cornerstone was laid on September 29, 1899, and the seminary was opened for the reception of students in the fall of 1891. After a pastorate of fifteen years Father Hartnett was transferred to the motherhouse of the Lazarists, at Germantown, Pa.

Rev. James J. Sullivan, the next pastor of St. John's and president of the college, remained scarcely two years. He was succeeded by Rev. Patrick S. McHale, who had been pastor of the Church of the Immaculate Conception, Baltimore. Finding the old frame parochial school building on Lewis Avenue inadequate to meet the wants of the

parish, Father McHale undertook the erection of a substantial building immediately opposite to the college. The cornerstone was laid in May, 1903, by Monsignor McNamara, vicar-general of the diocese. The cost of this building is estimated at about $100,000. In 1906 Father McHale was called to Germantown to become assistant to Rev. James McGill, Visitor, and also to act as Superior of St. Vincent's Seminary. Father McHale was succeeded by the Very Rev. John W. Moore, C.M. Father Moore has doubled the capacity of the college by building a new wing on the Willoughby Avenue side and fitted it up with splendidly furnished classrooms. He also provided a large swimming-pool, gymnasium, basket ball court, and an athletic field, enclosed by a concrete wall ten feet high. The new building was dedicated by Cardinal Logue, Archbishop of Armagh, on the occasion of his visit to the college in May, 1908. The interior of the church was beautified, a massive marble baldachino added to the main altar and many paintings obtained. The school, in charge of the Sisters of Charity, has an attendance of 1200. In the college 700 students are enrolled.

St. John Cantius, Brooklyn, N.Y. — In 1902 another Polish church was started in Brooklyn, at the corner of Blake and New Jersey Avenues. Rev. Thomas Misicki, formerly pastor, is assistant to Rev. Charles Schimmel, who was appointed in 1913. The parochial school has an attendance of 92 boys and 95 girls, under the care of 4 Sisters of the Holy Family of Nazareth. The Sunday-school has 125 children, and the parish numbers 2000 souls. The church property is valued at $60,000.



SS. PETER AND PAUL, BROOKLYN, N.Y.

St. John's Chapel, Brooklyn, N.Y. — In 1860, Bishop Loughlin decided on the block bounded by Greene, Clermont, Vanderbilt and Lafayette Avenues for a new cathedral. The ground was sold by the owners, Maria Spader and Jeremiah V. Spader and his wife, on November 1 to John McCahill of New York for $75,000, "the property being guaranteed against nuisance by a covenant in the deed." Mr. McCahill gave a mortgage for $50,000; this was paid in 1865, when the property was conveyed to the Bishop. The cornerstone was laid on June 21, 1868. It was designed to have the new Cathedral of the Immaculate Conception in the Renaissance Gothic of the thirteenth century, of blue granite, but so far only one of the contemplated chapels is finished. St. John's Chapel was opened in 1879, and placed under the charge of Rev. Francis O'Hara, who organized the parish,

instituted various societies, and installed an organ and new stained-glass windows. He also took a prominent part in the erection of the new episcopal residence for Bishop Loughlin. The chapel is in charge of Bishop Mundelein, Auxiliary Bishop of Brooklyn. He is assisted by Revs. William J. McKenna, Thomas E. Malloy and Richard A. Kennedy. The school has an attendance of 85 boys and 50 girls, under the care of 3 Sisters of St. Joseph. The parish numbers 3592 souls, and the church property is valued at $500,000. Bishop Mundelein purchased property on Lafayette Avenue for a new church. Plans for two buildings, one leading into the other, were made. The chapel seats 1000 and the school is equipped with all modern improvements. The building cost $400,000 and is built of Indiana limestone in the Gothic style. The interior of the chapel is modeled after the Sainte Chapelle, Paris, and the organ is the largest in the city. The windows are made from special designs and as far as possible the building is constructed of stone, even the choir gallery. In March, 1914, $25,000 was presented to Bishop Mundelein as the nucleus of a fund to be used in completing the rectory. The conditions of the gift were that an equal sum be raised within the following six months by individual subscriptions and not by entertainments or similiar methods of raising funds. A few days after the announcement of the gift, four parishioners agreed to contribute $1000 each.

St. John the Evangelist, Brooklyn, N.Y. — This church, in the region then known as Gowanus, but now 25th Street, near 5th Avenue, was opened in 1850 by Rev. Peter McLoughlin, then of Fort Hamilton. The people of this neighborhood were not blessed with much of this world's wealth, but they had faith, and in 1849, Father McLoughlin gathered them together in the second story of Patrick McDonnell's stable and said Mass for them in this, the only available place within his reach at that time. It was not long, however, before he had secured three lots on 21st Street, upon which he erected a frame church, 90 feet by 40 feet. In 1852, Father McLoughlin was transferred to Westchester County and Rev. John McKeon, who succeeded him, built the first parochial school in that part of the city. After a pastorate of three years, Father McKeon was transferred to another mission, and died in 1857. His successor at St. John's, in 1855, was Rev. Patrick McGovern. When the Civil War broke out Father McGovern urged the men of his congregation to do their duty as American citizens. The New York Cavalry was organized in his parish, and before going to the front, the men attended Mass and received Holy Communion. Father McGovern went to St. Paul's in 1862, and was succeeded by Revs. Hugh McGuire; Peter Daly; John McGuire; James O'Beirne (March, 1873), one of the pioneer priests of Brooklyn. Born in Ireland, Father O'Beirne studied at Maynooth, where he was ordained in 1852. He at once came to New York and made the acquaintance of the future Bishop of Brooklyn. They became warm friends, and when Bishop Loughlin went to Brooklyn, Father O'Beirne volunteered for the new diocese and was gladly accepted. He was appointed to Flushing, where he built St. Michael's Church. In 1864, he purchased the ground upon which the convent and academy of the Sisters of St. Joseph stood for many years, until their removal to Brentwood. After a pastorate of twenty-one years, Father O'Beirne went to St. John's. Here, in 1885, he erected a handsome school and placed the girls' department under the Sisters of St. Joseph, and the boys' under the Franciscan Brothers. He died in 1888, and was succeeded by Rev. Bernard McHugh and Rev. Thomas S. Duhigg. Father Duhigg is assisted by Revs. William S. Ratigan and Patrick J. Manton. The school is in charge of 2 Franciscan Brothers, with 502 boys and 12 Sisters of St. Joseph and 8 lay teachers, with 610 girls. The congregation numbers about 10,000, and the church property is valued at $220,000.

St. Joseph, Brooklyn, N.Y. — This parish is the eighth established in the City of Brooklyn, and the thirteenth on Long Island. It was dedicated by Archbishop Hughes on April 17, 1853. The territory comprised within the original limits of this parish is now covered by ten city churches. When, in 1850, it was found necessary to erect a new church in the Bedford section of the city a meeting of the Catholics in that vicinity was called to see what could be done. Fifty families contributed $500 and an equal amount was donated by Messrs. Charles and Edward Harvey. Ground was immediately secured on Pacific Street and a small brick church was erected. The first Mass was celebrated by Rev. Eugene Cassidy, of St. James' in April, 1853. Rev. Patrick O'Neill was appointed pastor in October. The official records of the purchase of the property shows that it originally extended, as it does to-day, from Pacific to Dean Streets. Subsequent purchases have increased the frontage on both streets. Father O'Neill was one of Bishop Loughlin's first appointments; like Father O'Beirne, he had followed Bishop Loughlin from New York. In 1857, he established a school which was attended by some 200 pupils under the care of Mr. and Mrs. Carvey, who continued in charge of the school until the advent of the Franciscan Brothers in 1859. This was the first school in Brooklyn to have the Franciscan Brothers. In February, 1864, Father O'Neill was relieved of a great part of his work by Rev. Edward Corcoran, who became his assistant and succeeded him, at his death, in 1867.

Father Corcoran was born in County Westmeath, Ireland, on September 4, 1836, and was ordained at All Hallows' College, Dublin, in June, 1863. On his arrival in America he became affiliated with the diocese of Brooklyn and was sent as an assistant to the Church of the Immaculate Conception in Williamsburg, where he

remained about seven months and was then transferred to St. Joseph's. The parish has been growing since its foundation; it has piled up a debt of $30,000, and improvements were needed in various directions, especially in school accommodations. Father Corcoran made the necessary improvements upon the church without delay, added an academy and a large hall for lectures and literary and social purposes. He died in 1893, and was succeeded by Monsignor P. J. McNamara, V.G.

Monsignor McNamara was born in County Clare, Ireland, in 1844. He graduated from the College of St. Francis Xavier, New York, in 1867; made his ecclesiastical studies at St. Mary's Seminary, Baltimore, and was ordained in 1870, by Bishop Foley, of Chicago. Father McNamara's first appointment was at St. Joseph's, where he was assistant to Father Corcoran for five years. In 1874 he became pastor of St. Malachy's, East New York. Here during a pastorate of three years, he improved the church and took a great interest in the young men of his parish. In 1877, he was transferred to the pastorate of the Church of Our Lady of Mercy, where he remained until 1892, when he went back to St. Joseph's as its pastor, after an absence of twenty years. He was appointed vicar-general by Bishop McDonnell. He has also been one of the Bishop's consultors, Spiritual Director of the Holy Name Society, and of the Particular Council of the St. Vincent de Paul Society. On June 29, 1895, he celebrated the twenty-fifth anniversary of his ordination and received the heartfelt congratulations of his devoted flock. He collected a fund of $50,000 for a new church.

Rev. William T. McGuirl, the pastor, is assisted by Revs. Thomas J. Leonard, Charles A. Craig and Joseph W. Sweeney. The school now has an attendance of 450 boys under the charge of 3 Franciscan Brothers and 3 lay teachers, and 520 girls under 14 Sisters of St. Joseph and 1 lay teacher. The parish numbers about 10,000 and the church property is valued at $500,000. A new church is in course of construction.



SACRED HEART, BROOKLYN, N.Y.

St. Leonard of Port Maurice, Brooklyn, N.Y. — In 1871 another church was erected for the Germans residing in the Bushwick region. The work was entrusted to Rev. John J. Raber, a priest who was not slow to recognize the fact that his young parish was destined to grow and that provision must be made for that growth. Father Raber secured nearly the whole of the block bounded by Jefferson and Melrose Streets and Hamburg and DeKalb Avenues. Here he built a church suitable to the existing needs of his people. In addition to this he built a school accommodating some 800 boys and girls and placed it under the care of the Sisters of St. Dominic. Father Raber died in 1888, and was succeeded by Rev. Henry Francis Weitekamp, a native of Brooklyn, who was ordained in 1886. Father Weitekamp was not slow in realizing that a larger church was needed for his growing congregation, but he was not permitted to carry out his plans. He died on January 8, 1895, and the building of the larger church devolved upon Rev. George D. Sander, who had served for some time under Monsignor May, at the Church of the Holy Trinity. On assuming charge of St. Leonard's, Father Sander went to work to raise a building fund for a new church. Ground was broken about 1899, and the construction of a $350,000 building was started. No sooner was the basement made ready for use when the old building was taken down. The beautiful French Gothic church was dedicated in the fall of 1906. Mrs. Leonard Eppig donated a Carrara marble altar which cost $10,000. The altar of the Sacred Heart is also of Carrara and cost

$1500. The beautiful stained-glass windows are from Innsbruck. Besides his new church, Father Sander has a flourishing parochial school attended by over 1100 pupils, taught by 26 Sisters of St. Dominic and 1 lay teacher. Father Sander was ordained in December, 1887, at Grand Seminary, Montreal, by Archbishop Fabre of Montreal. He is assisted by Revs. John J. Oppel and Henry Kunig. The parish numbers 15,000 souls and the church property is valued at $400,000.

St. Louis, Brooklyn, N.Y. — On July 18, 1869, Bishop Loughlin laid the cornerstone of a church in Siegel Street near Ewen Street, in the Eastern District, for the French-speaking Catholics of Brooklyn. It was dedicated to St. Louis and placed under the care of Rev. Jules Jollon, who had done missionary service in Africa as well as in America and who was signally honored by the French Government. In 1889 Father Jollon abandoned the old church on Siegel Street and removed to Ellery Street near Nostrand Avenue, where he erected a frame church, seating about 1700, a rectory and a school. The French element, which in former days was largely from Alsace and Lorraine, is gradually decreasing, and the congregation is now composed of English-speaking people, so that it has become necessary for the clergy attached to this church to preach both in French and English. The church built by Father Jollon is consecrated.

Father Jollon died on July 12, 1913, and was succeeded by Rev. Martin Hogan, D.D. He was ordained in November, 1891, and was appointed to St. Mary's, Star of the Sea. He was rector at St. Mary's, Roslyn, but resigned after a few years and went to Rome to study. Two years later he returned and went to St. Paul's Seminary, Minnesota, where he was professor of dogmatic theology until 1910, when he again returned to Brooklyn and became senior curate at St. Mary's, Star of the Sea. He taught philosophy at St. Francis' College. Father Farrenkopf was acting rector of St. Louis' until the appointment of Father Hogan in February, 1913. Father Hogan is assisted by Revs. Tobias E. Farrenkopf and Joseph C. Curren. The school has an attendance of 17 boys and 19 girls, under the care of 2 lay teachers There are 300 children in the Sunday school. The parish contains 6000 souls and the church property is valued at $100,000.

St. Lucy, Brooklyn, N.Y. — Up to March, 1903, the Italians along Kent, Park and Flushing Avenues and intervening streets attended St. Patrick's. Father Thomas Taaffe (now Monsignor), was greatly interested in their welfare, and Dr. White, one of his assistants, was assigned to look after them. In this year, however, Rev. Francesco Castellano of the Church of Our Lady of Mt. Carmel became their pastor. Father Castellano secured an old building, originally a Protestant church, and remodeled it for Catholic worship. It is an interesting fact that although the church was in the center of a densely populated Italian settlement and intended for Italians, the first person to enter on the morning of its opening was an Irishwoman. In October, Rev. Alphonsus Arcese succeeded on Father Castellano's resignation, and remained until May, 1908, when Father Castellano's health was sufficiently restored to permit him to again assume the duties of pastor.

Father Castellano was born at Sorrento, Italy, on October 4, 1866. On completing his studies at the Seminary, Sorrento, he took up missionary work in Algiers on the suggestion of Cardinal Lavigerie, but ill health compelled him to return to Italy. He then entered the Seminary, to study for the priesthood, and was ordained in September, 1889. Before coming to America he was professor for six years at the Seminary, Sorrento, and for six years lectured throughout Italy. After some years of missionary work he was given charge of St. Lucy's. In 1912 he was invited by Cardinal Maffi to preach the Lenten sermons at the cathedral, Pisa, and while on his visit he was appointed Honorary Canon of Sorrento. On November 29 he went to Europe again and Rev. George Caruana, of Our Lady of Mercy parish, was appointed acting rector. The Sunday-school established by Father Castellano has an attendance of 900, and is in charge of the Sisters of Mercy.

The church was renovated and decorated and now seats 500; but $12,000 remains to be paid of the $30,000 which the church cost. The congregation numbers 8000 and is greatly increasing through immigration and natural growth. A Junior Holy Name Society has been established, as well as a club for boys, one for girls and mutual benevolent societies. In 1913 there were 700 baptisms, 200 marriages and 25,000 communions.

St. Malachy, Brooklyn, N.Y. — There were very few families in the vicinity of Cypress Hills before the organization of the Diocese of Brooklyn. There was a very limited number of laborers on the farms along the old New Lots Road and the Jamaica Plank Road, but there was no church and scarcely a house in which a priest could say Mass for them. The nearest church was at Flatbush, and for want of a better conveyance they must take the old-fashioned, dust-covered stage to Williamsburg, or Jamaica. In 1853 Father Andrew Bohan of the Church of the Holy Cross, Flatbush, who had a kindly feeling for all the poor people on the outskirts of the old City of Brooklyn, began to look after the Catholics of Cypress Hills. In the village of East New York, as it was called in those days, he found at the northwest corner of Atlantic and Vermont Avenues an old hostelry, a two-story frame building, then known as Latenbrand's Hotel. Here he rented the dining-room, where he said Mass, and Barney Farrell "had the honor of answering the priest." Father Bohan bought six lots on the east side of Van Sicklen Avenue, near the north side of Atlantic Avenue. The services of a Mr. Plunkett were obtained for

the erection of a suitable church, which would meet immediate needs. The framework was prepared in Flatbush, and when completed was carted over to East New York. So rapidly was this building put together, that on April 9, 1854, Bishop Loughlin was able to dedicate it to the service of God under the patronage of St. Malachy. It is needless to say that the congregation increased rapidly and Father Bohan continued to attend them from Flatbush until 1855 when he was succeeded by Rev. John Dowling, the first priest ordained by Bishop Loughlin (August 14, 1854) for the Diocese of Brooklyn. Father Dowling would drive from Flatbush every Sunday, in sunshine and in rain, through heat and cold, until 1858, when he was killed by being thrown from his buggy. His remains lie in Holy Cross Cemetery. Following Father Dowling came Fathers Bartholomew Gleason, Stephen Cassidy and Thomas McLaughlin.



ST. TERESA, BROOKLYN, N.Y.

In April, 1862, Rev. Patrick Creighton became the first resident pastor. His first rectory was a two-story frame house, on the west side of Hendrix Street (now Smith Avenue). He renovated the church and opened the first Catholic school in the village, placing it under the care of Mr. Simon Dunn, who later practised law in Brooklyn. A year later Father Creighton secured a three-story brick house on Atlantic Avenue, with the nine lots adjoining, and after making an addition to the original building he opened a regular parochial school. In August, 1868, he was sent to the new Church of Our Lady of Victory. His successor was Rev. Martin Carroll, who secured the services of the Sisters of St. Joseph for his parochial school. He established a Temperance Society and a Purgatorian Society, and during the four years of his pastorate paid off $6000 of the church debt. In 1872, he was promoted to the pastorate of the Church of St. Vincent de Paul. Rev. John Purcell was the next pastor of St. Malachy's. He established a Society of St. Vincent de Paul and St. Malachy's Home for Orphans and Destitute Children. He overworked his strength. In the spring of 1873, he went South and tried to regain his strength, but it was too late. His visit to the South of France was attended with no better results. Feeling that his end was near he went to his native Ireland and died, in 1874, at Thurles, in the County of Tipperary, soon after his arrival there.

Rev. P. J. McNamara was the next pastor. He paid off the debt on the church, and made many improvements. On August 15, 1877, he became pastor of the Church of Our Lady of Mercy, and was succeeded at St. Malachy's by Rev. Andrew O'Connell, one of Father Taaffe's assistants at St. Patrick's. Father O'Connell enlarged the church, and erected a fine school. He also established the Catholic Benevolent Legion and the Young Men's Catholic Lyceum. After a pastorate of ten years he died on July 31, 1888. His successor, Rev. John Canmer, paid off a mortgage of $24,000. In 1892, Rev. Mortimer C. Brennan became pastor. He was in poor health, having overworked himself during his residence at Roslyn and Greenport, and died in November, 1893, aged 62 years. He was succeeded by Rev. Nicholas Doran, who had, by a singular coincidence,

succeeded Father Brennan at Roslyn. Father Doran went to St. Stephen's in 1898, on the death of Dr. James H. Mitchell, and died there in 1903. Rev. Hugh Ward was the next pastor of St. Malachy's. He was born in Brooklyn, attended the Assumption school, St. Francis Xavier's College, New York, and Grand Seminary, Montreal, where he was ordained on December 28, 1878, by Archbishop Fabre. He subsequently labored at St. Patrick's, Newark, N.J., at the Church of St. Peter and St. Paul's, Brooklyn, and at St. Finbar's and, finally, at St. Malachy's. After a pastorate of five years, he died on January 19, 1908. His successor is Rev. Daniel F. Cherry, formerly rector of St. Aloysius' Church, Great Neck, L.I., assisted by Revs. James H. Kelly, Philip A. Brady and Edward McManus. The school now has an attendance of 198 boys and 215 girls, under the charge of 5 Sisters of St. Joseph and 2 lay teachers. The parish numbers 2000 souls, and the church property is valued at $60,000.



ST. TERESA'S SCHOOL, BROOKLYN, N.Y.

St. Mark the Evangelist, Brooklyn, N.Y. — The phenomenal growth of Catholicism in the Diocese of Brooklyn seemed to call for the erection of churches in all parts of the city, and a new church became an imperative necessity at Sheepshead Bay, now East 14th Street and Sheepshead Bay Road. The original idea was to accommodate the summer guests, who lingered around that popular resort into the early fall. The vicinity had been visited by a priest long before this, however, for during 1861 Father James Moran visited the Catholics of this vicinity. Mass was celebrated in a little old building on the Bay Road. This little structure had been erected by subscription. Mrs. Ellen McMahon, a convert, gave the ground. There were at that time only three Catholic families in the place, Messrs. Matthew Healy, John Boyle and Mr. Dooley. Mrs. Ellen Johnson, who afterward married Mr. John M. Mahon, also became a parishioner. After Father James Moran, the place was visited by Revs. Michael Moran, William Doherty, Thomas O'Reilly and James McKiverken, who attended Sheepshead Bay, until 1889. The old chapel, which was 30 feet by 20 feet in dimensions, was destroyed by fire. A new church was built by Rev. John J. Heffernan, who attended the mission and became resident pastor in 1889. It is a frame building, 100 feet by 40 feet, opened on August 20, 1893. Father Heffernan labored faithfully for his people and saw his little congregation grow to 1200, the children of his Sunday-school to number some 200 and his church property to be worth $25,000. He died in Boston in 1905, and was succeeded by Rev. Daniel McCarthy, who had been assistant for years at the Church of the Nativity, Brooklyn.

St. Martin of Tours, Brooklyn, N.Y. — In January, 1906, Rev. James J. Donohue, pastor and founder of the parish of St. Boniface at Sea Cliff, L.I., was called by Bishop McDonnell to found a new parish to be formed out of parts of St. Brigid's, Our Lady of Lourdes and Our Lady of Good Counsel's parishes. Father Donohue secured a site at Knickerbocker Avenue and Hancock Street and then began to gather his people together. The first Mass was attended by a mere handful of people. He made arrangements for the erection of a temporary church, which was to be completed in thirty days from the day on which the contract was given. This church is unique, inasmuch as it is built without nail or screw, standing on a foundation of 70 concrete piers, each 16 inches square at the top, and 5 feet high. One

foot above grade the sections are bolted together. The interior measurement is 88 feet by 31½ feet, and the contract price was over $5000. While this church was building, Mass was said in Elk Park Pavilion, on Halsey Street near Wyckoff Avenue. The church was dedicated under the invocation of St. Martin of Tours on September 29, 1906, by Monsignor P. J. McNamara, V.G.

Father Donohue died on April 18, 1909. He was born in County Longford, Ireland, in 1867, studied at All Hallows' College, and was ordained there about 1890. He came to Brooklyn at once, and was assigned by Bishop Loughlin to St. Joseph's. He afterwards served as assistant at the Church of Our Lady of Good Counsel, and from there went to Sea Cliff. His successor is Rev. James H. Lynch, rector of the Church of the Sacred Heart at Cutchogue, L.I. Father Lynch was born in Brooklyn, educated at St. John's College there and Urban College, Rome, where he was ordained in April, 1891. He served as assistant at Holy Cross, Brooklyn, and at Southold. He is assisted by Revs. William L. Fischer and Joseph P. Herbert. The parish numbers about 3800 souls and the church property is valued at $60,000. Plans were completed in March, 1914, for the erection of a handsome church.

St. Mary, Mother of Jesus, Brooklyn, N.Y. — This parish was founded in 1889, in what was then known as Bensonhurst, but now, as 85th Street near 23rd Avenue. The first Mass was said by Rev. James McAleese of the Church of St. Rose of Lima, in a vacant store, which was used until 1890, when the church was built by Rev. Maurice Hickey. On the day it was first opened for Divine Service (Trinity Sunday, June 1, 1890), High Mass was celebrated by Rev. Father Hickey, who became the rector. The church was dedicated on June 26, 1892; it is a frame building with seats for 220. Rev. Charles Wightmann, successor to Father Hickey, built a frame rectory. Father Wightman had a very barren field to work in for a long time, owing to the small number of Catholics residing in his parish. In 1912 Rev. Henry F. Murray became pastor, and to him is due the brick school, which accommodates 700. The congregation numbers about 1300, and the records for 1913 show: 25 baptisms; 12 marriages and 100 communions. The parish societies are: Holy Name (140); B.V.M. Sodality (120); St. Aloysius (100); Angels (100); Catholic Club (100); Sewing Society (40); Dramatic Union (60) and Altar Society (60).

St. Mary, Queen of the Angels, Brooklyn, N.Y. — The Lithuanian Catholics of Brooklyn, numbering 200 families, had their first parish in 1887, when Rev. M. Jodiszius, having bought lots on North 10th Street, built a basement church, where Mass was said. The parish did not prosper, however, and in 1892 a new parish was opened under Rev. V. Krauczunas, who at first rented temporarily a hall on the corner of Grand Street and Driggs Avenue. During this period Father Krauczunas purchased a Methodist church on the corner of Roebling and South 4th Street, which he remodeled. This church was dedicated to St. Mary, Queen of Angels, in October, 1899, by Bishop McDonnell. Father Krauczunas died on October 12, 1898, and was succeeded by Revs. Anthony Milukas and Vincent V. Varnagiris, Ph.D. Father Varnagiris improved and decorated the church. The parishioners number over 10,000 souls and the church property is valued at $130,000.

St. Mary the Virgin, Brooklyn, N.Y. — This parish was formed on November 27, 1910, for the Syrian Melchite Catholics, who were formerly attended from New York. At the request of the Bishop of Brooklyn, Cardinal Gotti, Prefect of the Propaganda, asked the Patriarch of the Syrian Melchites to send a priest of his Rite, and Rev. Paul Sanky was appointed to the new congregation. As there is no church, Father Sanky says Mass in the basement of St. Paul's Church. There is no rectory. Three houses on Pacific Street have been bought, and a church will be built as soon as funds are in hand. There are about 1000 Syrians throughout Long Island and there is a slight increase by immigration. The children attend the neighboring parochial schools. The records for 1913 show: 30 baptisms and confirmations, 10 marriages; and 1000 Communions.

Rev. Paul Sanky was born in Damascus on June 9, 1877, studied in the Seminary of St. Anne, Jerusalem, under the White Fathers, and was ordained on June 20, 1905. He was sent to America by the Propaganda.

St. Mary Star of the Sea, Brooklyn, N.Y. — This church was started by Father Bacon, in 1855. It is a brick Gothic structure, with a seating capacity of 1330. His successor, Rev. Eugene Cassidy, added, in 1872, a steeple to the church, and in 1867 built a brick school with a seating capacity of 1200. The boys (650 in 1914) are under the care of 4 Franciscan Brothers and the girls (682) under 6 Sisters of Charity. In 1876, Father Cassidy was succeeded by Rev. Henry O'Laughlin, whose pastorate covered a period of ten years. On March 9, 1888, Rev. Joseph J. O'Connell, D.D., the present pastor, took charge. His interest in the welfare of the young people of his parish manifested itself in the erection of a large hall, for literary and social purposes, and in 1900 he built a convent for the Sisters of Charity. On November 24, 1913, a fire, which completely destroyed all the vestments, burned out the sacristy and club rooms. The gold chalices were saved by the quickness of Father O'Malley.

Dr. O'Connell was raised to the dignity of Monsignor, by Leo XIII, and Bishop McDonnell has made him a diocesan consultor. He is also *Defensor Matrimonii*, Urban Dean, and member of the Catholic School for Kings County. On June 29, 1908, Monsignor O'Connell celebrated his Golden Jubilee. He is assisted by Rev. Martin T. O'Malley, Patrick Ford and James Delany.

The congregation numbers 13,000, more or less

stationary, and has given ten priests and twenty nuns to the Church. The sodalities established are: Senior and Junior Holy Name (600 members); St. Vincent de Paul (50); St. Aloysius (250); Altar Boys (30); Children of Mary (130); Holy Angels (200); Holy Infant (70); League of the Sacred Heart and Guard of Honor (400 each); Altar (50); and the Men's Parish Club (100).

In 1913 there were 350 baptisms; 500 confirmations; and 80 marriages.

ST. MATTHEW, Brooklyn, N.Y. — In 1885, a new parish under the patronage of St. Matthew was started on Schenectady Avenue, near Montgomery Street. It was attended from Flatbush by Rev. J. B. McHugh. The next year Rev. James O'Boyle, whose residence was at St. Mary's Hospital, took charge of the new parish. In 1888, he secured a residence at No. 257 Utica Avenue, and built a brick church which for a time sufficed for the needs of both church and school. Father O'Boyle died on April 10, 1890, of pneumonia, just after the completion of the church. He was a native of Belfast, Ireland, and was fifty years of age at the time of his death. He was succeeded by Rev. Patrick J. McGlinchy, under whose intelligent care the parish grew very rapidly, so much so, indeed, that it became necessary to build another church. No expense, either of art or money, was spared to make this one of the most beautiful and substantial churches in Brooklyn. The exterior is of Vermont cut granite, and the architecture is Romanesque. In dimensions the church is 125 feet long and 75 feet wide, and has a seating capacity of 1200. It contains three beautiful Carrara marble altars. The church was dedicated by Bishop McDonnell in August, 1902. So great was Father McGlinchy's interest in his parish that he disposed of valuable properties in Jersey City and Brooklyn, bequeathed to him by his parents, and donated the sum realized from the sale to the building fund of St. Matthew's, saying that it gave him more pleasure to do good with his money while living, and seeing his people enjoying his benefactions, than to wait until he was dead. He died on October 13, 1903, deeply mourned by his people. Rev. William T. Kerwin became the next pastor, and he in turn was succeeded by Rev. John F. O'Hara, former pastor of St. Luke's, Whitestone. The assistants are Revs. Vincent P. Delaney and John J. Galvin. There is a parochial school attended by 226 boys and 250 girls taught by 7 Sisters of St. Joseph and 4 lay teachers. A new school was dedicated in the fall of 1913. The parish numbers about 3000, and the church property is valued at $175,000.



TRANSFIGURATION, BROOKLYN, N.Y.

ST. MATTHIAS, Brooklyn, N.Y. — In 1908 Rev. Nicholas M. Wagner was sent to the Ridgewood section of Brooklyn to build another church for the Germans. Territory was taken from St. Brigid's and St. Aloysius' parishes and formed into that of St. Matthias. Father Wagner said Mass in a hotel not very far from the one in which Father McCloskey said his first Mass for the people of St. Brigid's Church. The church was built on Catalpa Avenue. It is a combination building (church and school); the church seats 900, and the school has ten class rooms. The building cost $80,000, and has a debt of $75,000. The rectory of stone, built in 1910 at a cost of $25,000, is free from debt. The schools are in charge of 10 Sisters of Notre Dame, and have an attendance of 575 children. The congregation, German and English, has about 150 English-speaking families, and numbers 4000. Among the principal benefactors of the church is Mrs. Katherine Geyer. The church property is valued at $150,000.

Father Wagner was born in Brooklyn, educated at Holy Trinity parochial school there and St. Francis Xavier College, New York. He studied theology at Mayence Seminary, where he was ordained in 1896. He was assigned to the Church of the Holy Trinity, where he remained until 1908.

ST. MICHAEL, Brooklyn, N.Y. — No one passing along 4th Avenue and 40th Street in the Bay Ridge district would ever imagine that in 1870, where handsome residences are seen today, there was a farm house, a swamp, or a stagnant pool. A few scattered Catholic families settled in the territory now comprising the parishes of St. Michael's,

St. Catherine's, St. Frances de Chantal, Our Lady of Angels and Our Lady of Perpetual Help. These attended Mass at the Church of St. John the Evangelist on 21st Street or at St. Patrick's, Fort Hamilton, and their devotion might well be measured by the distances they had to go. No wonder they longed for a church of their own. A few of the Bay Ridge men called a meeting of all the Catholic heads of families known in the neighborhood to take action to form a new parish in the Eighth Ward. At this meeting a committee was appointed to call on Rev. Hugh Maguire, pastor of St. John's, and ask his co-operation in the work. He gladly consented, and through his instrumentality the movement assumed such proportions that Bishop Loughlin instituted the new parish and placed it under the invocation of St. Michael. The first Mass was said in a private house, No. 1047 3rd Avenue, by Rev. Michael J. Hickey, and the congregation numbered about 25 persons. A few months later Rev. Joseph P. O'Connell, D.D., later Monsignor O'Connell, succeeded Father Hickey, and by generosity and self-sacrifice on the part of his people succeeded in building a church and rectory on 4th Avenue and 42nd Street. In January, 1886, he opened a fine school, 70 feet by 45 feet, and in September, a convent for the Sisters of St. Joseph. In the early spring of 1888, Dr. O'Connell was transferred to the Church of St. Mary, Star of the Sea, and was succeeded by Rev. Henry A. Gallagher, who came from the Church of St. Vincent de Paul, where he had labored as assistant to Father Sylvester Malone, for some fourteen years. Father Gallagher was a far-seeing man and he quickly realized that St. Michael's was in a growing section of the city. In 1893, he had the old church removed to 4th Avenue. The old rectory was torn down to make room for a new church and a more substantial and commodious rectory was built. In May, 1901, he broke ground for the new church and rectory, but died before it was completed.

Father Gallagher was born at Downpatrick, County Down, Ireland, on November 11, 1850. While a child he was brought to America by his parents, who settled in Brooklyn. He and his brother, Rev. Charles J. Gallagher, who died in February, 1907, were at Fordham College from 1862 until 1864. Father Henry completed his classical course at the College of St. Francis Xavier, in New York, from which he was graduated in 1869. During the following year he returned to St. John's College, Fordham, for a post-graduate course, and received his degree of A.M. In the fall of 1870, he entered the Seminary of Our Lady of Angels at Niagara, and was ordained on December 20, 1873. His first work was as assistant at St. Vincent de Paul's. St. Michael's Church was completed by his successor, Rev. William T. McGuirl, chaplain of the police of Brooklyn, and rector of the Church of the Visitation. The architect was Mr. Raymond F. Almirall. The style of architecture is the Romanesque of the early Christian period, while the interior decorations are suggestive of the Byzantine. All the marbles are Italian, and the work was executed at Pietrasanta, Italy. Father McGuirl organized sodalities, confraternities and societies of various kinds. Monsignor Barrett, who succeeded in July, 1912, died in September, 1913. Revs. Thomas J. Baxter, D.D. and James F. X. Flanagan are assistants. On November 2, 1913, Rev. Thomas E. Carroll, formerly rector of St. Vincent de Paul's Church, was appointed successor to Monsignor Barrett.

Father Carroll was born in Brooklyn, studied at Villanova, Pa., St. John's College, Brooklyn and at Niagara Seminary, where he was ordained on June 19, 1886. He served as assistant at St. Mary, Star of the Sea, Brooklyn, then became pastor at Rockville Center and St. Brigid's, Ridgewood. In 1902 he succeeded to the pastorate of St. Vincent de Paul. The parish numbers about 10,500, and the church property is valued at $400,000. The Sunday-school is attended by over 1600 children; the parochial school, in charge of 11 Sisters of St. Joseph and 8 lay teachers, has an attendance of 500 boys and 600 girls. A larger school building is planned.

St. Michael and Monastery, Brooklyn, N.Y. — The number of German families in the town of New Lots, a section now known as Jerome Street, near Atlantic Avenue, had been growing steadily for many years, but it was not until January, 1860, that Father Philip Albrecht, pastor of St. Benedict's Church, felt that it was prudent to attempt to provide one for this portion of his flock. He called a meeting of the more prominent German Catholics of the district and submitted to them a plan for the erection of a church for their use. At this meeting 50 families were represented, and it was at once decided to give Father Albrecht all the assistance in their power. Four lots were purchased on John Street between Liberty and Atlantic Avenues and work was commenced. Bishop Loughlin laid the cornerstone of a frame church, 40 feet by 30 feet, on April 8, 1860. It was dedicated in June by Bishop Loughlin and on the following Palm Sunday a bell was placed in the steeple.

Rev. Charles Peine was the first pastor. The first marriage occurred on July 8, 1860, and the first baptism on August 6 following. On May 12, 1861, nine boys and three girls made their First Communion. In February, 1863, Father Peine was succeeded by Rev. Cyril Zielinski, who in June of that year invited the Jesuits to give a mission. In August, 1863, Rev. M. I. Decker became pastor. A rectory and a school was needed. In order to meet both requirements he erected a building which would answer both purposes, so that when Father Peine returned to St. Michael's in May, 1864, he finished the building still in course of construction, and took up his abode in one end of it. Father Casper Miller, who became pastor in 1866, purchased two lots adjoining his residence on which he proposed to build a school that would

accommodate all his children. In August, 1868, Rev. A. Oberschneider became pastor, and was succeeded by Revs. I. Michaels (1871), during whose pastorate three missions were given; August Maria Niemann (March, 1875), who obtained the consent of the Bishop to add 60 feet to the dimensions of the old building, purchased three lots in 1876, one in 1878 and two in 1879, and introduced Plain Chant. Father Niemann retired in 1897, and St. Michael's passed into the care of the Capuchins. The first Superior was Father Bonaventure Frey. He enlarged the rectory and purchased three lots for school purposes. The cornerstone of the school was laid on June 18, 1899, and the building was ready for use before the end of the year. It cost $15,000. Father Honoratus, who succeeded Father Bonaventure, paid off $20,000 of the church debt. In August, 1906, Rev. Gabriel Messmer, O.M.Cap., was appointed Superior of St. Michael's Church and Monastery. He took a great interest in the children and under his care the attendance at the school greatly increased. The school is now taught by 13 Dominican Sisters with an attendance of 335 girls, and 4 Brothers of Mary, with an attendance of 400 boys. The parish societies are: St. Joseph's Beneficial; Christian Mothers; Volksverein; St. Stanislaus; Blessed Virgin Sodality; St. Rose. Rev. Antonine Wilmer, O.M.Cap., is the present pastor, assisted by Revs. Fulgentius Brem, Cajetan Lorenz and Francis Busalt — all of the Order. The church property is valued at $150,000.

St. Michael Archangel, Brooklyn, N.Y. — In 1880 an army of Italian settlers came to the district known as the old Fifth and Second Wards. A few years later the Poles, who had lived in this section, moved away, and the Bishop gave their church to the newcomers. This building belonged to the Baptists in 1848, later the Presbyterians took it over, and in 1880 the Poles converted it into a Catholic church. Rev. Pasquale de Nisco was appointed in 1891 to organize the congregation, which numbered 4000 souls. In February, 1892, Rev. Serafino De Santi took charge, and was followed in May, 1893, by Rev. Joachim Garofalo. Father Garafalo took special interest in the children, most of whom spoke Italian only, and for that reason were not able to attend the neighboring parochial schools. A house was rented in Front Street in 1895, and opened as the Immaculate Conception kindergarten, which was entrusted to three ladies. In 1907 the congregation had increased to such an extent that the church was closed having been condemned as unsafe by the Building Department. Father Garofalo immediately repaired and enlarged it, services being held during this time in the basement of St. Edward's Church. On Father Garafalo's return to Italy, on February 12, 1909, Rev. Raphael Sisca took charge temporarily until the appointment on January 27, 1911, of Rev. Joseph R. Agrella.

Father Agrella was born in the province of Benevento, Italy, on February 8, 1882. He came to America in 1891, and was educated at the public schools and St. John's College, Brooklyn. In September, 1901, he entered St. John's Seminary, in 1903 won his M.A. and on June 9, 1906, was ordained. He served at St. Patrick's, Long Island City, St. Lucy's and Our Lady of Mount Carmel's, Brooklyn. Recognizing the need of a new church, Father Agrella immediately started a fund to raise money for that purpose, and in August, 1913, the building was started. In the first year of his pastorate $6000, the remaining debt on the old church, was paid off. The new plans call for a basement, meeting-rooms, and rectory to cost, not including the ground, $35,000; the entire debt on this building will be about $78,000.



REV. FRANCIS CANON CASTELLANO, M.A., ST. LUCY BROOKLYN, N.Y.



VERY REV. JAMES J. CRONIN V.F., ST. FRANCIS DE SALES PATCHOGUE, L.I., N.Y.

The congregation numbers about 15,000. The kindergarten has an attendance (1914) of 95 girls and 55 boys. The following are the parish societies: Holy Name (60 members); St. Aloysius (250); Children of Mary (185); Angels (300); Rosary (85); St. Rita (78); and St. Michael's Young Mens' Club (65). Father Agrella has converted two large stores in Front Street into a chapel of ease, which seats 250, and in which Mass is said on Sundays and Holy days.

The records for 1913 show: baptisms 920; marriages, 175; when confirmation was administered on May 30, 1913, there were 600 candidates; 5200 communions, yearly average.

Nativity, Brooklyn, N.Y. — On October 1, 1871, Bishop Loughlin sent Rev. Michael J. Moran to form a new parish between St. Joseph's and St. Patrick's. Father Moran secured a site at the corner of Madison Street and Classon Avenue, and on March 17, 1872, said the first Mass for his small congregation in the house now used as the rectory. On May 19, the cornerstone of the church was laid by Bishop Loughlin, who dedicated it on October 21, of the same year, to the Nativity of Our Lord. It is of brick in Roman style, and seats 650. The cost of erection was $40,000. A brick parochial school costing $65,000 was opened in 1885, and the lot adjoining the church property was purchased, and a convent and academy were opened and placed



VERY REV. HERBERT F. FARRELL V.F., ST. MARY, STAR OF THE SEA, FAR ROCKAWAY, L.I., N.Y.



VERY REV. LAWRENCE FUCHS, V.F., ST. IGNATIUS, HICKSVILLE, L.I., N.Y.

in care of the Sisters of St. Joseph. In 1888 Father Moran secured property at the corner of Gates and Franklin Avenues, where a select school was conducted until 1907.

Father Moran was ordained in old St. James' pro-Cathedral on December 8, 1865. He served as assistant at St. Patrick's, and later was pastor of the Holy Cross Church, Flatbush, until 1871. From there he went to form the new parish of the Nativity. During his pastorate the congregation increased to 4000 souls, and the Sunday-school attendance to 1000. On his death, in August, 1905, Rev. John L. Belford was appointed pastor.

Father Belford is a native of Brooklyn, and was ordained in St. James' pro-Cathedral on May 20, 1888, by Bishop Loughlin. He was assistant at St. Augustine's and at St. Agnes', and in 1895, became pastor of St. Dominic's Church, Oyster Bay, L.I. He was also for some years superintendent of Catholic Schools throughout the diocese. He is assisted by Revs. Patrick J. Rogers and James A. McMahon. In 1907 property costing $25,000 was secured for a new church. In 1912 an addition was made to the school at a cost of $40,000. The property is valued at $150,000, and is free from debt. Plans are made for a new church costing $200,000 to be built in 1915.

In 1914 the congregation numbers 5000, and the school has an attendance of 470 pupils in charge of 9 Sisters. The parish records for 1913 show 100 baptisms and 50 marriages.

St. Nicholas, Brooklyn, N.Y. — In 1865 this parish was founded by Rev. Michael May, rector of the Holy Trinity Church, who also built the first church in 1866. The congregation was German and belonged to the old Bushwick district. The church building combined church, school and rectory, and the first Mass was celebrated on May 13, 1866. It was attended by from 400 to 500 persons. The first pastor was Rev. Christopher Peine, who remained until 1877, when Rev. John P. Hoffman succeeded. Father Hoffman was born in New York, on October 30, 1848. He was educated at the Holy Trinity parochial school, St. Vincent's College, Westmoreland, and the College of St. Francis Xavier, New York. He began his ecclesiastical course at St. Mary's Seminary, Baltimore, finished it at the Seminary of Our Lady of Angels, Niagara, and was ordained on May 25, 1872. His whole sacerdotal life has been spent at St. Nicholas', as assistant and pastor.

Ground was broken for the present church on August 29, 1885, but the corner stone was not laid until July 5, 1886, when Bishop Loughlin performed the ceremony. On June 24, 1888, the first Mass was said in the basement, and the church was dedicated on November 10, 1895, by Bishop McDonnell. It is a brick Gothic structure, 140 by 70 feet, without a transept, and seats 1000 persons in the body of the church, and in the gallery. The cost of the erection was about $100,000. The frame rectory was bought in 1877 for $4200, and moved to its present site. The school which was built in 1866, is of brick and seats 600. The roll for 1913 showed 283 girls and 261 boys, in charge of 12 Sisters of St. Dominic. The Catholic population is about 2700 souls, and owing to the influx of other nationalities, especially Jews, is steadily decreasing. It has given 11 priests and 24 nuns to the church.

The parish societies are: Holy Name (180 members); St. Ann (270); Young Men's Society (113); Young Women's (101); and Rosary Confraternity (385). Father Hoffman's assistant, Rev. John G. Matheis, was born in Brooklyn, June 9, 1878; studied at St. Anselm's College, Manchester, N. H., St. John's Seminary, Brooklyn, and Innsbruck, Austria, where he was ordained on July 26, 1908. He was appointed to St. Nicholas in August, 1908. The records for 1913 show 104 baptisms, 233 confirmations and 16 marriages.

Our Lady of Angels, Brooklyn, N.Y. — The village of Bay Ridge, now a part of the Borough of Brooklyn, was a long time without a church and the faithful of that region were obliged to go to Fort Hamilton or to St. Michael's, 4th Avenue and 42nd Street, to hear Mass. Bishop Loughlin, in 1890, conceived the idea of establishing a new parish for their relief; but as the people were not blessed with much of this world's goods, it was nearly a year before he could see his way clear to make a beginning. In September, 1891, he sent Rev. Martin J. Loftus, who was then in charge of St. John's Chapel, to set the work in motion. A piece of ground, 100 feet by 120 feet, was secured on 73rd Street, near 3rd Avenue, and $1700 was subscribed towards a building fund. Father Loftus at once made a visitation of his parish and found three or four hundred Catholics who were to be the pioneers of his future congregation. He gathered them together in an engine-house in 67th Street and on September 20, said two Masses. In the afternoon a meeting of the parishioners was called and Monsignor McNamara acted as temporary chairman. Collectors were appointed to make a house to house visit through the parish and collect funds for the erection of the new church. Bishop Loughlin

gave the work his blessing, but before the cornerstone could be laid, he had died. In the meantime, Father Loftus secured some more ground and the cornerstone of the church of Our Lady of Angels was laid by Bishop McDonnell. The church is in the Italian Romanesque style of architecture, of washed brick with terra cotta trimmings, and a basement of blue-stone. The tower is 80 feet high, and the auditorium will accommodate between 600 and 700 persons. Hardly two years had elapsed since the organization of the parish when the church was dedicated by Bishop McDonnell, on September 21, 1893. Father Loftus died on June 2, 1901, and was succeeded by Rev. Matthew J. Flynn, who had assisted Father Loftus for some time before his death, and who had been acting pastor for nearly a year before he received his formal appointment. Father Flynn had been for a number of years assistant to Rev. Father Monteverde at the Church of the Holy Rosary, where he had done good service. He was also for a short time at St. Joseph's. He is a native of Brooklyn, and was ordained in 1890.

During his pastorate at Our Lady of Angels, he made many needed improvements, and wiped out the debt upon the church. The property is now worth about $80,000. The number of Catholics in the parish is about 1286, and the Sunday-school is attended by some 485 children. Father Flynn is assisted by Revs. Peter D. Richard and Robert Barrett.

Our Lady of Charity, Brooklyn, N.Y. — This church was founded for the Italians who in 1904 formed a large colony in this neighborhood. The parish was erected on April 26, 1908, and Rev. Luigi Caporaso was appointed first pastor. Mass was first said in a stable on May 28 of that year, by Father Caporaso. The first church was frame, but later a brick structure, seating 440, was erected at a cost of $7000. It was dedicated on April 26, 1908. The church property is valued at $20,000, on which there is a debt of $10,000. In 1914, work was begun on a new rectory, valued at $8000, to be erected in Dean Street, near Schenectady Avenue.

Father Caporaso was born in Montesarchio, and educated in the Seminary of Benevento. He served for a time as coadjutor curate of Montesarchio, and was sent as rector to the village of Cautano. Hearing of the need of a pastor for the Italian immigrants in the United States, he came to America. He assisted at the Church of Our Lady of Loretto for a time, and finally was appointed pastor of Our Lady of Charity. On May 31, 1911, Bishop McDonnell blessed the statue and relics of Blessed Gabriel dell'Addolorata. This is the only church in the United States to possess the relics of this saint.

The parish numbers 4567, and is increasing. It has given 4 religious to the Church. The parish societies are: Holy Name (52 members); St. Aloysius (75); Sacred Heart (110); Children of Mary (98); Statistics for 1913 give: 1097 baptisms; 275 confirmations; 175 marriages; 367 communions.



VERY REV. WM. J. MCADAM, S.P.M.
OUR LADY OF LOURDES GROTTO
BROOKLYN, N.Y.



VERY REV. EDWARD J. MCGOLRICK
ST. CECILIA, BROOKLYN, N.Y.

Our Lady of Consolation, Brooklyn, N.Y. — This parish embraces the Williamsburg section of Brooklyn which was separated from St. Stanislaus Kostka's parish in 1909 and made a separate parish for the Poles. Mass was said in McCaddin Memorial Hall, until the completion of the church, the cornerstone of which was laid on May 8, 1910, by the Bishop. The church building is of red brick, with limestone trimmings, and combines a church and school. The basement is used as a parish hall. The church seats 800 and the school part contains six class rooms. A rectory was also built. The school has an attendance of 400 children, under the care of 7 Felician Sisters. The building is valued at $72,000. The founder and pastor of the church is Rev. Alexius A. Jarka.

Our Lady of Czestochova, Brooklyn, N.Y. — This parish was established in 1896. A frame church was built in 24th Street near 4th Avenue, but was destroyed by fire in 1904 and Rev. Bolislaus Puchalski, former assistant at St. Casimir's, set to work to build a new church. The work of construction was given to Mr. Daniel Ryan, and in 1904 a Gothic church of Belleville gray stone and brick was erected at a cost of $80,000. The cornerstone was laid by Bishop McDonnell on July 17. It has a frontage of 67 feet on 24th Street and a depth of 125 feet, with a steeple 175 feet high. There is also a rectory and a fine parochial school, which has an attendance of 295 pupils under the charge of 4 Sisters of the Holy Family of Nazareth. The cornerstone of the school was laid in 1911. The building contains ten class-rooms, a hall and auditorium, and cost $50,000. The number of parishioners is estimated at about 2210. The entire church property is valued at $100,000. Rev. Theodore Regulski assists Father Puchalski.

Our Lady of Good Counsel, Brooklyn, N.Y. — While Rev. Eugene P. Mahony was chaplain at the Penitentiary, on Crow Hill, now Crown Heights, in 1886, Bishop Loughlin sent him to organize a



VERY REV. J. W. MOORE, C.M.
ST. JOHN'S COLLEGE
BROOKLYN, N.Y.



VERY REV. FRANCIS J. O'HARE
ST. JAMES, BROOKLYN, N.Y.

new parish. A temporary frame church was immediately erected on Madison Street back of the present rectory which did service for some time. Father Mahony had a practical knowledge of several mechanical trades and he utilized that knowledge to the financial benefit of his people. He did much of the manual labor on the original church, so that it was not long before Mass was celebrated within its walls for the 500 persons who comprised its first congregation, on that memorable Rosary Sunday, 1886. This temporary church was followed by a temporary school under the care of the Sisters of St. Joseph. It opened with about 150 pupils. The original church was soon replaced by a massive Gothic structure of Norwegian granite, costing some $80,000. Father Mahony heard that a Norwegian vessel had arrived in Brooklyn with a lot of dressed granite in her hold, which she had brought over as ballast. He visited the dock and secured this stone at a merely nominal figure. Early in 1890, the cornerstone of the new Church of Our Lady of Good Counsel was laid by Monsignor Michael May, V.G., and on October 4, 1891, the church was dedicated by Bishop Loughlin. In September, 1891, a new school was opened in the large building now used exclusively as a boys' school, as the original 150 pupils had now grown to over 550. Father Mahony died a victim of his devotion to his people on January 26, 1901. His congregation placed a memorial tablet to his memory in the church he had built, and the unveiling of that tablet, with impressive ceremonies, was witnessed by over 2000 persons. The memorial is a tablet and bust in bronze, costing over $1,000. Father Mahony was 48 years old at the time of his death.

Rev. James J. Durick succeeded as pastor. He had been pastor of St. Ann's for some twenty years. He completed the decorations of the interior of the church, and built a $100,000 school for the girls of his parish. This school is taught by 10 Sisters of St. Joseph with 387 girls, while the old building, reserved entirely for boys, is taught by 2 Franciscan Brothers and 6 lay teachers, who have charge of 548 boys. The usual societies are established in the parish, besides a reading-circle, and a parish club which contributes largely to the social life of the young people of the parish. Father Durick was succeeded by Rev. John A. McGoldrick. A chime of bells, costing $35,000, was placed in the belfry in honor of Father Durick. Rev. Peter Donohue was appointed pastor in 1913. He was born in Ireland, studied at Maynooth, and was ordained in 1880. On his arrival in Brooklyn, he was assigned to St. Joseph's and then to St. Patrick's. In 1894 he was appointed rector of St. Agnes', Greenport, and in 1895 of St. James' pro-Cathedral. The parish numbers 4500 with 1100 children in the Sunday-school, and the church property is valued at $250,000.

Our Lady of Guadalupe, Brooklyn, N.Y. — Rev. John J. Durick broke ground for a new church under the invocation of Our Lady of Guadalupe, at 73rd Street and 15th Avenue, old Homewood District, on September 8, 1908. A church building society was organized and steps taken towards the speedy erection of a much needed church. The cornerstone was laid on Decoration Day by Monsignor McNamara, and the church was dedicated by Bishop McDonnell in October. The new church is built of brick, with white stone trimmings, and has a slate roof surmounted by a graceful steeple. It has accommodations for about 900 persons. The basement is well lighted and is used for school purposes. A new rectory was completed in July, 1913.

Father Durick was ordained in 1898, and was for eight years assistant at the Church of Our Lady of Mercy. He is assisted by Rev. James M. Healy.

Our Lady of Lebanon, Brooklyn, N.Y. — The Syrians of the Maronite Rite, who had been worshiping for some years in St. Joseph's Church, 81 Washington Street, New York, came to Brooklyn in March, 1903, and under their pastor, Right Rev. Kairullah Stephen, chor-bishop and procurator patriarchal, founded a parish. A house and lot was bought for $9500, and the first Mass celebrated there (July 31, 1903) was attended by 125 persons. On August 25, 1907, the cornerstone of the church was laid by Bishop McDonnell; a large number of the clergy of the Latin and Oriental Rites, participated in the ceremonies. On December 11, 1910, the church was dedicated by Auxiliary Bishop Mundelein. It is of brick, in the Moresque style, seats 300, and contains five altars. The church property is valued at $25,000, and has a debt of $8000.

Chor-Bishop Stephen was born at Mt. Lebanon on March 19, 1860, and was ordained on July 24, 1882. In April, 1900, he was made Chor-Bishop for the Church of Antioch, and in June he was sent by Most Rev. Elias Peter Huayeck, Patriarch of Antioch (Syria), of the Maronite Rite, to the United States to look after his co-religionists. The Patriarch made him chor-bishop for the Church of Antioch.

A Sunday-school has been established for the Christian instruction of the Syrian children of

Brooklyn. The congregation has increased to 310. In 1913 there were 20 baptisms, 6 confirmations, 5 marriages, and about 75 communions each month.

Our Lady of Loretto, Brooklyn, N.Y. — This was the fourth Italian church in Brooklyn and its foundation dates from 1896. Father Gesualdi secured a hall used by the Salvation Army, and soon transformed it into a Catholic church. It was enlarged and changed into the form of a Greek Cross, 30 feet by 100 feet in dimensions. The interior was furnished with oak pews, the gift of the German Church of the Annunciation, and the beautiful altar was the gift of the Church of Our Lady of Victory. Work was begun on the church in March, 1896, and it was soon ready for dedication. Father Gesualdi was only 29 years of age when he started his pastorate. He had come from Italy five years before, and was appointed assistant to Father Saponara. He was never very robust and it soon became evident that he had entered upon his new work with an energy beyond his strength. He went to East New York, empty-handed, depending entirely upon what the generosity of the charitably disposed English-speaking people could do for him; because he knew that his own people had very little, if any, to offer him, but he succeeded, nevertheless, in leaving a frame church, and a rectory, and a parish in a fairly prosperous condition. He died on February 16, 1902. He was succeeded by Rev. Vincent Sorrentino, who had been assistant for some time. He took up the work with zeal, and in October, 1906, the cornerstone of a new church was laid by Monsignor McNamara, V.G. On April 5, the church on Sackman and Pacific Streets was dedicated by Bishop McDonnell. The church cost about $120,000, and was built by Armezzani, Federici & Sons of Paterson, N.J. It is a perfect model of the Roman Renaissance style, and is decorated with beautiful paintings.

Father Sorrentino was born in Gragnano, Naples, on April 10, 1868. He made his ecclesiastical studies in his native country where he was ordained by Right Rev. Vincent Sarnelli, D.D., on May 23, 1891. He was for a time a member of the Theological Academy of St. Thomas In 1898, he came to the United States and was accepted by Bishop McDonnell. Before going to the Church of Our Lady of Loretto, Father Sorrentino was assistant to Father Saponara. His parish now numbers 8000. The Sunday school is attended by 875 children and the church property is valued at $150,000. Father Sorrentino is assisted by Rev. F. P. Amitrano.

Our Lady of Lourdes, Brooklyn, N.Y. — Besides the Lazarists, the only congregation or community of priests tolerated in Brooklyn up to this time were the Fathers of Mercy or Pères de la Miséricorde. They left New York in 1873 and established themselves at No. 1575 Broadway in a private house which became their novitiate, parish church and parochial school. For two years Mass was said in the parlors of this house, but in 1875 a brick church was erected and placed under the invocation of St. Francis de Sales. Father Leneuf was the first pastor, and under his care and that of his successors the congregation grew so rapidly that it soon became evident that a larger church was required. Rev. E. H. Porcile was pastor in 1893, and he began to gather the funds required by a rule of the diocese before ground could be broken. In 1897 the new Church of Our Lady of Lourdes was commenced, the parish, however, remaining under the patronage of St. Francis de Salle. The work proceeded slowly and the church was not dedicated until December 9, 1906. It is built of stone in the Gothic style of architecture, and cost $300,000. In February, 1909, Father Porcile celebrated the Golden Jubilee of the Apparition at Lourdes. In 1902, he began having Mass on Sundays and holidays at 4.15 A.M. for the benefit of the railroad men, many of whom reside in the parish and who, on account of their occupation, would be unable to hear Mass otherwise. The reproduction of the grotto of Lourdes, back of the main altar of the church, has resulted in pilgrimages on the third Sunday of the month, when large numbers of persons and members of the Confraternity of Our Lady of Lourdes visit the Shrine. In July, 1909, Father Porcile, at a chapter of the Fathers of Mercy held in Rome, was selected Father General of his Order. Very Rev. Father Porcile resigned in January, 1910, and died on January 1, 1912, at Ciply, Belgium. He lies buried in the vault at Our Lady of Lourdes, Brooklyn. Rev. John J. McCollough, S.P.M., succeeded and during his term built the new rectory at a cost of $60,000.

Rev. W. J. McAdam, S.P.M., the Consultor General, was made rector. Father McAdam was born in Baltimore, entered the Novitiate of the Fathers of Mercy at Vineland, and studied at St. Vincent's Seminary, Pittsburgh. He was ordained in Brooklyn in 1892 and was assistant at St. Vincent de Paul's, St. Frances de Chantal's and Our Lady of Lourdes. In 1902 he was appointed rector of St. Frances de Chantal, where he remained eleven years. He built the preparatory school there and the new church basement. The assistants are Revs. Michael H. Malloy, James E. Sheehy, Patrick J. O'Loughlin, James Donohoe, all of the Order. During 1912–13 $15,000 was paid on the church debt, $6000 on the rectory, $4000 on the convent and $8000 spent on improvements. A new school is planned. The school has an attendance of 157 boys and 170 girls under the charge of 5 Sisters of St. Joseph. There are 900 children in the Sunday-school. The parish numbers about 8000 souls. The church property is valued at $550,000.

Our Lady of Mercy, Brooklyn, N.Y. — As early as 1857 the Catholics in the vicinity of Debevoise Place and DeKalb Avenue assembled in an old oil-cloth factory under the care of Rev. John McCarthy, but it was not until 1868 that a regular parish was formed. The first trustees were Clarence Bradley and Thomas McCarty, father of Monsignor E. W. McCarty, rector of St. Augustine's Church. Father McCarthy began in a very

humble way, but the parish prospered. In 1858 Rev. John McKenna took charge and built the second church. In 1868 he went to Flushing, L.I. The cornerstone was laid in September, 1867, and the church was finished by Rev. Thomas Taaffe (now Monsignor Taaffe, rector of St. Patrick's), who had it dedicated by Bishop Loughlin on February 7, 1869. The church was a modern Gothic structure. During Father McKenna's pastorate, a school was started in 1864, which accommodated nearly 300 boys, under the Franciscan Brothers and about 200 girls under the Sisters of St. Joseph. An academy for girls was built during Father McNamara's pastorate. The rectory was built by Father Taaffe. His successor Rev. James M. McElroy, was born at Crossmaglar, County Armagh, Ireland, in 1844. He made his ecclesiastical studies at St. Mary's Seminary, Baltimore. He died on January 16, 1877, at the age of 33 years. His successor was Rev. P. J. McNamara, who came from St. Malachy's, where he had been pastor for some years. In 1884, Father McNamara presented a financial report which was highly creditable to both pastor and people. On the death of Father Corcoran, in 1894, Father McNamara was transferred to the pastoral charge of St. Joseph's. He had spent seventeen years at Our Lady of Mercy's and while there attended Raymond Street Jail. His successor was Rev. James Taaffe, who came in 1894, and lived only a few months after his connection with this church. Rev. Richard S. Foley, who had been pastor at Southold, and later on at Blissville, succeeded Father Taaffe in 1894. Father Foley was born in County Queens, Ireland, on January 17, 1850. He came to America when very young, and studied at St. James' School, at St. Charles' College, Ellicott City, Md., and at St. Mary's, Baltimore. He was ordained by Bishop Loughlin on March 11, 1876. His first work was at St. James' where he remained for about two years, after which he went to Southold and Blissville. While at Our Lady of Mercy, Father Foley devoted himself to his work with all the energy that had characterized him elsewhere. The approaches of the new Manhattan Bridge made the demolition of his church a necessity. Father Foley found it necessary to find a new site and build a new church. He found a suitable location on Schermerhorn Street, between Bond and Nevins Streets, and in December, 1906, Bishop McDonnell laid the cornerstone of the new Church of Our Lady of Mercy. It is said to be the "first specimen of Romanesque, Renaissance and Lombardic treatment" in this country. The façade is of a dove-colored Vermont marble, the remainder of the building is of brick. Father Foley did not live to see the completion of his new church; he died on May 9, 1907, at the age of 57 years.

Rev. James J. McAteer, pastor of the Church of the Immaculate Heart of Mary, Windsor Terrace, succeeded as pastor. He studied at Grand Seminary, Montreal, and was ordained in 1884. For nine years he was assistant at St. Agnes' Church and was then sent to organize a new parish at Windsor Terrace. On taking charge of the Church of Our Lady of Mercy, he completed the new church and had it dedicated by Bishop McDonnell on February 12, 1908. He is assisted by Rev. James Reilly and Edward J. Matthews. The school has an attendance of 400 boys under 3 Franciscan Brothers and 4 lay teachers, and of 297 girls under 10 Sisters of St. Joseph and 5 lay teachers. The parish numbers 4100 souls and the church property is valued at $250,000.

Our Lady of Mount Carmel, Brooklyn, N.Y. — The late Vicar-General, Monsignor Michael May, rector of the German Church of the Most Holy Trinity, in Williamsburg, took a great interest in the growing Italian population. When in 1887, Rev. Peter Saponara arrived from Italy and was appointed to form another Italian parish in the Eastern District, Father May welcomed the new pastor to his rectory until other arrangements could be made for his accommodations. The scattered condition of his people made it difficult for Father Saponara to settle definitely on the location of his church. From Holy Trinity he moved his congregation to a hall connected with the Church of the Annunciation. In June of the same year the congregation moved again, this time to accept the hospitality of Rev. Martin Carroll, at the church of St. Vincent de Paul. In the meantime Father Saponara had been looking for a suitable site on which to build his church. He found it at last, in North 8th Street near Havermeyer Street, and he purchased it for $3000, but a more eligible site in North 8th Street near Union Avenue was purchased later for $5000. The cornerstone of the new Church of Our Lady of Mount Carmel was laid by Bishop Loughlin on July 31, 1887, and the church was dedicated on November 20, 1887. The Italians were poor and unaccustomed in their own country to contribute toward the erection of churches, but, with all this, they persevered and soon the congregation grew to 2000 souls. In 1890 a rectory was built. Father Saponara is assisted by Rev. Carmello A. Russo. The congregation now numbers 16,000 souls; the Sunday school is attended by 1000 children, and the church property is valued at $35,000, and is free from debt.

Our Lady of Peace, Brooklyn, N.Y. — The parish of Our Lady of Peace was founded in 1899 by the Italian Vincentian Fathers, and Father Assunto Faitcher, C.M., was the first pastor. The church is situated in Carroll Street adjoining the Mission House of the Fathers. In 1904 a church, seating 1200, was built. In December, 1906 the Lazarists gave up the parish and it passed into the hands of the Franciscans. In 1909 a parochial school with eight class-rooms and graded from the kindergarten was opened. The building was consecrated on May 1, 1910. It now has an attendance of 600 children, under the care of 6 Franciscan Sisters and 3 lay teachers. Rev. Valerian Pianigiani, O.F.M., the present pastor, is assisted by four

Fathers of the Order and three lay Brothers. The parish numbers 1800 souls, and the church property is valued at $100,000.

Our Lady of Perpetual Help, Brooklyn, N.Y. — Bishop McDonnell, recognizing the necessities of the times growing out of the rapid increase in population, and the advent of a foreign element, opened his doors to priests of religious orders who were especially adapted to meet these needs. Redemptorists from St. Alphonsus, New York, came on April 2, 1893, to establish the parish of Our Lady of Perpetual Help. The first Mass was celebrated in the parlors of the Morse House by Rev. John B. Daily. The attendance was very small, due in part to the fact that the neighborhood was very thinly populated and partly because it was not known that Mass would be celebrated. Four confessions were heard, six persons received Holy Communion. The first sick call was on April 16.

Previous to this the block bounded by 5th and 6th Avenues and 60th Street was bought from Messrs. Gallagher & Creamer. The house, known as the Professor Morse estate, was leased for an indefinite period. On April 22, a house in 5th Avenue near 57th Street known as the Neary House was leased for $35 a month, until such time as the new residence for the Fathers should be completed. Before leaving the Green House, as the children called the Morse estate, the little flock of 40 souls had grown to 178. This was the attendance of the Sunday previous to the occupancy of the house in 5th Avenue and 57th Street. The attendance on the first Sunday at the Neary House was 157 and the collection amounted to $17.50. On May 7, a Sunday-school was opened and 49 children were registered. The first census of the parish showed 85 families, 345 souls, 8 marriages. On May 12, Rev. Augustine McInerney became superior of the new foundation, and his assistants were Revs. John B. Daily, W. J. Crosby and Brother Benedict. On June 29, ground was broken for the new church and on August 29, the cornerstone was laid by Bishop McDonnell. The sermon was preached by Rev. William Wayrich, and the congregation had grown to 900 persons. The collection amounted to $224. On Jaunary 14, 1894, the new Church of Our Lady of Perpetual Help was dedicated by Bishop McDonnell. On May 23, Father McInerney resigned on account of ill-health and was succeeded by Father Daily. On June 24, six girls and ten boys who approached the altar can "tell posterity that they had the honor to belong to the first band who made their First Communion in the new church." The Sunday school now numbers 560. The League of the Sacred Heart was established in December, 1895. On September 7, 1903, Bishop McDonnell blessed the new St. Alphonsus' School, the parochial school attached to this parish. On May 19, 1904, Rev. John J. Frawley, who had been laboring for many years at the Mission Church of the Redemptorists in Boston, became superior. On June 12, 1905, ground was broken for a new convent for the Fathers. Father Frawley planned a magnificent new church, and on August 2, 1905, ground was broken for the foundations. On April 11, 1909, his people assembled for the first time in the completed lower chapel of their future new church. It seats 1800, is finished in terra cotta on the inside, the stations are mosaics, there are eight altars, and an unusually large vestibule. The Fathers and Brothers have recently taken possession of their new mission-house, which in January, 1914, became the residence of the provincial of the Congregation of the Most Holy Redeemer. Father Frawley also raised the roof of the school hall 21 feet 9 inches. The school now has a large basement chapel, an auditorium with a stage, behind which are a series of dressing rooms, and six large class rooms. Father Frawley was succeeded by Rev. Thomas Galvin, C.SS.R., the noted missionary. Father Galvin is particularly well known for his missions and lectures to the deaf mutes of the country. He is assisted by 13 Redemptorists and 14 lay brothers.

The parish societies are: Archconfraternity of the Holy Family (500 men; 700 women; 1300 children); League of the Sacred Heart (1250); St. Alphonsus' Club. There are 2115 children in the parochial school under the charge of 17 Sisters of St. Joseph and 3 lay teachers. Statistics for 1913 show: 10,809 souls (2391 families); 438 baptisms; 40 converts; 81 marriages; 164,700 communions; 520 First Communions; 596 confirmations (44 adults, 28 converts). The church property is valued at $500,000.

Our Lady of the Presentation, Brooklyn, N.Y. — On April 7, 1887, Rev. Hugh Hand, who had been recently sent to organize a new parish at the corner of Rockaway and St. Mark's Avenue, said the first Mass for his people in Luhr's Hall. Thirty persons attended this Mass, prominent among whom were Mr. Thomas F. Ryan and Mr. Timothy Buckley. The congregation was small but it was composed of devoted souls with an energetic pastor. In a short time Father Hand secured a piece of ground on the south side of St. Mark's Avenue, and there he erected a church building, which he enlarged in 1896. Father Hand built a brick rectory adjoining the church. His interest in the public affairs and in the campaign for civic righteousness in his ward endeared him to people of all creeds. After a pastorate of 22 years, Father Hand died suddenly during the last days of July, 1908. He was born in Ireland, in 1845, came to this country in his boyhood; studied at the Seminary of Our Lady of Angels, Niagara, and was ordained by the Bishop of Buffalo on May 30, 1874. He spent twelve years as assistant at the Church of the Visitation before he was made pastor of the Church of the Presentation. He was succeeded by Rev. James F. Flynn, who had been pastor of St. Joseph's, Garden City. The church was burned in May, 1910, and in July work was begun on a new

church in the Byzantine style. The cornerstone was laid on November 20, 1910, and the church dedicated on October 8, 1911. The church seats 650. The interior is finished in light colored brick, the vault and dome in tiles of the same color. The parish numbers 2500 and the church property is valued at $100,000. In December, 1913, Father Flynn was transferred to the Church of St. Vincent de Paul, and Rev. John I. Whelan, Ph.D., formerly of St. Stanislaus', succeeded him.

Our Lady of Refuge, Brooklyn, N.Y. — This parish was founded in 1912, by Rev. Robert F. O'Donovan. The cornerstone of the church was laid on June 23, 1912. The organ was donated by Mrs. Thomas Dunnegan. The parish numbers 800 souls, and the church is valued at $50,000.

Our Lady of the Rosary of Pompeii, Brooklyn, N.Y. — The cornerstone of the new Church of Our Lady of the Rosary of Pompeii on Seigel Street near Bushwick Avenue was laid on July 6, 1902, by Monsignor McNamara, V.G. The congregation, organized in 1901, had been hearing Mass up to this time in the old Court House building at Montrose Avenue and Humboldt Street. On May 17, 1903, the church was dedicated by Bishop McDonnell in honor of Our Lady of the Rosary of Pompeii. In 1906, Father Lapomo was obliged to resign his charge on account of ill-health, and he was succeeded by Monsignor Arcese who had up to this time been pastor of St. Lucy's. After a short pastorate, Monsignor Arcese was succeeded by Rev. Ottavio Silvestri. Attached to this church is a parochial school, attended by 238 boys and 215 girls, taught by 4 Sisters of St. Dominic and 3 lay teachers. The parishioners now number 18,500 souls: 1200 children attend the Sunday-school; the church property is valued at $150,000. To the parish is attached a chapel which is situated between Central and Willoughby Avenues and which was opened in 1912.

Our Lady of Solace, Brooklyn, N.Y. — This parish dates from 1901 when Rev. Joseph Francis Brophy was sent to Coney Island, West 17th Street and Mermaid Avenue, to build a church for the Italians of that vicinity. Father Brophy secured a building that had formerly been a dance-hall and transformed it into a church. The first altar was erected on a discarded refrigerator, and the seats consisted of benches and boxes, which the poor Italians were glad to secure where best they could. Father Brophy was not a man to be deterred by mere ordinary obstacles. He had his hall moved from its original site to where it now stands; the interior was fitted up in a costly manner, and decorated with valuable paintings. A Swiss tower has been erected at the right of the main entrance to serve as a belfry. There are three altars, and on the Epistle side of the main altar is a shrine, surmounted by a dome twelve feet in height. This was renovated and remodeled. The church was dedicated by Bishop McDonnell on August 31,1902. A handsome rectory was built beside the church. Dr. Brophy died suddenly, on September 9, 1908, and was succeeded by Monsignor Alphonsus Arcese. He is assisted by Rev. Charles J. Canevin.



ST. IGNATIUS, HICKSVILLE, L.I., N.Y.

Monsignor Arcese was born at Monte Cassino, Italy, about 1876, and came to America at an early age. He made his ecclesiastical studies at the Seminary of St. John the Baptist, Brooklyn, and was ordained by Bishop McDonnell on May 27, 1899. He then served for a time as assistant; was

for a short time, successively pastor of St. Lucy's and of the Church of Our Lady of Pompeii, from which place he was sent to succeed Dr. Brophy. In April, 1908, Father Arcese was made a member of the papal household with the title of monsignor. The parish of Our Lady of Solace now numbers about 1200 souls, with a Sunday-school of about 512 children. The church property is valued at $40,000.

Our Lady of Sorrows, Brooklyn, N.Y. — In December, 1889, the organization of this German parish was entrusted to Rev. John B. Willmann and Rev. John B. Zentgraff. Father Willmann owing to poor health resigned on March 5. A two-story frame building 40 by 60 feet was dedicated to Our Lady of Sorrows by Bishop Loughlin on February 22, 1890, on which day the first Mass was celebrated. In October, 1892, Father Zentgraff enlarged and improved the building, and built a rectory. The adjoining orphan home was built in 1893 by the Sisters of St. Dominic, and belongs to them. Father Zentgraff died on December 30, 1907. He was born in Brooklyn on February 4, 1848, and educated at St. Francis Xavier College, New York. In 1882 he went to the Seminary of our Lady of Angels, Niagara, and was ordained on June 19, 1886, by Bishop Ryan of Buffalo, at the Church of the Holy Trinity. Until 1890 he was assistant. Rev. Herman J. Mertens, successor to Father Zentgraff, was born at Bonn, Germany, in 1859, and ordained by Bishop McDonnell in 1894. He was assistant at St. Leonard's and All Saints', and assistant to Father Zentgraff, whom he succeeded as pastor. His congregation was steadily decreasing for four years, owing to the influx of Hebrews and Italians, and the poor surroundings. The parochial school has an attendance of 200 pupils, and is in charge of 5 Sisters of St. Dominic.

Our Lady of Victory, Brooklyn, N.Y. — On July 26, 1868, the new Church of our Lady of Victories, on McDonough Street, corner of Throop Avenue, was opened for divine service, under the pastoral care of Rev. Patrick Creighton. It was a modest wooden structure and four years later was transformed into a school, as a new stone church had been erected by Father Creighton and dedicated in 1895. Father Creighton labored here for some time, until full of years and broken down in health, he was transferred, in 1891, to St. John's Church, Riverhead, L.I., where he could still exercise his calling with less arduous demands upon his strength. He was succeeded in 1891 by Rev. James J. Woods, who had been practically pastor of St. James' pro-Cathedral for some time. A new school was a most pressing need, and Father Woods immediately rented a house on Macon Street adjoining the church property, as his temporary residence, and had the rectory fitted up for school purposes and placed under the care of the Sisters of St. Joseph. In May, 1908, a new rectory was started and was ready for occupation in the spring of 1909. Father Woods is assisted by Revs. Joseph D. McKenna and Christopher T. Molloy. The parish numbers about 5000 and the church property is valued at $500,000. The Holy Name and League of the Sacred Heart are established societies in the parish.

St. Patrick, Brooklyn, N.Y. — The Catholics living in the Wallabout region felt that they should have a church, and held their first meeting in Markey's House of Call on the Old Newtown Road, some time in the early forties. Each man promised to contribute a certain amount, and it was soon found that enough had been collected to make a start. A small frame Methodist meeting-house in Kent Avenue near Park Avenue, and two lots of ground were purchased for some $3000. Bishop Hughes had no priest to give them, but finally, in 1843, Father Hugh Maguire, who had been ministering to the French Canadians of St. Lawrence County, New York, came to Brooklyn and became the first pastor of St. Patrick's. The cornerstone of the church was laid on November 5, 1854, and the dedication took place in 1856. An old church was transformed into a school and served this purpose for many years. Among its lay teachers may be mentioned Manly Tello, Esq., for many years afterwards editor of the "Cleveland Catholic Universe", and Mr. John Gallagher, later principal of the Brooklyn training-school for teachers. The old building was replaced by an academy for boys under the care of the Franciscan Brothers, while the girls were provided for in the orphan asylum back of the school and conducted by the Sisters of Mercy. Father Maguire was succeeded by Fathers Fagan and Fitzpatrick.

In 1872 Rev. Thomas Taaffe became pastor. He came from the Church of Our Lady of Mercy, where he had done good service. Father Taaffe was born at Dromard, County Longford, Ireland, in February, 1837; he studied at All Hallows and was ordained there in 1863. On his arrival in Brooklyn, immediately after his ordination, he was sent as an assistant to the Church of St. Mary, Star of the Sea. From here he was sent to the Church of Our Lady of Mercy, which was being built by Rev. John McKenna, who was forced to resign owing to ill-health. Four years after completing the church, Father Taaffe was transferred to St. Patrick's, leaving a debt on the property — church, rectory and well equipped school — of only $40,000. At St. Patrick's he found the church in a deplorable condition, the rectory inadequate and dilapidated and a debt of $70,000. His first attention was given to the repairs of the church which needed reslating, a new floor and new pews. The whole building was renovated. The interior is exquisitely finished, and contains a most beautiful Gothic altar which was made in Rome and admitted free of duty as a work of art. A rectory was then built at a cost of $23,000, and four lots adjoining the church property were purchased to provide for a girls' school. Notwithstanding all this outlay the debt was in a few years reduced to $5000 — an evidence of the hearty co-operation of a devoted, generous people.

In 1891 the girls' school, with its spacious hall, was erected at a cost of nearly $80,000; and in 1901 the boys' school was remodeled and enlarged at an expenditure of close on $40,000. January,



ST. PIUS V, JAMAICA, L.I., N.Y.

1914, saw the debt on the entire property reduced to $25,000. Father Taaffe has devoted himself especially to the schools of the parish which have been for over thirty years signally successful and amongst the most prominent in Brooklyn. The boys' school has an attendance (1914) of some 800 under the care of 4 Franciscan Brothers and 13 secular teachers, and the girls over 850 under 10 Sisters of Mercy and 7 secular teachers.

Father Taaffe's services have been recognized by the Sovereign Pontiff, who has made him a Monsignor. He celebrated his golden jubilee in June, 1913. Monsignor Taaffe is assisted by Revs. John Cherry, William D. Cleary and Francis T. Scullin. The parish numbers about 12,021, and the church property is valued at $324,000.

St. Patrick, Brooklyn, N.Y. — As has been seen, the Catholics in the outlying districts of Brooklyn were in the early days attended from time to time by the reverend clergy from the city. Gowanus, now a prosperous part of the Borough of Brooklyn, was one of these out-missions. In 1846, Father Peter McLaughlin gathered the few Catholics of that vicinity together, and said Mass for them in a stable. Here he organized his parish, and in 1850, was able to erect a more suitable edifice. St. Patrick's, Fort Hamilton, was built in 1849, and dedicated by Archbishop Hughes on December 12, 1852. The number of Catholics increased and was re-enforced by the Catholic soldiers from the Fort. In 1893, during the pastorate of Rev. John G. FitzGerald, a school was opened. It now has an attendance of 255 pupils, under the charge of 6 Sisters of St. Dominic. Rev. Father Joseph P. McGinley, the pastor, is assisted by Rev. Simon Donovan.

St. Paul, Brooklyn, N.Y. — St. Paul's, at the corner of Court and Congress Streets, was the second church built in Brooklyn and was intended to provide for the Catholics in what was then the upper district of Brooklyn. Cornelius Heeney donated the ground which he had first offered to Bishop DuBois as the site for the diocesan seminary to replace the building at Nyack burned a short time before. They could not come to an agreement about the title deeds, so the Bishop refused to accept the site under the conditions Mr. Heeney wished to impose. The seminary project there was abandoned although some of the stone for its construction was already on the ground. The new church was started in the summer of 1836 and was almost finished when a storm on the night of December 14 demolished the whole structure. The loss fell on the contractor, Mr. James Harper, the founder of the well-known Brooklyn family, who was almost ruined by an honest effort to replace the work. He had another church ready to be dedicated by Bishop DuBois, in January, 1838. The first pastor was Rev. Richard Waters, one of the assistants at St. James', who was succeeded in 1839 by the Irish Augustinian, Father Nicholas O'Donnell, who was assisted by his cousin, Father James O'Donnell, also an Augustinian. Their parish extended over all the territory as far as Williamsburg, and they also looked after some of the Long Island missions. In 1846 Father Joseph A. Schneller became the pastor and directed the parish until 1862. He was born in Austria, came here as a youth, was a Jesuit novice at Georgetown, left there and came to New York, where he was ordained on December 24, 1827. He ministered at Christ Church, New York, in New Jersey, and at Albany, before being appointed to St. Paul's. It was then the virulent Native-American period, and St. Paul's, threatened by a mob headed by a fanatic called "The Angel Gabriel", was garrisoned by the armed parishioners for several weeks. Father Schneller was a man of much mental vigor and fine attainments. He founded and edited (October, 1833–October, 1836) the "New York Weekly Register and Catholic Diary", the second Catholic paper started in New York, and wrote several religious books. He died on September 18, 1862, and was succeeded by Rev. Patrick McGovern, who in turn was replaced in 1863 by Rev. Robert J. McGuire, pastor for the succeeding eighteen years. He changed the front of the structure, completed the spire and ornamented the interior. Mrs. Peter O'Hara gave him the high altar, a chime of bells for the spire and other valuable gifts. Rev. W. J. Hill, who succeeded, in April, 1881, on the death of Father McGuire, built a new schoolhouse on Warren Street and paid off the debt on the church, which was consecrated on May 6, 1888, the first church in Brooklyn to attain that distinction. Bishop Loughlin performed the ceremony, Bishop McNeirny of Albany sang the Mass and Bishop O'Farrell of Trenton preached the sermon. Father Hill died in 1904, and in October of that year was succeeded by Rev. Michael G. Flannery, a Brooklynite. Father Flannery had studied at St. John's College and the Sulpician Seminary, and had been an assist-

ant at St. Ambrose's Church, pastor at Corona, 1896, and at Far Rockaway before going to St. Paul's. He has extended the sanctuary of the old church, improved the entrances, the interior and the rectory, and organized a well-trained sanctuary choir. A man of refined literary taste and culture, he formed the famous Fenelon Reading Circle and was for a number of years its director. In the rear of St. Paul's are several vaults, all that remain of the original small graveyard. One of these is the tomb of Cornelius Heeney, the philanthropist. It is marked by a marble monolith and it describes him as the "friend of the widow and the orphan". Several Sisters of Charity and the Parmentier family are in other vaults.

Father Flannery is assisted by Rev. Francis P. Connelly. The school is conducted by 3 Franciscan Brothers, 4 Sisters of Charity, and 10 lay teachers. It has an attendance of 715 pupils. The parish numbers 2000 souls, and the church property is valued at $350,000.

St. Peter, Brooklyn, N.Y. — On September 4, 1859, Bishop Loughlin laid the cornerstone of a new church at the corner of Hicks and Warren Streets. Its erection was entrusted to the energetic assistant of Dr. Pise, at St. Charles Borromeo's, Rev. Joseph Fransioli. Father Fransioli was born in the Canton of Ticino, in Switzerland, on November 30, 1817. After careful and extensive studies in the famous seminaries of Italy, he was ordained in 1840. After laboring for some time in his native Canton, he became Director of the Government School at Milan, where his services as a competent educator were greatly appreciated. For sixteen years he labored assiduously until broken down in health he resolved to seek health and a more congenial field in America. He sailed for the United States and on his arrival offered his services to Bishop Loughlin. A priest who could speak French and Italian was very much needed at that time, and in December, 1856, Father Fransioli was assigned to St. Charles Borromeo's. He became an American in everything that represented energy and up-to-date practices. This is evinced in the church he erected, in the school with over 2000 children, in the kindergarten, the parish library, St. Peter's Hospital, under the care of the Sisters of the Poor of St. Francis, the public hall and the numerous parish societies. Father Fransioli was a public-spirited man, and was identified with a number of public movements for the benefit of the old City of Brooklyn. He was very much interested, also, in the Italian population, which was beginning to grow, and whose spiritual condition demanded attention. He died in October, 1890, and during 1891, Rev. John F. Barry acted as pastor; in 1892, Rev. John J. Canmer was made pastor, but at the end of four years he resigned and went to Europe. Rev. E. A. Duffy was acting-pastor during 1896, and was succeeded by Rev. Michael A. Fitzgerald in 1897. Father Fitzgerald was born in Ireland on March 31, 1853, studied at Mt. Melleray and All Hallows' College, and came to America in 1876. He went to St. John's, Newfoundland, and was ordained by Bishop Power on January 6, 1877. He was professor for eleven years at St. Bonaventure's College and in 1888 came to Brooklyn, where he was assistant at St. Charles Borromeo's for four years. He was then appointed pastor of St. Brigid's, where he remained until appointed to his present charge in 1897. He is assisted by Revs. Edward J. Donovan and George B. Murphy. The school has an attendance of 455 boys under the care of 3 Franciscan Brothers and 6 lay teachers, and 525 girls under the care of 4 Sisters of Charity and 6 lay teachers. There are 175 children in the Sunday-school. The parish numbers 7500 and the church property is valued at $175,000. In December, 1913, the church was redecorated, a new marble floor laid in the sanctuary, and a main altar erected. The latter is a memorial of Miss Ellen Haggerty, whose will contained a bequest to this effect. It is of marble, 14 feet long and 25 feet high, and is beautifully sculptured.

SS. Peter and Paul, Brooklyn, N.Y. — Early in the thirties the few Catholics residing in the then village of Williamsburg used to cross the East River on Morrell's Ferry to Corlear's Hook and hear Mass in old St. Mary's Church, Grand Street. When their number warranted it, Rev. James Dougherty of St. Mary's used to cross over to Williamsburg and say Mass for them in a barn at Third and Grand Streets — the first time in 1838. Two years later Rev. James O'Donnell, O.S.A., of St. Paul's, Brooklyn, bought four lots at North 8th and 1st Streets and built a little frame church there which Bishop DuBois dedicated as St. Mary's on June 27, 1840. The ground about it was used as a graveyard for several years, then abandoned, and finally sold for business purposes in 1890. The limits of the parish were Hallett's Cove on the north, Myrtle Avenue on the south, the East River on the west and Middle Village on the east. Father O'Donnell continued to live at St. Paul's until 1844, when it was considered advisable to have a resident pastor, as the congregation numbered about 500. Rev. Sylvester Malone took charge in September of that year. He was born on May 8, 1821, at Trim, County Meath, Ireland, and came to New York in 1838. His theological course was made at St. John's, Fordham, and he was the first priest ordained by Bishop, afterwards Cardinal, McCloskey, on August 15, 1844. After three years the little church was too small for the congregation and ground in Wythe Avenue near South 2nd Street was secured for a new one. It was dedicated by Bishop Hughes, on May 8, 1848, and, at his suggestion, placed under the patronage of Saints Peter and Paul. A pastoral residence and a school followed during the next decade. Father Malone continued as pastor of the church

until his death on December 29, 1899. All during his career he was a notable local figure. In the Civil War era he was a pronounced Abolitionist and open partizan Republican in politics and in the later years of his life warmly espoused the single tax and other economic theories of Henry George and Dr. Edward McGlynn. In 1894 he was elected by the Republican legislature a member of the Board of Regents of the State University in spite of the disapproval of the Bishop of Brooklyn of his candidacy. Shortly before he died McCadden Hall, a memorial to Henry McCadden, was erected in the parish by Mr. McCadden's sister. After his death the affairs of the parish were found in an unsatisfactory condition and Rev. John L. Belford was taken by the Bishop from Oyster Bay to make the needed reforms. He practically rebuilt the church, paid off a large amount of the pressing and heavy debt, re-organized the school and started a new congregation in a chapel in the upper end of the parish, where he secured a church building abandoned by a Protestant congregation. He was then transferred to the Nativity parish, at the request of the Bishop, and was succeeded, in 1908, at SS. Peter and Paul's by Rev. William B. Farrell, then rector of the Church of Our Lady of Loretto, Hempstead. Father Farrell is a member of one of the old families of St. James' pro-Cathedral parish, at which church he was made an assistant after his ordination. He continued the reforms commenced by Father Belford. The assistants are Revs. Ambrose J. Dunnigan and Thomas F. Fenarty.

The school has an attendance of 265 boys and 318 girls, under the charge of 11 Sisters of St. Joseph and 5 lay teachers. The parish numbers 9000 souls, and the church property is valued at $360,000.

St. Rita, Brooklyn, N.Y. —A new parish for the 5000 Italians in the Twenty-sixth Ward, Brooklyn, was placed in charge of Rev. Marco T. Simonetti. On taking a census of his congregation, Father Simonetti found that each family had at least 6 children, very often 12, and that the father in some cases made only $1.50 a day. Owing to the extreme poverty of the congregation the building of the church is considerably delayed. A plot 100 by 200 feet, on Essex Street between Liberty and Atlantic Avenues, was purchased for the church. It was blessed on June 21, 1913, when the first Mass of the new parish was celebrated in the open air on a temporary altar. Ground was broken for the church on October 7, 1913. Mass was said meantime in a hall hired for the purpose. On November 23, 1913, Monsignor McNamee, Vicar-General, laid the corner stone of the new church. It seats 800, is constructed of red brick with stone trimmings, and contains a beautiful grotto to the patron saint. The church was dedicated in the early part of 1914.

Father Simonetti was born in Palma, near Naples, on St. Rita's Day, 1885. He was educated at Nola College, Italy, and came to America in September, 1903. He entered the Brooklyn Diocesan Seminary, and was ordained in May, 1909. He served at St. Cecilia's for five months, at Patchogue and as acting rector for three years at the Churches of St. Blasius, St. Lucy, Our Lady of Loretto and our Lady of Pompeii.

St. Rocco, Brooklyn, N.Y. — St. Rocco was established as a mission and a frame building on 22nd Street, formerly a Jewish synagogue, was secured. The Missionary Fathers of St. Vincent de Paul, Revs. John Prosseda and Fathers Petrone and Montiani were successively in charge until November 13, 1905, when the mission was elevated to a parish and Father Alexis De Donatis was appointed permanent rector. The parish embraces the territory between 10th and 40th Streets and from 7th Avenue to the Bay, which previously had been included in the parishes of St. John and St. Michael. During Father De Donatis' rectorship, lots on 28th Street were purchased, and in June, 1911, Bishop McDonnell bought the premises now occupied from the Lutherans. The basement is being used, while the upper part, which is frame, is being reconstructed. The church property, including rectory, is valued at $27,000.

Father De Donatis was born at Nusco, Italy, on November 20, 1876, where he was ordained. Shortly after his ordination he came to America and served as an assistant at Our Lady of Pompeii Church (Italian) until he was appointed pastor of St. Rocco's Church.

The parish sodalities are: St. Joseph (30 members); Children of Mary (80); St. Aloysius (70); Angels (115); League of the Sacred Heart (60); and Holy Name (66).

In 1913 there were 450 baptisms, 120 marriages, 200 confirmations and 15,000 communions. About 1500 attend the Sunday Masses, and the total congregation numbers 6000.

St. Rosalia, Brooklyn, N.Y. — This parish was founded by Rev. P. Sapienza for the Italians in 1905. The church is at 62nd Street and 14th Avenue. The parish has about 3400 souls, and the property is valued at $10,000. Father Sapienza died in December, 1913, and Rev. Locksley A. Appo succeeded.

St. Rose of Lima, Brooklyn, N.Y. — The parish of St. Rose of Lima, Parkville, now Lawrence Avenue near 1st Street, was founded in 1870, by Rev. Michael J. Moran, late rector of the Church of the Nativity, Brooklyn. For four years it was attended from the Church of the Holy Cross. The cornerstone of a small church was laid by Rev. John F. Turner, V.G., on August 21, and the church was dedicated by Bishop Loughlin on November 27, 1870. Father McKiverkin was appointed first resident pastor and was succeeded in 1886 by Father James McAleese. Father McAleese organized a school which has (1914) an attendance of over 415 children and is taught by 7 Sisters of St. Joseph and 4 lay teachers. The present building, which replaces the old frame schoolhouse, is of brick, with terra-cotta

trimmings, and cost $90,000. It was opened on January 14, 1914. The Sunday-school is attended by 310 children. Father McAleese improved the church property so that now it is valued at $150,000. The want of an adequate rectory was long felt and in June, 1908, Father McAleese commenced that work. A three-story house was built and the old rectory, after being remodeled, was turned over to the Sisters of St. Joseph for a convent. The congregation is growing rapidly, and numbers 876 souls.

Father McAleese was born in Ireland, and educated at Maynooth, where he was ordained in 1875. Eight years later he came to America and labored for five years in Iowa, but failing health sent him East and he came to Brooklyn. He was first assigned to Holy Cross Church, Flatbush.

Sacred Heart, Brooklyn, N.Y. — The Church of the Sacred Heart was started in a little old primary school building on Vanderbilt Avenue in November, 1871 by Rev. Thomas F. McGivern. Father McGivern purchased the building, remodeled it and celebrated the first parochial Mass on December 3. The church was started on the property purchased in November (nine city lots on the west side of Clermont Avenue and running through to Adelphi Street, between Park and Flushing Avenues), and on May 10 Bishop Loughlin laid the cornerstone. In May, 1875, the walls of the church and the tower were erected, and the roof completed, and then Father McGivern resigned. Bishop Loughlin appointed as his successor Rev. John A. McCullum, an energetic young priest who was ordained on August 25, 1871, and who had acquired an experience of four years in parish work at St. Patrick's. On May 23, 1875, Father McCullum had the building of the church, which had been suspended during the preceding eight months, resumed so that on June 20, 1875, Mass was said in it for the first time. The dedication took place on June 24, 1877. Three lots north of the church were purchased in January, 1876, and the present commodious rectory at 41 Adelphi Street was completed in November, 1877. On December 31, 1886, Father McCullum died and was succeeded by Rev. John F. Nash. Father Nash was born in the parish, and in his early years attended Public School No. 12, on Adelphi Street. In 1868, he entered the Seminary of Our Lady of Angels, Niagara University, and was ordained on May 30, 1874. His taking up the duties of pastor simply meant the continuation of the work he had been doing for some time past during the absence and illness of his lamented predecessor. He immediately began the work with which his name and memory are most closely linked — the parish school, familiarly known as Sacred Heart Institute and officially known as Sacred Heart Academy. On May 1, 1887, the cornerstone of this splendid structure was laid and the school, having been completed at a cost of $90,000, was opened on September 7, 1888. For 26 years it has held the foremost place in the Catholic educational system in the Diocese; and for 19 of these years the Boy's Department has been under the direction of its present principal, Rev. Brother Egidius, O.S.F. The roll for 1914 shows 460 boys in charge of 6



ST. ISADORE'S POLISH CHURCH
RIVERHEAD, L.I., N.Y.

Franciscans and 400 girls in charge of 8 Sisters of Mercy and 9 lay teachers.

On May 30, 1899, Father Nash celebrated his silver jubilee, and on this occasion his parishioners presented him with a purse of $6000, and Stations of the Cross valued at $1500 were presented to the church by Mrs. Robert G. Lloyd. In 1906, the Augustinian College of St. Thomas of Villanova, near Philadelphia, conferred the degree of Doctor of Laws on him, in recognition of his work as pastor and educator. Father Nash died on February 11, 1913, and was succeeded by Rev. James J. Coan, who is also chancellor. The assistants are Revs. Anthony E. Bourke and James E. Sullivan. Father Coan was ordained in June, 1895, and was appointed curate at St. John's Chapel. He was acting chancellor from September, 1909, until December, 1910, when he was appointed chancellor. He was also editor-in-chief of "The Tablet" for some years, but is now only contributing editor. The parish, which was comprised in 1871 of 600 resident Catholics, now (1914) numbers 6000 souls and the church property is valued at $300,000. During the past 25 years, $67,000 of the church debt has been paid, leaving a balance (1914) of $55,000.

Sacred Hearts of Jesus and Mary, Brooklyn, N.Y. — This parish, in a great measure, owes its inception to Rev. Joseph Fransioli. He saw the Italians in the southern part of the city with no church or chapel in which they could hear Mass and receive instruction in their own language, for many of them understood English very im-

perfectly. In 1882, he rented a hall on Warren Street, and, with the consent of Bishop Loughlin, it was placed under the charge of Father Defini, who, after a short time, was succeeded by Rev. John Baptist Volpe. After a year's trial it was found that another location was more desirable and the mission was moved to No. 30 President Street, a site formerly occupied by a Protestant Evangelical Italian Society. This Father Fransioli purchased for his people and placed it under the care of Father Paccassoni. But Father Fransioli saw that something more than a mission was needed here. He consulted with Bishop Loughlin, and during his visit to Rome, in 1884, called upon the Fathers of the Pious Society of Missions and induced them to send a priest to Brooklyn to take charge of the parish which he saw must be founded in the near future. They sent Rev. Pasquale Di Nisco, and under the direction of Father Fransioli two lots were purchased.

The Italian colony in this part of the city numbered about 5000, mostly seafaring men from Sorrento and Procida. Father De Nisco found a flourishing Protestant mission under the care of Rev. Alberto Pace, but Father De Nisco succeeded so well in reclaiming his countrymen that Rev. Alberto Pace was soon forced to leave. A church in President Street was begun in 1885, and dedicated the same year by Bishop Loughlin. In 1892 Bishop McDonnell bought the Moravian church, and this still serves as a parochial school. In 1895 Father De Nisco was transferred to London, and was succeeded by Rev. J. Rohleder, and on October 26, 1896, Very Rev. John Vogel, P.S.M., took charge. He is assisted by Revs. Max Haarpaintner, P. Schroeder, Joseph Gleisner, Francis Molino, Peter Cantino and Raphael Ressa.

In 1906 Father Vogel built a new church on Degraw Street near Hicks Street. It is a fine specimen of Roman architecture and modeled after the celebrated Church of the Sacred Heart of the Salesian Fathers in Rome. It is of gray brick, with trimmings of limestone, and was dedicated by Bishop McDonnell on February 22, 1907, who also consecrated the three beautiful marble altars in October, 1908. The total cost of the church, including repairs on the church property, amounts to $174,325, and there is a mortgage of $128,700. The parishioners number 20,000 souls and the Sunday-school is attended by 2000 children. The parochial school has an attendance of 259 boys and 215 girls, under the care of 8 Missionary Sisters of the Sacred Heart. Parish statistics for 1913 give: 303 marriages; 1550 baptisms; 562 confirmations; 48,000 communions. The societies established in the parish are: Sacred Heart; Our Lady of Lourdes; Children of Mary; St. Agnes; Holy Angels; St. Aloysius (1800 members); Holy Name; St. Bartholomew; St. Francis of Paul; St. Michael; Conference of St. Paul. Attached to the parish is a kindergarten with 250 children and two clubs for young men.

Sacred Heart, Barren Island. — This parish was founded in 1907. It numbers 1500 souls, and the church property is valued at $10,000. Rev. Charles Schimmell was appointed rector in January, 1913, but later in this year became pastor of St. John Cantius', from which he attends Barren Island. The church was built through the influence of Mrs. Swift of the Swift Armour Packing Co., whose employees compose the larger part of the congregation.

St. Saviour, Brooklyn, N.Y. — The parish of St. Saviour was founded in 1905 by Rev. James J. Flood. This church is situated at the corner of 8th Avenue and 6th Street. The first Mass was celebrated in a private house, No. 538 7th Street. It was attended by about 1060 persons. Father Flood set to work immediately to build a church, and by December, 1906, the basement was ready for dedication. The construction of the upper church was begun in April, 1912, and was completed in January, 1914. The building is in the Romanesque style of architecture, on a plot 142 feet deep by 60 feet wide, and facing on 8th Avenue. The material of construction is Vermont marble and brick, but the foundations up to grade are entirely of concrete. A fine parochial school was built in 1908, which has an attendance of 189 boys and 204 girls, under the care of 11 School Sisters of Notre Dame. A rectory was erected in 1906. Father Flood is assisted by Revs. James A. McKenna and Ulick O'S. Buckley. The number of parishioners has increased to 1987, and the property is valued at $430,000.

SS. Simon and Jude, Brooklyn, N.Y. — On Sunday, October 23, 1893, Bishop McDonnell laid the cornerstone of the Church of SS. Simon and Jude. Van Sicklen Street and Avenue T. In a short time a frame, Gothic church, seating 600, was erected at a cost of $13,000. A frame rectory was built in 1900 at a cost of $6000. Rev. W. A. Gardiner, the first pastor, labored here until March, 1903, and was succeeded by Rev. John J. McCarron. Father McCarron was ordained on June 20, 1890, and was immediately assigned to the pro-Cathedral, then after some years to St. Edward's, where he remained until 1903.

The Sunday-school has an attendance of 200 children, and the church property is valued at $49,000. The congregation numbers 600. The Holy Name Society and the Sodality of the B.V.M. have each a membership of 70.

St. Stanislaus, Brooklyn, N.Y. — It seems rather strange to speak of a Scandinavian Catholic Church in Brooklyn, but there is such a church. In 1891, Rev. Claude Dumahut, a French missionary who had labored for 25 years in Norway, was authorized by Bishop Loughlin to found a church for Scandinavians. Father Dumahut leased a house, No. 299 15th Street, between 5th and 6th Avenues, and made it his chapel and residence. On Sunday February 15, 1891, the chapel was opened and Catholic Scandinavians from Brooklyn, New York, and Jersey City, filled the parlors in which the

first Mass was said. Since that time, Father Dumahut built a church and rectory and the parish is in a flourishing condition. Rev. John I. Whelan, who succeeded Father Dumahut, was followed by Rev. Frederick Lund. The parishioners number about 700; 250 children attend the Sunday-school, and the church property is valued at $70,000.

St. Stanislaus Kostka, Brooklyn, N.Y. — In 1896 a number of Polish families had settled in the Williamsburg and the Greenpoint section. Up to that time they had no place of worship in which they could hear the Gospel preached in their own language, except St. Casimir's on Greene Avenue. Rev. Leo Wysiecki was pastor of that church, but finding that a large number of his people lived in the Greenpoint section, he determined to provide for them. In 1893, a temporary church was obtained, and the congregation struggled along until 1904, when the new Gothic church of St. Stanislaus Kostka was dedicated by Bishop McDonnell on Sunday, November 6. It is an imposing structure of pressed brick and occupies a space of 134 feet in depth. It is 70 feet at the transept and its extreme width is 68 feet and the towers are, respectively, 138 and 152 feet in height. The building cost $116,000. The seating capacity of the church is 1000, while the gallery will seat 250 persons more. The basement seats 700. Father Wysiecki also built a school and rectory at a cost of $50,000. The ground cost $15,500, and the total value of the church property is $900,000, with a debt of $62,000. The parish numbers 2600. Father Wysiecki is assisted by Rev. William Manka. The school has an attendance of 245 boys and 261 girls under the care of 8 Sisters of the Holy Family of Nazareth. There is also a clubroom, opened in August, 1913, for the young men of St. Aloysius' Society, with bowling alleys, pool tables, and a library. The old school was rebuilt and made fire-proof. The alteration cost $35,000.



ST. BONIFACE, SEA CLIFF, L.I., N.Y.

St. Stephen, Brooklyn, N.Y. — When, in 1866, the Episcopalians disposed of their small frame church in Carroll Street, now Hicks, Father O. J. Dorris purchased it and Bishop Loughlin dedicated it in honor of St. Stephen. Seven years later, Rev. E. J. O'Reilly began the erection of a new church at the corner of Summit and Hicks Streets. In 1875 the new St. Stephen's was dedicated by Bishop Loughlin. For some years the spire was illuminated at night and was a beacon to mariners entering the *bellissimo lago di San Germano*, as the Catholic Verrazzano called the bay. The old church was converted into a school and placed under the care of the Sisters of Charity. Father O'Reilly died on December 23, 1890, and Rev. Michael T. Kilahy was made acting pastor. He had been Father O'Reilly's assistant for four years, and for eight years labored here, until his death in 1898.

Rev. James H. Mitchell, LL.D., who had been chancellor of the diocese and for a time secretary to Bishop Loughlin, became the next pastor. He was born at Astoria, L.I., on October 10, 1853, studied at Grand Seminary, Montreal, and was ordained by Bishop Loughlin on December 22, 1877. He was immediately appointed assistant at St. James' pro-Cathedral, where he labored for some years. He was a great friend of the young men and devoted himself to their welfare. They were quick to appreciate this interest and when the Right Rev. John J. Keane, D.D. (now Archbishop of Dubuque), resigned the presidency of the Young Men's National Union, Father Mitchell was elected to succeed him. He was one of the founders of the Brooklyn Catholic Historical Society and was vice-president of that society for some years. The presidency was offered to him more than once, but he always insisted that the office should be held by a layman. One of the last acts of his life was the arranging for a public meeting of the society. In connection with Rev. William B. Farrell, he was deeply interested in the movement which culminated in the erection of a memorial bust of Peter Turner, the pioneer Catholic of Brooklyn, on the grounds adjoining the pro-Cathedral. In 1892, he was transferred to the charge of St. John's Chapel, in Clermont Avenue, with a residence at No. 101 Greene Avenue, to which his chancery office was removed. So great was the esteem in which he was held by the laity and the confidence reposed in him by the clergy, that on the death of Bishop Loughlin his was the first on the list of names for the See of Brooklyn. In conjunction with Vicar-General May, Father Mitchell assisted in the administration of the first

diocese until the appointment of Bishop Loughlin's successor.

Early in 1898, Father Mitchell was appointed pastor of St. Stephen's Church. His people were just beginning to know him when he contracted a cold which developed into pneumonia and ended in his untimely death on April 17, 1898, in the forty-sixth year of his age. This was a sad blow to his parishioners and to the Diocese of Brooklyn, for few priests were better known or more beloved. All were anxious to do something to manifest their appreciation of his services to religion. The Brooklyn Catholic Historical Society inaugurated a movement to perpetuate his memory. A union of the Catholic Societies of Brooklyn was effected and, under the presidency of the late Joseph W. Carroll, all joined together in raising a fund of $5000 to secure a scholarship to be known as "The Rev. James H. Mitchell Scholarship" in the Catholic University of America at Washington, D.C. Bishop McDonnell approved and encouraged the movement and in time had the honor of sending his check to Monsignor Thomas J. Conaty, D.D., rector of the University, for a scholarship for the benefit of Brooklyn theological students.

Father Mitchell's successor was Rev. Nicholas J. Doran, who had been an assistant at St. Stephen's for fifteen years. Previous to becoming pastor of St. Stephen's he had done good service as pastor of St. Mary's Church, Roslyn, and its dependent mission at Manhassett. Father William L. Long, who had been first assistant, was left in temporary charge of the parish, until June, 1904, when Rev. John G. FitzGerald became pastor. Father FitzGerald came from St. Patrick's Church, at Fort Hamilton, of which he had been pastor for eleven years. Previous to going to Fort Hamilton, he had been assistant to Father O'Reilly at St. Stephen's for about eight years. During his pastorate Father FitzGerald remodeled the rectory, and on April 26, 1908, had the happiness of seeing his new $130,000 school opened for the reception of the children of his parish, who are taught by the Sisters of Charity. The old church has been made into a Lyceum for the young men. Parishioners presented four statues of Carrara marble of SS. Stephen, Joseph, Sacred Heart and the Blessed Virgin, which were blessed on December 28, 1913. Father FitzGerald is a native of Brooklyn and was ordained by Bishop Loughlin on December 20, 1884. He is assisted by Revs. Edward Harley and Hugh Lynch. The school has an attendance of 310 boys and 360 girls under the charge of 6 Sisters of Charity and 5 lay teachers. The Sunday-school has 800 children and the parish numbers 6000. The church property is valued at $350,000.

St. Teresa, Brooklyn, N.Y. — The foundation of St. Teresa's parish was a little more encouraging than St. Michael's had been. The neighborhood was as sparsely settled, it is true, but the number of Catholics was considerably larger. When Rev. Joseph McNamee was sent by Bishop Loughlin to organize a new parish in the vicinity of Classon Avenue and Butler Street, like Father Hickey, of St. Michael's, he found a good Irishman, ready to open his door to the priest, and on May 4, 1874, the nucleus of St. Teresa's parish, 150 souls, gathered in Mr. D. Gallagher's parlor, at No. 685 Butler Street, to hear Mass and to welcome their new pastor. Father McNamee was not slow in beginning work, as on that very day ground was broken, and the cornerstone of the new church was laid on August 2, 1874. In January, 1875, Bishop Loughlin was able to dedicate the basement, but the church was not ready for dedication until 1887. During 1874, the first mission was given to the people of St. Teresa's by Rev. Arnold Damen and his band of Jesuit missionaries. While building his beautiful church, Father McNamee, in September, 1883, opened a fine parochial school, 50 feet by 90 feet, which was taught by 13 Sisters of St. Joseph. In 1914, the school was attended by 548 boys and 562 girls, under the care of 17 Sisters of St. Joseph and 8 lay teachers. Three months after the opening of the parochial school, a convent was built for the Sisters of St. Joseph. In 1905, Father McNamee was able to carry out his original idea of building two lofty towers to ornament the façade of the church; the extreme height of these towers is 157 feet and they are furnished with a set of chimes of ten bells. The church is artistically decorated and the marble altars were designed and built by Fucini, of Rome. A rectory was built in 1913.

Father Joseph McNamee was born in Longford, Ireland, in 1845, studied in the local schools, entered St. Mels College, Longford, and later studied at Mt. Melleray. He made his theological studies at All Hallows', Dublin, where he was ordained for the Diocese of Brooklyn on June 24, 1869, by the Bishop of Bombay. Shortly after his ordination he came to the United States, was received by Bishop Loughlin, and sent to the Church of Our Lady of Mercy to assist his kinsman, Rev. Thomas Taaffe. He remained here until sent to organize the new parish of St. Teresa. As an evidence of the esteem in which he is held by his bishop, Father McNamee is one of the diocesan consultors; he is also on the Board of Examiners of the clergy, and one of the Urban Deans. Besides this he has the honor of having been made a Domestic Prelate with the title of Monsignor by Pope Pius X. He is also one of the vicars-general. He is assisted by Revs. Ward G. Meehan, Sylvester J. Higgins, A. H. Gillick and John Stack. The parish numbers 6100 souls, and the church property is valued at $300,000.

St. Thomas Aquinas, Brooklyn, N.Y. — The Church of St. Thomas Aquinas, 4th Avenue and 9th Street, is the forty-seventh church in the City of Brooklyn. In the winter of 1884, Rev. James

Donohue was sent to organize a new parish in Gowanus. Ex-County Clerk Delmar offered him the old Wigwam on 9th Street near 5th Avenue, which had been used by the 22nd Ward Democrats during the presidential campaign. It is needless to say that the offer was gratefully accepted, and Mass was celebrated in this Wigwam until Passion Sunday, 1886, when the first Mass was said in the basement of the new St. Thomas'. The cornerstone of the church was laid on June 28, 1885; it has a frontage of 200 feet on 4th Avenue and 100 feet on 9th Street, and its style of architecture is foliated Gothic. The nave is 75 feet by 100 feet; the transept, 37 by 78, and the apse, 16 by 32 feet. It will seat 1400 persons. St. Thomas' was dedicated on May 16, 1887, by Bishop Loughlin, who also delivered the sermon on the occasion. Among the most prominent benefactors of the church are Ex-County Clerk Delmar and his wife, and Mrs. Daniel Gray. The church was enlarged in 1899, new windows put in back of the altar, a chapel was opened on 4th Avenue and 8th Street, and an academy was opened by the Sisters of St. Joseph. The parishioners number 7600, with an attendance of 600 children in the Sunday-school. The church property is valued at $300,000. Rev. James Donohue, LL.D., the pastor, is assisted by Revs. Thomas F. Murray and Thomas E. Crawford.

St. Thomas Aquinas, Brooklyn, N.Y. — The Church of St. Thomas Aquinas, Flatbush Avenue, near King's Highway, in the Flatbush district of Brooklyn, was founded in 1882. The property on which the church and residence stand was purchased by Mr. William Lahey. The erection of the church was commenced by Rev. Bernard McHugh, of the Church of the Holy Cross, as an out-mission. The church was dedicated in 1883 by Bishop Loughlin, and until 1891 it was attended from Holy Cross and from St. Rose of Lima, Parkville. In that year Rev. Edward W. Dullea was appointed first resident pastor. He at once secured a rectory, paid off $2000 on the mortgage, beautified the grounds and surroundings and improved the church. The erection of a Catholic Church in that neighborhood was not welcomed by the non-Catholic population at first, but in time, there as elsewhere, it gradually became understood that Catholics could be good citizens, if they got the chance.

Father Dullea was born in County Cork, Ireland, on June 24, 1845. At an early age he went, with his parents, to London, where his early education was commenced. Later he took a college course in France. He came to America in 1868, and, with his parents, settled in Brooklyn. He made his theological studies at Mount St. Mary's, Emmitsburg, Md., where he remained until ordained deacon by Bishop Loughlin. From here, he went to Grand Seminary at Montreal, and on December 22, 1878, was ordained. He served as assistant at the Church of St. Vincent de Paul, Star of the Sea, and Our Lady of Mercy. He has now about 700 parishioners; 95 children attend Sunday-school, and his church property is valued at $60,000, free from debt.

Transfiguration, Brooklyn, N.Y. — In 1874, 110 Catholics of the neighborhood were gathered together to attend their first parochial Mass, which was celebrated by Rev. John Fagan, in a carpenter shop at No. 208 Hooper Street. In 1875, Father Fagan moved his congregation into a brick structure, 50 feet by 114 feet. Father Fagan died in 1878, and was succeeded by Rev. William J. Hill, who was regarded as a practical business man, but before he had time to accustom himself to his surroundings, his talents were required to extricate Mount St. Mary's College, Emmitsburg, Md., from financial difficulties. He built, however, a rectory. In 1881, Rev. John M. Kieley took charge, and at once set to work to build a new church in Romanesque style.

Father Kieley was born at Dungarvan, County Waterford, Ireland, and was ordained in 1869. He served as assistant for some years at St. James' pro-Cathedral, and as temporary pastor at Dutch Kills, L.I., and as pastor of the Visitation parish. He died on August 10, 1899, deeply regretted by his congregation. Rev. Walter J. Power was in charge of the parish after the death of Father Kieley until the appointment of Rev. William J. Maguire as pastor.

Father Maguire was born in Brooklyn, and was a protégé of Father Creighton, whose altar-boy he was for some years. He studied at St. John's College, Brooklyn, and completed his theological course at the Seminary of Our Lady of Angels, Niagara, N.Y. He was ordained there on March 29, 1879, by Bishop Ryan. On his return to Brooklyn he labored for fourteen years at the Church of the Nativity. Bishop McDonnell then sent him to organize the parish of St. Benedict Joseph, at Morris Park, where he remained until appointed to the Transfiguration in 1900. In 1904 he celebrated his silver jubilee, and in 1911 he built the splendid parish school at the cost of $100,000. He is assisted by Revs. Edward A. Holran and John J. Reddy. The parochial school is under the care of the Sisters of St. Joseph. The parish numbers 5500 souls, and the church property is valued at about $300,000.

St. Vincent de Paul, Brooklyn, N.Y. — In 1863 two new churches were built in Brooklyn, notwithstanding the fact that the Civil War was in progress. These were the Church of St. Vincent de Paul and the Church of the Annunciation, the latter for the Germans. Both these churches are in the Eastern District. Rev. Bernard McGorisk was appointed to found the new church, which was to be under the patronage of the great apostle of charity. A frame building, long used by the Presbyterians and which they were now about to abandon, was secured, remodeled and dedicated to St. Vincent de Paul. After a pastorate

of six years, Father McGorisk was succeeded by Rev. David O'Mullane, who built a church. In 1872, Rev. Martin Carroll became pastor. He was a man of action and the prosperous condition of the parish during his pastorate is an evidence of it. He had been pastor only one year when he turned the old frame church into a parochial school, the first in the parish. This sufficed to accommodate the 500 children he had on register at that time; but, in 1885, he erected a new school, accommodating some 1800 children. The church was decorated and beautiful marble altars were provided. On the death of Bishop Loughlin, when there was a question of a successor, Father Carroll's name was one of the three selected to be sent to Rome. In the summer of 1902, Father Carroll met with an accident, which resulted in his death, early in the fall of the same year.

Rev. Thomas Carroll, pastor of St. Brigid's Church, succeeded his namesake, in October, 1902. In November, 1913, Father Carroll was transferred to St. Michael's, Brooklyn (*q.v.*). Rev. E. F. McGoldrick, assistant at St. Michael's, was appointed administrator, on November 29, 1913, and in December, Rev. James F. Flynn, P.R., of the Presentation parish, was appointed pastor. Father Flynn was born about 1868; studied at St. John's College, Brooklyn, Niagara Seminary, and was ordained by Bishop McDonnell on June 1, 1884. He served as assistant at St. James' pro-Cathedral, St. Agnes', founded the parish of St. Joseph at Garden City, and also the mission of Corpus Christi at Mineola. He was appointed rector of the Church of Our Lady of the Presentation in 1910. The assistants are: Revs. John J. Flynn, Francis V. Waters, John J. Brennan and Joseph Murphy. The parochial school has an attendance of 846 boys under the charge of 4 Franciscan Brothers and 1 lay teacher, and 854 girls, under the charge of 14 Sisters of St. Joseph and 14 lay teachers. The parish numbers 8000, and the church property is valued at $500,000.



SACRED HEART, SOUTHAMPTON, L.I., N.Y.

Visitation, Brooklyn, N.Y. — This church was founded in 1854, by Rev. Timothy O'Farrell. It was a brick building of modest proportions and was replaced, in 1880, by a structure of bluestone. This church was finished during the pastorate of Rev. John M. Kieley, and was dedicated in March, 1880, by Bishop Loughlin. In 1881, Father Kieley, owing to ill health, was obliged to seek another field of labor and was transferred to the Church of the Transfiguration. He was succeeded by: Revs. William J. Lane, pastor of St. Anthony's Church, Greenpoint, during whose pastorate of eight years the old church was remodeled into a parochial school and a home for the Sisters erected; Edward McCabe (1889), who built a Young Men's Hall and died in 1892; John J. Loughran, D.D., who was in ill health when he came to the Visitation, and died at Atlanta, Ga., in 1895; William T. McGuirl, during whose pastorate the church was destroyed by fire, and the present church soon afterwards erected upon the ruins; William J. White, D.D., pastor of St. Rita's Church, Long Island City, who was well known as Supervisor of Catholic Charities and for his active work in the care of Catholic settlements, and who completed the steeple and built a new school; and William L. Long. Father Long is assisted by Revs. George G. Tyson and Thomas Casey.

The parish hall was destroyed by fire in 1908, and another and larger building was built in 1911. The school roll shows an attendance of 474 boys and 547 girls, under the care of 10 Sisters of St. Joseph and 7 seculars. The parish numbers about 7500, and the church property is valued at $300,000.

Borough of Queens

Sacred Heart, Bayside, L.I. — The cornerstone of the Church of the Sacred Heart at Bayside was laid on September 1, 1895, by Rev. P. J. McNamara, V.G. It is in the Gothic style, and together with the rectory is valued at $18,000. The first pastor, Rev. Matthew Tierney, was subsequently sent to take charge of the Church of the Immaculate Heart of Mary, and was succeeded at Bayside by Rev. William J. Dunne. The parish has grown to such an extent that Father Dunne requires an assistant, Rev. Allan T. Pendleton. The number of parishioners is

about 700, and 160 children attend the Sunday-school. Willett's Point, a military post, is attended by Father Dunne.

St. Josephat, Bayside, L.I. — This parish was formed for the Poles of this vicinity in 1910. The parish numbers about 1100 souls, and the church property is valued at $10,000. The school has 97 pupils, under 2 lay teachers. Rev. Gervase Kubec of St. Casimir's, Brooklyn, attended the parish until Rev. B. Malinowski became pastor in 1913. On May 31, 1913, plans were drawn for a parish hall to cost $12,000 and seat 400 people.

St. Francis de Sales, Belle Harbor, L.I. — Belle Harbor was formerly a mission attended from Hammels, Rockaway Beach, but in July, 1906, it was formed into an independent parish, including Rockaway Park. It was placed under the pastoral charge of Rev. Francis J. McMurray, who upon his arrival at once looked about for a suitable site for his church and rectory. He was fortunate in securing fifteen lots in the most desirable section of Belle Harbor, and still more so, in having ten of these lots donated by the West Rockaway Land Company. On December 4 of that year ground was broken and on May 19, 1907, the cornerstone of the church was laid by Rev. P. J. McNamara, V.G., and the sermon was preached by Very Rev. Herbert Farrell, of Far Rockaway. The work went on rapidly, and on July 21 of the same year Bishop McDonnell dedicated the new church in honor of St. Francis de Sales. The parish promises rapid development. Belle Harbor is a very popular seashore resort and many families remain there throughout the entire year, and as the property is restricted there is no fear of an undesirable element invading it. Father McMurray organized a Holy Name Society which is growing in numbers.

Rev. Francis J. McMurray was born in 1870, educated in Manhattan College under the Christian Brothers and made his theological course at St. John's Seminary, Brooklyn. He was ordained on May 30, 1896, and was immediately assigned as assistant at St. Anthony's, where he remained one year, after which he spent nine years at St. Ambrose's Church, where he was held in high esteem. On July 1, 1906, he was promoted to the rectorship of Rockaway Park and Belle Harbor. In October, 1913, he opened a parochial school and convent, and owing to this fact there was a marked increase in the residential population, several families taking up permanent homes in the resort. The parish numbers about 500, and the church property is valued at $12,5000.

St. Fidelis, College Point, L.I. — The history of this parish begins with 1856, when College Point was known as Strattonport. In that year Rev. Joseph Huber was sent to found a new parish. There was not much to encourage him. Strattonport was little more than a colony of farmers, with a gutta-percha factory as its only important industry. The original population consisted of twenty German families and only six English-speaking families, who used to drive to Flushing to hear Mass. The building first constructed was sufficient for the needs of the people at that time. It was blessed by Bishop Loughlin on October 30, 1856, and placed under the invocation of St. Fidelis. In 1883, the church was enlarged and a school was opened and placed under the charge of the Sisters of St. Dominic. Father Huber celebrated his silver jubilee as a priest in 1878, and died on New Year's Day, 1889, at the age of 60 years. He was succeeded by Rev. Ambrose Schumack, who had been his assistant since 1888, and upon whom the responsibilities of the parish had rested during Father Huber's long illness. He began the erection of a new brick church in the Gothic style of architecture, in 1894. It was dedicated by Bishop McDonnell on the first Sunday in October, 1896. The golden jubilee of St. Fidelis' Church was celebrated on September 30, 1896, when solemn Pontifical Mass was celebrated by Archbishop Moeller, of Cincinnati.

Rev. Ambrose Schumack was born at Neustadt near Marienbad, Austria, in 1860. He was ordained at Cincinnati by the late Archbishop Elder on May 31, 1885, and after laboring for a while at McCarthysville, O., went to College Point on December 30, 1888. The parochial school of St. Fidelis, which has an attendance of 550 pupils, is conducted by 20 Sisters of St. Dominic, who also have charge of St. Agnes' Academy, and 3 lay teachers. A new $50,000 parochial school and a Catholic High School were erected in 1909. Father Schumack is assisted by Rev. Francis X. Wunch, a graduate of the celebrated Jesuit University of Innsbruck, and Rev. G. M. Bittermann. The societies in the parish are: St. Fidelis'; St. Joseph; Children of Mary; Altar; Holy Name. Among the benefactors of the parish may be mentioned Messrs. J. W. Rapp, Jacob Sulzbach, Richard Williams, George Duer, William Baumert, Francis Clair; and of blessed memory, J. Witzel and J. Donnelly. The Catholic population of the parish numbers about 2500, and the church property is valued at $350,000, upon which there is no debt.

Our Lady of Sorrows, Corona, L.I. — This parish was founded in 1870. Where the church stands was, in 1867, the Fashion Race Track. The few Catholics in this vicinity had to go to Flushing or Winfield to attend Mass. Toward the end of 1869, Father Zeller, of Winfield, secured the present church site, consisting of eight lots, and, early in 1870, began building a church. The cornerstone was laid on one of the coldest Sundays of that winter, and the church was dedicated some months later in honor of Our Mother of Sorrows, the feast on which Father Zeller had become a Catholic some years before. Up to 1872, Corona had been a mission of Winfield, but in that year the church at Maspeth was built and on the day of its dedication, Maspeth and Corona were

formed into a separate parish. Rev. John McElhenny was appointed pastor, and he resided at Maspeth until 1876, when he built a rectory at Corona, to which he moved in April of that year, and thus became the first resident pastor of Corona. He entirely renovated the church during his pastorate and did much to improve the spiritual condition of his people. He died in 1881, universally regretted. His successor was Rev. Michael Malone, who in 1884 was transferred to the pastorate of St. Cecilia's, Brooklyn. Succeeding pastors were: Revs. Thomas Kennedy; Maurice Galvin, who retired on account of ill health, and died at St. Peter's Hospital, Brooklyn, in July, 1895; M. G. Flannery (who became pastor in 1893, and remained until 1896, when he went to Far Rockaway), during whose pastorate the interior of the church was renovated, organ, church bell, new windows, altar-laces and vestments were procured; and James J. Corrigan, D.D. Father Corrigan established a Sodality of the Blessed Virgin, a Holy Name Society, Rosary Society and various sodalities for the children. Since his advent he has built a brick church worth $5000; a large rectory, worth over $20,000; a school costing $100,000 and is (March, 1914) contemplating the extension of the church and the building of a large convent. The Catholic population of this parish has grown to 5000 souls, with a church property valued at $200,000. Dr. Corrigan is assisted by Rev. Cornelius Duffy. A new school was built in September, 1911, at a cost of $85,000. It contains 19 classrooms and an auditorium seating 1000. It is built of Harvard brick with limestone trimmings.

Dr. James J. Corrigan was born in the Williamsburg District of Brooklyn, on August 31, 1865. He made part of his studies at St. John's College, Brooklyn, and his theological course at the Urban College of the Propaganda, Rome, and was ordained in the College Chapel in November, 1889. On his return to Brooklyn, he labored for two years and six months at the Church of St. John the Evangelist, South Brooklyn, when Rev. James J. McCusker requested his appointment as his assistant at the Church of the Assumption where he labored until his appointment as pastor of the church at Corona.

St. Leo, Corona, L.I. — In 1903, St. Leo's Church was founded in Corona at the corner of Sycamore Avenue and Elm Street by Rev. John L. O'Toole, S.T.L. Father O'Toole established a flourishing Sunday-school which numbers 256 children. The congregation numbers 1200 parishioners and the church property is valued at $32,000. On November 29, 1913, Father O'Toole was made rector at Freeport.

St. Adalbert, Elmhurst, L.I. — In December, 1891, Rev. Joseph Fyda was sent by Bishop Loughlin to found a church at Elmhurst for the Poles. In the early part of the following year he gathered together about 50 of his countrymen in St. Mary's Church, Winfield, and said Mass for them. Later he erected a church, 50 feet by 100 feet, at Newtown, the basement of which was utilized as a school which was placed under the care of the Sisters of Nazareth. The roll shows an attendance of 150 children, under the care of 5 Sisters of the Holy Family of Nazareth. In 1896, Father Fyda was succeeded by Rev. B. Puchalski, and on December 9 of that year the church was transferred by Bishop McDonnell to the Franciscan Fathers of Syracuse. The first rector under this arrangement was Rev. Felix Baran, O.M.C. Succeeding him were: in 1906, Rev. Anthony Romanski, O.M.C.; in 1908, Rev. Casimir Cwiklinski, O.M.C., and Rev. Stanislaus Tarnowski, O.M.C., who is assisted by Rev. Benedict Przemielewski, O.M.C. The number of parishioners is 1500; the Sunday-school is attended by 150 children, and the church property is valued at $120,000.

St. Bartholomew, Elmhurst, L.I. — Although the Poles of Elmhurst had a church of their own, the English-speaking Catholics did not attempt to form a parish until 1906. In April of that year Rev. Jeremiah J. Heafey, of the Church of the Transfiguration, Brooklyn, was sent by Bishop McDonnell to found a parish for them. He found people enough, but there was no church, and the only hall in the place available was engaged for Sunday mornings. But Rev. William J. Noble, pastor of the Baptist Church, generously placed his church at Father Heafey's service on Sundays during the hours it was not in use by his congregation. Father Heafey said the first Mass for his 200 people on April 8, 1906. An altar was erected over the immersion font, and the Baptist organ pealed forth Catholic hymns. The sexton was very accommodating and took pleasure in doing all in his power for his "guests".

The cornerstone of St. Bartholomew's Church was laid on November 18, 1906, by Monsignor P. J. McNamara, V.G., and on April 30, 1911, the church was dedicated. It is of brick, trimmed with terra-cotta, and cost $50,000. The parish numbers about 1200 souls, and the church property is valued at $35,000. Father Heafey died, after an illness of nearly two years, on March 14, 1914. He was born in Lismore, County Waterford, Ireland, about 1866, educated at Mount Melleray, came to Brooklyn in 1888 and entered St. John's Seminary, Brooklyn. He was ordained on May 27, 1893, by Bishop McDonnell, and appointed to St. Brigid's. Two years later he was sent to St. Michael's and in a year and a half became curate at the Transfiguration, where he remained until 1906. The assistant pastor is Rev. John F. Farrell.

St. Mary, Star of the Sea, Far Rockaway, L.I. The first Mass was celebrated at Far Rockaway in 1848. Rev. Michael Curran, Jr., who had been sent by Bishop DuBois from Astoria in 1838 to found a parish at Jamaica, opened up several missions some years later, Far Rockaway being one of them. His work was continued by his successors in the Jamaica pastorate, Rev. John

McGinnis (1844) and Rev. Anthony Farley, Sr. (1854). The baptism and marriage records show that Rev. Joseph Brunnemann, O.S.F., became resident pastor in 1868. From the portions of his library inherited by his successors, and from his orderly and complete records, he appears to have been a man of considerable culture and great zeal. Father Brunnemann was followed by Rev. M. J. Murphy in November, 1872. The second church was built by him on the same site as that chosen by his predecessor for the first.

In October, 1879, Rev. Henry J. Zimmer assumed charge, having been appointed by Bishop Loughlin to succeed Father Murphy, who had been sent to Brooklyn to build a church in the Greenpoint section. Father Zimmer continued as rector until 1896, when ill-health forced him to resign. During his administration an attractive new church and rectory were erected on a more central site, purchased for the purpose; and the old church was converted into a school. It is proper to note here, that the Catholic school was the first school in Far Rockaway, and that children attended it irrespective of creed. When Father Zimmer gave up his charge, he left what today is termed a "complete working plant", supplied with all essentials. The school as a building was rather a poor affair; but, as to results, the success and present strong faith of its former pupils do him great credit. The church contains a handsome marble altar, artistic Stations of the Cross, and a beautiful oil painting over the altar, "The Star of the Sea", all gifts of his loyal parishioners. He turned over the parish to his successor, Rev. M. G. Flannery, LL.D., entirely free of debt, and with several thousands of dollars in the treasury. Dr. Flannery continued the good work during eight years. He improved the school building, beautified the church by decorating the sanctuary and installing a handsome altar railing and brass pulpit, the gifts of William and James Caffrey, organized societies for spiritual advancement, edified his people by his piety and dignity, and increased their Catholic appreciation and knowledge by his cultured and learned discourses. In September, 1904, he was transferred to the pastorate of St. Paul's, Brooklyn, and Very Rev. Herbert F. Farrell, V.F., was sent by Bishop McDonnell to succeed him.

Dean Farrell had been a member of the Public School Board of Education at Westbury, and later on, its president, the first Catholic priest to occupy such position in the State of New York. This experience strengthened his conviction that an up-to-date parochial school is the most important feature of a successful parish. His first efforts, accordingly, in the financial line, were to raise funds to realize this need. Sensing considerable prejudice against the scheme, he began the publication of a parish monthly, to create a sentiment favoring Catholic education, whilst furnishing his people with instructive Catholic literature. The little periodical, aided by pulpit talks, quietly but effectively, did its work, and in the fall of 1908 work was begun on the new school, an acre of land on Broadway having been secured. The building, of Tudor Gothic design, is of brick and terra cotta, and absolutely fireproof. It contains



ST. MARY'S CHURCH AND RECTORY
VALLEY STREAM, L.I., N.Y.

twelve classrooms, a completely equipped theatre seating 800, teachers' rooms, a library, gymnasium, and meeting rooms; the entire cost, including land and equipment, was $140,000, of which $100,000 has been paid. The teaching staff includes 4 Sisters of St. Joseph, 3 Brothers of the Sacred Heart, and 4 lay teachers. Drawing, vocal music and physical culture are taught by specialists. There are 380 children in attendance, and under the able direction of Rev. E. F. Seebeck, curate of St. Mary's, who has been superintendent from the opening, the school has already established a reputation for itself, having sent some 47 pupils to High School during its short existence.

During Dean Farrell's administration the entire church has been decorated, handsome English oak stalls and an organ have been placed in the sanctuary, and many beautiful Gothic vestments have been added to the original collection. These improvements have been made possible largely through the generosity of Mr. F. N. Dowling, a parishioner. In the spring of 1905 the Holy Name Society and the Blessed Virgin's Sodality were established, and both are flourishing. The former numbers 350 members, composed of men from all walks of life. A St. Vincent de Paul Conference was created in 1910. From St. Mary's, the Italian parish of Our Lady of Good Counsel, at Inwood, and the summer mission of St. Gertrude, at Edgemere, were founded by Father Farrell, under whose direction both churches were built, one in 1909 and the other in 1911. The resident congregation of the Far Rockaway parish numbers between 1700 and 1800 souls; in the summer this number is doubled.

St. Michael, Flushing, L.I. — The original church, a small frame structure, was erected in 1843, when Father Michael Curran of Astoria visited some Irish families who had settled here. Later the mission was attended by Rev. Denis Wheeler,

and Rev. John McMahon (1851). In 1853 Rev. James O'Beirne was appointed pastor of St. Michael's. He built the present brick Gothic church, which seats 800, and in 1864 purchased the ground upon which the convent and academy of the Sisters of St. Joseph now stand. In 1874, Rev. Henry O'Loughlin became pastor, and in a few years he was succeeded by Rev. John R. McKenna, who died in 1893. Rev. Eugene Donnelly then took charge.

Father Donnelly was born in the "Eastern District" of Brooklyn, old Williamsburg, in 1852. He was educated at St. Francis Xavier's College, New York, and he made his philosophical and theological studies at the American College, Rome, being ordained in the Basilica of St. John Lateran on May 26, 1877. He was assigned to St. Michael's, Flushing, as assistant to Rev. J. R. McKenna, at whose death he succeeded to the pastorate. In 1898 Father Donnelly presented to the church a magnificent organ, and in 1908 an elaborate marble altar was installed as a gift from Father Donnelly's mother. The church has been enlarged and beautified. In June, 1907, Father Donnelly celebrated the thirtieth anniversary of his ordination, on which occasion he was made the recipient of a grand ovation. In June, 1908, Pius X raised him to the rank of Domestic Prelate with the title of Right Rev. Monsignor; he is also a Rural Dean. He is assisted by Rev. James T. Rogers, D.D., and Rev. John D. Wynne.

The parochial school, which was established in 1880, has an attendance of 442 children in charge of 8 Sisters of St. Joseph and 2 lay teachers. The congregation numbers 3000, and the church property is valued at $200,000, on which there is no debt. There is a building fund of $30,000, and a new school is projected. The parish also has a Catholic cemetery.

St. Pancras, Glendale, L.I. — This parish was founded in 1898 by Rev. F. O. Siegelack to provide for the parishioners of St. Brigid's and St. Margaret's, Middle Village, who lived at too great a distance from these churches. After six months Father Siegelack turned the church over to St. Brigid's, from which it was attended until the appointment in 1905 of Rev. Luke Fink, O.S.B., as resident pastor. Work was begun on a three-story brick combination church and school, and until the completion of the basement the congregation met in the rectory. The latter is the old mansion of the Daly family, the owners of the ground. The building, which is of brick, 60 by 140 feet, was completed in 1906 at a cost of $50,000. In September 1909, Father Siegelack again assumed the pastorate.

The congregation numbers 1500, the large increase being due to natural growth, and has given one nun to the church. The sodalities established are: Sacred Heart (250 members); Altar (40); Holy Name (35); Children of Mary (45); and Dramatic Society (30). The school roll for 1914 shows 320 pupils in charge of 6 Dominican nuns. The church property is valued at $75,000.

Father Siegelack was born in Germany in 1862, came to America in 1880, studied at Canisius College, Buffalo, the Seminary, Troy, and at Innsbruck University, where he was ordained in 1887. He was assistant at St. Benedict's until 1894 when he became pastor at Middle River.

St. Gerard Majella, Hollis, L.I. — The cornerstone of the Church of St. Gerard Majella at Hollis was laid on February 16, 1908, by Monsignor P. J. McNamara, V.G., and the sermon was preached by Rev. John F. Byrne, C.SS.R., of Northeast, Pa. The pastor, Rev. John S. Gresser, happened to be in Rome at the time of the canonization of St. Gerard, and he was anxious to have his new church under his patronage. The building is of Gothic architecture, and will seat about 400. It was dedicated on March 21, 1909, by Bishop McDonnell, and the sermon was preached by Rev. Michael Fitzgerald, who reviewed the life of the newly canonized saint.

The first step toward the organization of a parish was taken some years ago, when Rev. Maurice Fitzgerald, of Jamaica, visited Hollis as a mission. The first Mass was said at the home of a Mrs. Shannon, in 1901. Later the parlors of the Hollis Hook and Ladder Company were secured. In 1906, Mass was said in Father Gresser's rectory. In a short time Father Gresser secured a suitable lot for a church and the cornerstone was laid as stated above. The first Mass was said in it on Easter Sunday, 1908.

Rev. John Gresser was born in New York on April 28, 1870. He received his education in the classics at Niagara University and at St. John's College, Brooklyn, from which institution he was graduated in 1892. He then entered the local seminary and was ordained by Bishop McDonnell on June 12, 1897. His first assignment was to St. Mary's Church, Long Island City, and after a short stay there he was transferred to St. Peter's Church, where he remained until assigned to the rectorship of Hollis.

St. Monica, Jamaica, L.I. — In October, 1838 Bishop DuBois of New York sent Rev. Michael Curran, Jr., of Astoria, to found a parish at Jamaica. He built a small frame chapel on what is now known as St. Monica's Cemetery property. The church was 80 feet long and 25 feet wide, and about 200 Catholics gathered from miles around to hear Mass as best they could, some having to kneel outside the door. The parish grew rapidly and missions began to depend upon it, — Flushing in 1843, Far Rockaway in 1848, and Westbury in 1850. Father Curran said Mass in these places once a month. After six years of labor Father Curran was relieved of some of his outlying missions, and Rev. John McGinnis took charge of St. Monica's in 1844. He labored here for ten years, and in 1854, Rev. Anthony Farley, Sr., became pastor of St. Monica's.

By this time the congregation had outgrown the old frame church, and, in 1856, Father Farley erected a more suitable building; the old church was used for a time as a hall and was afterwards sold. In 1879 he opened a parochial school and placed it under the care of the Sisters of Charity. Father Farley ministered to the Catholics of Jamaica for 35 years, and died late in 1890. He was succeeded in January, 1891, by Rev. Michael J. Dennison of Sag Harbor. During the first two years of his pastorate Father Dennison made repairs and improvements on the church amounting to $5000. He purchased a lot on Prospect Street on which he erected a convent, and died on March 1, 1900, deeply regretted by Catholics and non-Catholics.

Rev. Maurice P. Fitzgerald, the next pastor, organized a church debt-paying society and manifested great zeal in carrying out the work of his predecessor. In 1906, he was transferred to Brooklyn, and was succeeded by Rev. Peter F. Matthews, who in turn was followed by Rev. Philip T. Brady. The assistant is Rev. John A. Bohag. The parishioners number about 2000 souls; the parochial school is attended by 365 children, under the care of 5 Sisters of Charity and 3 lay teachers; the Sunday-school has about 600 children, and the church property is valued at $75,000.

St. Joseph, Jamaica, L.I. — In 1904, Bishop McDonnell sent Rev. Emil Francis Strenski to form a parish for the Catholic Poles of Jamaica. Father Strenski gathered together 400 Poles and with these he founded St. Joseph's parish. A Gothic church was erected, and also a convent for the Sisters of the Holy Family of Nazareth, who have charge of the parochial school, which is attended by 400 pupils, under the care of 8 Sisters.

Among the religious organizations in the parish are: St. Joseph's Sodality for men; St. Stanislaus' Sodality for boys; St. Rose's Sodality for girls; Children of Mary. The congregation has increased to 2500 souls.

Father Strenski was born in Prussia, in 1878. He came to America in 1890, studied at St. John's College, Fordham, made his theology at St. John's Theological Seminary, Brooklyn, and was ordained by Bishop McDonnell in June, 1901. He was assistant at St. Mary's, Jamaica, until 1904, when he was assigned to form the parish of St. Joseph.

St. Pius V, Jamaica, L.I. — A new mission was started near the close of 1908, in Jamaica, for the Italians, some 2000 of whom had established themselves in that vicinity. The parish was separated from St. Monica's and placed in charge of Rev. M. Legnani. Mass was first celebrated in a hall in South Street. Through the generosity of Judge Fleming, Mr. John Adikes, Mr. John Fitzgerald, Mr. Joseph Maggi, Mr. A. Loda, and others, Father Legnani was able to erect a brick church, covered with white cement, in the Italian Renaissance style, at a cost of $25,000. The sculptural decorations on the façade are the work of Mr. Pasquale Massa of Glen Cove, and the interior decorations are by Mr. Loda. The church seats 300. The building was dedicated on October 5, 1910. A rectory was bought for $3700. The Sunday-school is in charge of the Sisters of Charity and has an attendance of 150 to 200 children.

Rev. Mariano Legnani was born at Milan, and studied in Rome, where he was ordained. He came to the United States in January, 1907, and before assuming charge of St. Pius V's, served as assistant at Our Lady of Solace's and at Monica's.

The parish now numbers about 2200 souls. Statistics for 1913 give: 200 baptisms; 20 marriages; 5000 communions. The parish societies are: Children of Mary (42 members); Holy Name (50); Junior Holy Name (29). The church property is valued at $10,000, and has a debt of $6000.

Presentation, Jamaica, L.I. — The German Catholic population of Jamaica, hitherto belonging to St. Monica's parish, grew sufficiently to warrant a separate parish, and ground for a church was secured at the corner of Shelton and Flushing Avenues. On March 26, 1886, Rev. Ignatius Zeller laid the cornerstone. About 40 persons witnessed this ceremony, among whom were Messrs. Hartmann, Kissel, Prinz, Oertel, Bernhard, Peine, Braun, Siebert, and others. Prior to this, Mass was said in an old farmhouse, built in 1767. The church was enlarged in 1894 by Father Zeller, and with the rectory, is now 125 feet by 50 feet in dimensions. In 1893 Father Zeller erected a two-story schoolhouse, and the children attending it are taught by the Sisters of St. Dominic. There is also a convent and orphan asylum dedicated to St. Elizabeth, under the care of the Sisters of St. Dominic, who provide for 60 or more orphans and look after other matters connected with the church. In 1906 Father Zeller became pastor of St. Boniface's, Elmont, L. I., and was succeeded by Revs. Thomas M. Hanselmann (who died in July, 1911), and John M. Scheffel, who is assisted by Rev. Benedict Himmelreicher. The parish has 1800 souls; the school numbers 198 children, under the care of 7 Sisters; 400 children attend the Sunday-school; and the church property is valued at $75,000.

St. Mary, Long Island City, L.I. — St. Mary's Church, Long Island City, was founded in December, 1868, by Rev. John Crimmins. The first Mass was said in an old public schoolhouse on 6th Street, and it was attended by about 50 persons, among whom were Justice Madden, James Dennon, Michael Smith and Joseph Fiesel. The first church, 45 feet by 90 feet in dimensions, was dedicated in September, 1869. Rev. John McGuire, who became pastor in 1879, enlarged and improved the church, which was dedicated on December 20, 1891; but, in 1893, a fire destroyed both church and school. Father McGuire went to work at once to rebuild the church. The first Mass was said in the new church on December 24, 1893, and it was dedicated on October 28, 1894, by the Bishop, and in 1899 he again improved the

church, so that it may be said with truth that he built this church twice. The school destroyed by fire was a four-story and basement building, and it was soon replaced by an edifice with all modern improvements. In 1897, Father McGuire opened a new Lyceum building for the young men on 5th Street. Father McGuire built the Lyceum out of his own funds and deeded it to the church. The parochial school is attended by 1100 children, taught by 12 Sisters of the Sacred Heart of the Virgin Mary and 10 lay teachers.

In 1891, St. John's Hospital was founded, and in 1896, the cornerstone of a new and much larger hospital was laid. It is conducted by the Sisters of St. Joseph, and will accommodate 250 patients. Father McGuire was succeeded by Rev. Patrick J. Cherry, who is assisted by Revs. Charles A. Rohr and Thomas A. Sala. The parish numbers nearly 7000 souls, the Sunday-school has 700 children, and the church property is valued at $150,000.



ST. LUKE, WHITESTONE, L.I., N.Y.

Our Lady of Mt. Carmel, Long Island City, L.I. — Astoria is one of the oldest parishes on Long island. It was founded in 1841. One of the earliest pastors was Rev. Michael Curran, who attended Sag Harbor and other missions. The first church was dedicated to St. John, and the original congregation consisted of fourteen members, among whom were John Small and Michael Tuomey. Father Curran was succeeded by Father James Phelan in 1858. He remained until March, 1880, when he died of pneumonia. The cornerstone of the present church was laid on September 9, 1871, and it was dedicated by Bishop Loughlin on August 7, 1873. Father Phelan was succeeded by Revs. Patrick F. Sheridan, who remained only one year, when he went to Great Neck, where he died in 1881; William McGinnes, who after a short stay went to Brooklyn; P. A. Walsh (1883), V.F., during whose pastorate the old church was rebuilt, a parochial school erected, which is attended by over 610 children, taught by 9 Sisters of St. Joseph and 4 lay teachers, and many other needed improvements made, among which was the installation of a new organ.

On December 27, 1891, he celebrated the fiftieth anniversary of the foundation of the parish, and soon afterwards was made rural dean. Rev. Charles F. Gibney, the next pastor, is assisted by Revs. John B. Delea and Raphael Cloffi. The parish comprises 4000 souls, the Sunday-school is attended by 1000 children, and the church property is valued at $150,000. On July 13, 1913, a shrine to Our Lady was dedicated in the basement of the church.

St. Joseph, Long Island City, L.I. — Until 1877 the Germans of Astoria and Steinway sections of Long Island City were attended from St. Mary's, Winfield, but in that year Monsignor Dauffenbach saw the need of a new church. The parish was erected on February 11, 1877, and Mass was first said in the hall in Schutzen Park on May 13. Father Dauffenbach attended the parish until 1879, when Rev. Francis X. Pauletigi was appointed first pastor. A frame church, seating 200, was built in December, 1881. At the same time a school was built. Rev. Cyprian Eisele, formerly an assistant at All Saints', Brooklyn, succeeded him in 1881. On March 7, 1902, the church was incorporated. On May 7, 1906, ground was broken for a new church; the cornerstone was laid on July 29, and on June 23, 1907, the church was dedicated. It is of

brick in the Romanesque Byzantine style, and seats 800. The parish societies are: Rosary, St. Ann, Sodality of the B.V.M., and St. Joseph. The parish numbers over 4000 souls. The church property is valued at $125,000. The parochial school, in charge of 7 Sisters of St. Dominic, has an attendance of 156 children. Rev. C. Eisele died on February 4, 1914, and Rev. Peter Henn succeeded to the pastorate in March. Rev. Peter Bernard is the assistant.

Father Henn, is a native of Brooklyn, and a graduate of St. Francis Xavier's College, New York. He made his ecclesiastical studies with the Benedictines in Westmoreland County, Pa., and was ordained by Bishop Loughlin on June 16, 1892. He was for a time attached to St. James' pro-Cathedral, and from there went to St. Leonard's. He served as pastor of the Church of Our Lady of Perpetual Help, Lindenhurst, for three years and at the Annunciation, Brooklyn, from 1906 until 1914.

St. Patrick, Long Island City, L.I. — In 1868, Rev. Theodore Goetz, pastor of St. Raphael's Church, Laurel Hill, near Blissville, founded the parish of St. Patrick at Dutch Kills, as a mission of Laurel Hill. The original church was a frame building, 25 feet by 60 feet at the corner of Henry and Williams Streets. No cornerstone was laid. In 1870, the church was moved to Crescent Street between Wilbur and Paynter Avenues, and an addition was built which made the church cruciform. It was dedicated by Bishop Loughlin. In the fall of 1887, the church was partly destroyed by fire. In the spring of 1898, a new brick church in the Romanesque style was begun, Rev. Thomas F. McGronen turning the first sod. The cornerstone was laid by Bishop McDonnell on September 15, 1898. The sermon was preached by Rev. P. F. O'Hare, and the basement of the church was dedicated by Bishop McDonnell on September 9, 1899. A rectory was then completed and occupied on March 17, 1901. In 1902, Father McGronen was succeeded by Rev. Edward F. Hannigan. The assistant is John J. Clarke. Rev. William F. Blaber, an assistant for some years, died on March 21, 1914.

Father Hannigan was born in Brooklyn, in the parish of Our Lady of Mercy, Debevoise Street, where he spent his early youth. He made his classical studies at Mount St. Mary's College, Emmitsburg, and his theological course at St. Mary's Seminary, Baltimore. He was ordained on December 17, 1892, and was immediately assigned to the Church of Our Lady of Mercy. In 1893, he was transferred to St. Joseph's Church, on Pacific Street, where he acted as spiritual director of the Holy Name Society and the Sodality of the Blessed Virgin. While still an assistant at St. Joseph's he organized the Brentwood mission and built a church and rectory at Centre Moriches, L.I. Within the first two years of his pastorate at St. Patrick's, he managed to pay off $10,000 of the debt on the church. He then began the completion of the church and considerable progress had been made in that direction, when a fire broke out in the rectory in March, 1904, when two lives were lost. But Father Hannigan was not discouraged by this calamity. As soon as possible he renewed his work, and on November 6, of the same year, the church was completed, and dedicated by Bishop McDonnell. It is a handsome building in pure Romanesque style.

The parish numbers (1914) 3500 souls; the Sunday-school numbers 618 children; the parochial school is attended by 267 children, taught by 5 Sisters of St. Joseph and 2 lay teachers. The usual parish societies are largely represented and the church property is valued at $125,000, with a debt of $50,000. Statistics for 1913 give 350 confirmations; 250 baptisms; 40 to 50 marriages. Mr. P. J. McIntyre, a trustee of the church, died on June 21, 1913, and left in his will $50,000 to be used towards the erection of a parochial school. The will was dated February 13, 1913, and was filed for probate on July 18, 1913.

St. Rita, Long Island City, L.I. — The first Mass was said at Ravenswood as far back as 1833, by Father Phelan. The original Church of St. Rita on the Boulevard between Webster and Washington Avenues was commenced on November 4, 1894, by Rev. William J. McGuire. For some months Mass was said in a store owned by Patrick Fitzgerald, and later in a hall in Hancock Street. Ground for a new church was broken in March, 1900, by Rev. Thomas F. McGronen, and the cornerstone was laid by Bishop McDonnell on April 22, 1900. Among the prominent laymen present at the ceremony were Hon. John P. Madden, the late Patrick Jerome Gleason, former Mayor of Long Island City, and Francis D. Thorne, Esq. The church is a brick and stone structure, in the Gothic style, seating 500. It cost $17,000, and the church property is valued at $55,000, free from debt. On August 6, Mass was said for the first time in the new building by Rev. Thomas F. McGronen, the unsafe condition of the hall just referred to having made it necessary to use the church before it was ready for dedication. The new church is 45 feet by 100 feet. It was dedicated by Bishop McDonnell on September 6, 1900. St. Rita's was for a long time a mission of St. Patrick's, and was attended by Revs. William T. McGuirl (1894–97); Thomas F. McGronen (1897–1900); Edward F. Hannigan (1900–04). It was made a separate parish on April 5, 1904. The first resident pastor was Rev. William J. White, D.D. Dr. White was hardly settled before he was, on July 2 of the same year, transferred to the pastorate of the Church of the Visitation, Brooklyn. His successor is Rev. James J. Higgins, D.D., who had been an assistant at St. Patrick's Church, Kent Avenue, Brooklyn. He built in 1907 a brick rectory, with stone trimmings, at a cost of $12,000, which is also free of debt.

Dr. Higgins was born in Brooklyn on August

27, 1875. He graduated from Public School No. 24, and from St. John's College, in the same city. From here he went to Rome and entered the American College, where he was ordained on June 1, 1901, and before the end of the year, received the degree of Doctor of Divinity. On his return to the United States, he served as assistant at St. Augustine's and St. Patrick's. On July 2, 1904, he succeeded Rev. Dr. White as pastor of St. Rita's. He is a director of Catholic Charities, Brooklyn, member of the Queen's Borough School Board, and member of the Board of Trustees of the Queens Borough Public Library.

The Catholic population of St. Rita's is 3800, including 1800 Italians. It has given 2 priests and 8 nuns to the Church. The societies established in the parish are: Holy Name Society (165 members); Sodality of the Immaculate Conception (80); Boys' Club (45); St. Aloysius (45); Angels (130); Altar (20). From 1909 until 1914 the parish records show: 2840 baptisms; 581 marriages; 635 confirmations; 187 conversions.

St. Raphael, Long Island City, L.I. — This parish was created in 1865, and the first Mass was said in November, 1868, by Rev. Theodore Goetz, who attended the parish from Winfield. Property was bought and the church planned, of which the basement only was built. The next pastor, Rev. N. J. Farrell (February, 1879), demolished the basement and planned a new church. The cornerstone was laid on June 18, 1891, by Rev. Richard S. Foley, from Our Lady of Mercy, Brooklyn, who completed the church and rectory. Succeeding pastors were: Revs. Peter Carney (August 7, 1895), who died on August 19, 1908; P. J. Cherry (February 19, 1909), formerly pastor of St. Peter's of Alcantara, Port Washington, who renovated the church and rectory at a cost of $13,000, and cleared $6000 of the debt. Father Cherry was born in 1868 and ordained in 1894. He spent eight years at the Church of the Presentation, and was then appointed to St. Peter's of Alcantara. Rev. Edward A. Holley, Father Cherry's successor, is assisted by Rev. John B. Dockery. The parish numbers 2500 souls, and the church property is valued at $160,000.

St. Stanislaus, Maspeth, L.I. — In January, 1872, Rev. Ignatius Zeller was deputed to establish a new parish at Maspeth, which was to be detached from Winfield. The first Mass was said in the new frame church which Father Zeller opened in January, 1872. It was attended by from six to eight hundred persons, among whom were Police Justice Francis McKenna and Ex-Senator Edward Fagan. In June, 1872, Rev. John McElhenney became pastor. He improved the church and built a rectory. Rev. John Baxter was pastor from 1877 to 1880, when Father Malone came and remained until 1881. In December of that year, he was succeeded by Rev. F. X. Pauletigi, who went from there to the Church of the Annunciation. He was followed by Rev. Henry F. Murray, and Rev. Joseph A. Bennett (in 1900). The number of parishioners is about 1750; the Sunday-school numbers 380 children, and the church property is valued at $20,000.

Transfiguration, Maspeth, L.I. — The Lithuanian Catholics of Maspeth organized themselves into a parish on February 25, 1908, with the privilege of receiving members even from portions of the City of Brooklyn. It was separated from the parish of Mary, Queen of Angels, at that time the only Lithuanian parish in the diocese. The cornerstone of the Church of the Transfiguration was laid by Monsignor McNamara, V.G., on July 19, 1908. On September following, Rev. Nicodemus J. Petkus, with the permission of the Bishop, blessed the new building and celebrated the first Mass within its walls. The church is of wood on a brick foundation, in the Gothic style; it seats 500 and cost $11,000. On September 27, 1908, Monsignor George Kaupert, V.G., blessed the bell, the gift of the St. Peter's Society of Blissville. The bell weighs 700 pounds and cost $225. It was named "Peter and Paul". The church was dedicated on May 2, 1909. A brick rectory was built in 1911 at a cost of $7800, on which there is a debt of $1000. A school is planned. The church property is valued at $25,000, on which there is a debt of $6800. The societies established in the parish are: St. Vincent de Paul; Apostleship of Prayer; Holy Rosary; Scapular, organized by permission of the Bishop. The St. Peter's Society of Blissville is also connected with this parish.

Father Nicodemus Petkus was born in 1866 in the Government of Kowno, Lithuanian Russia, and was ordained on November 24, 1891, in the Diocese of Samogitia. He came to the United States on October 15, 1907, and from that time to February 25, 1908, was assistant at the Church of St. Casimir in Philadelphia.

The parish numbers about 1500 souls (400 families) and is increasing by natural growth and immigration. In 1913 there were 203 baptisms; 124 marriages; 12 first communions; 14 deaths.

Holy Cross, Maspeth, L.I. — The first Poles came to Maspeth in 1888, the first settler being Martin Krygier. Being enterprising, they started in different industries and soon formed a prosperous colony, buying up property and building their own homes. At this time there were very few saloons, owing to the sobriety and diligence of the Poles, and Maspeth became a real Polish settlement where they could enjoy their national life. Twenty years ago there were 200 Poles; in 1914 there are 620 families owning homes, and 400 boarders. Some Poles own fine businesses, and valuable property; others are employed in the big factories of this section. Considerable sanitary improvements are being made in the locality. Contracts were made in September, 1913, and in 1915 a splendid system of sanitation will be completed at a cost of $20,000,000, and will extend over Queens County from Corona to Richmond Hill. As soon as this

work is finished the value of real estate will rise. There is no restriction on the property. The Polish tradesmen in this settlement are very united and protect each other, and Jewish competition is not possible. Realizing the misfortune of illness or death in a family, the Maspeth Poles have organized a Benefit Society, the prosperous Kosciuszko Society, which is of tremendous value to its members.

Before 1908 Maspeth was attended from Elmhurst. In that year the parishioners established the Society of St. Joseph and took steps for the building of a church of their own. This idea came up after an accident had occurred. A little Polish boy from the Elmhurst school during a snowstorm was killed by a street car. In the beginning the parishioners had considerable difficulty in persuading the rector of the parish in Elmhurst not to object to the building of a Polish church in Maspeth, but finally they succeeded in straightening out all these matters and they got the necessary money. Among those who were very active in collecting funds were: Janiazimierz Nagle, Michael Daszewski, Tomasz Machalski, Stanislaw Salczynski, Andrzej Fiszer, Konstanty Zaborski, Antoni Krygier, Jozef Grabowski, Marceli Gotard, Jakob Dombrowski, Ludwik Zapolski, Jozef Walicki, Wladyslaw Roginski, St. Konopka, Kazimierz Wleklinski, Andrzej Chmielewski. The delegates of the St. Joseph's Society went to the Cardinal over twenty-six times to plead the cause for a new church and finally on June 22, 1913, the cornerstone of the church was laid. From December 25, 1912, when Rev. Adalbert Nawrocki was put in charge, until October 1, 1913, the parishioners used St. Stanislaus' Church. On that date, the first Mass was said in the new church. It was dedicated on November 30. It is in the Roman style and seats 800. There are three beautiful marble altars, rich stained-glass windows, artistic Stations of the Cross and two sacristies. The main tower, side pinnacle and roof are covered with copper. A chime of bells was placed in the belfry. Joseph Hrostoski was the contractor, and the plans were prepared by William Finn and G. S. Steinbach. The school, adjoining the church, is a stone building and accommodates 1600 children. In the same building there are a gymnasium and different rooms for the Sokoly Society and for meetings and celebrations; it also contains a large hall and on the same floor eight classrooms.

On September 1, 1913, the rector bought a new building adjoining the church which was given to the Sisters, who teach the school children. The school roll shows an attendance of 300 children. The value of the church property is: church, $26,000; reserved lots, $5300; rectory, $6500; convent, $5500.

St. Margaret, Middle Village, L.I. — A fair German population began to settle around Middle Village in 1858, and it has continued to grow since then. Many of the early German settlers were buried in the Lutheran Cemetery nearby, the Catholics having no convenient burial places of their own at that time. They were attended from time to time by the German priests of the larger parishes, but, in 1860, St. Margaret's Church was founded by Rev. Ignatius Theodore Goetz of St. Mary's Church, Winfield. It was a small frame structure and it was dedicated on June 20 of the same year. After Father Goetz, it was attended by Revs. J. M. Decker of East New York, P. C. Peine, John Thoma and Henry Zimmer, who was pastor for nearly ten years. He was succeeded, in 1894, by Rev. Francis O. Siegelack, who built a new church which was dedicated on December 1, 1907. Rev. John P. Gopp took charge after Father Siegelack. The church has now about 550 parishioners and a parochial school with an attendance of 98 pupils, taught by 4 Dominican Sisters, who also teach 160 children in the Sunday-school. The church property is valued at $30,000, on which there is no debt.

St. Benedict Joseph Labre, Morris Park, L.I. — The first parish founded by Bishop McDonnell on Long Island was at Morris Park (Clarenceville). It was placed under the patronage of St. Benedict Joseph Labre, and Rev. William J. McGuire was its first pastor. Some time in August, Bishop McDonnell purchased a number of city lots for a school site, and the new edifice was dedicated on October 8, 1892. Father McGuire was succeeded by Rev. Patrick J. Fahey, who opened in April, 1904, a new parish hall.

Father Fahey was ordained on April 20, 1884, by Cardinal Vaughan, in London. He joined the Josephite Fathers there, and on coming to this country labored among the colored people of the South. After the reorganization of the Josephites, Father Fahey became affiliated to the Diocese of Brooklyn and acted as assistant at St. Cecilia's and at the Church of the Sacred Heart. On April 18, 1909, he celebrated his silver jubilee. The parish numbers (1914) 2000 souls; the Sunday-school is attended by 250 children and the church property is valued at $40,000. The assistant is Rev. Francis A. J. Woods.

St. Mary Gate of Heaven, Ozone Park, L.I. — In 1904, this parish was formed at Ozone Park, and placed under the care of the Fathers of the Congregation of Mary, who settled in the Diocese of Brooklyn in 1903. Shortly after the erection of the church, the Fathers built a parochial school, which was blessed by Bishop McDonnell on September 15, 1907. Prior to this the school had been conducted in the basement of the church. The new school is a three-story and basement structure with five rooms on each floor. It now has an attendance of 240 children, under the care of 7 Daughters of Wisdom. The Sisters also conduct an Academy and a High School for girls. On September 16, the Bishop blessed the new convent of the Daughters of Wisdom connected with the parish. Rev. Julius M. Six, S.M.M., is the superior and pastor.

He is assisted by seven Fathers of the Order. They also attend the mission at Ramblerville. The number of parishioners is about 2000; 350 attend the Sunday-school and the church property is valued at $50,000.

St. Joachim and St. Ann, Queens, L.I. — On a plot of ground situated at the junction of Hollis and Franklin Avenues and Joseph Street, stands the Church of St. Joachim and St. Ann. The cornerstone was laid on September 12, 1897, by Rev. P. J. McNamara, V.G., the sermon was preached by Dr. James H. Mitchell, chancellor of the diocese. The church is a frame structure, in the Gothic style, and has a seating capacity of about 600. The parish was organized, in 1896, by Rev. Ignatius Zeller, of Jamaica. A small building on Bennett Street, formerly used by the Episcopalians of Queens, was secured and transformed into a Catholic Church. About a month after the organization of this parish Rev. Frederick W. Dotzauer was appointed pastor, and continues in charge. He has about one hundred families under his charge; the Sunday-school numbers about 87 children, and the church property is valued at $30,000.

Holy Child, Richmond Hill, L.I. — This parish, founded on December 25, 1910, was separated from St. Benedict Joseph's at Morris Park. The first Mass was celebrated by Rev. Thomas A. Nummey in Arcanum Hall. Father Nummey was born in the Visitation parish, Brooklyn, educated at St. John's College and ordained on April 1, 1902. He served at the Church of St. Vincent de Paul and in 1908 went to that of the Blessed Sacrament, from which he went to Richmond Hill.

The site of a school and church was purchased in 1910. A brick basement church, seating 700, was erected at a cost of $15,000, and a frame rectory, costing $18,000, was purchased. The church property is valued at $44,000 on which there is a debt of $30,000.

The parish, which has increased from 500 to 1000 souls, has given two nuns to the Church. The established societies are: Holy Name (175 members); Rosary (200); Blessed Virgin Sodality (125); Junior Holy Name (175); Angel (100). In 1913 there were 181 baptisms and 43 marriages.

Father Nummey, assisted by Revs. John J. McEnearney and John J. Brennan, also attends the mission of Forest Hills, which was established on November 24, 1912, and which has about 125 Catholics. Mass is said there in a private house, given by the Cord Meyer Development Co.

St. Rose of Lima, Rockaway Beach, L.I. — This parish was organized in 1884, and for the first two years Mass was said in an old schoolhouse, afterwards used as a police station. The place was then known as Hammells. The first resident pastor was Rev. Anthony Farley, of Jamaica. In 1886, work on the original church in Fairview Avenue was begun, and many of the people feared that the building was entirely too large for the needs of the parish. Father Farley was succeeded by Rev. E. J. Connell, who remained here for some years and was succeeded in the early nineties by Rev. Thomas J. McCaffrey, an energetic young priest who came from St. Patrick's, Kent Avenue, and who died here on September 9, 1900. On July 6, 1902, Mass was said for the first time at Rockaway Beach, in two hotels. The attendance in each numbered nearly 200. The Church of St. Rose of Lima at Hammell's had become too small to meet the demands of the summer Catholic population, and for a time Mass was celebrated at Schilling's Hotel, at Seaside, and at Curley's Hotel, at Rockaway Park. Father Henry F. Murray, who succeeded Father McCaffrey, built a new St. Rose's at Rockaway Beach, and it was dedicated on September 22, 1907, by Bishop McDonnell. It is of brick, stone and steel, and is absolutely fireproof. It has four beautiful marble altars, and has a seating capacity for 1000 persons. The church is estimated to have cost $150,000. Father Murray was succeeded by Rev. John P. Wilson, who was for several years associate rector of St. Patrick's Church, Kent Avenue, Brooklyn, and beloved by both priests and people for his manly qualities, priestly virtues and splendid ability for organizing and holding societies together. The undertaking, however, of such a parish as St. Rose of Lima with its enormous debt and unfinished church and old rectory, seemed too much for him and in a few months his health gave way and he was forced to relinquish his duties and give up the parish. Rev. James J. Bennett was appointed to the parish on June 19, 1912. He has beautified the church, installed six large chandeliers at the cost of $1000, a large figured window of St. Rose, at a cost of $500, also a pulpit and sounding board. The mission church at Broad Channel was inadequate for the growing community of the summer season. Father Bennett set to work and put up a church to seat about 350 persons, and it was dedicated in 1913 by Right Rev. Mgr. McNamee under the title of St. Virgil. There are two Masses said there from May to October every Sunday. Arverne is another mission attended from St. Rose of Lima in the summer months. Two Masses were said on Sundays in the summer of 1913 in the White House. The church has property 200 by 140 feet on Amstel Boulevard and Remington Avenue, where a church will be built in the near future. Rev. Edward P. Costello is assistant to Father Bennett.

St. Camillus, Rockaway Beach (Seaside Station), L.I. — This church was formerly a mission of St. Rose of Lima, but on January 1, 1912, it was erected into a separate parish under the care of Rev. Joseph P. Brady. A frame church, with brick foundation, seating 400, was built by Rev. Henry F. Murray in 1909 at a cost of $25,000. A brick and limestone rectory, costing $20,000, was built by Father Brady. The parish is increasing each year. Among the parish societies

are: Children of Mary; Holy Name; Sacred Heart; Young Men's Catholic Club; Altar Society; Altar Boys' Society. During 1913 there were 20 baptisms and 15 marriages.

St. Clement, Pope, South Ozone, L.I. — This parish was founded in the fall of 1913, and is in charge of Rev. James Foran, who is endeavoring to collect funds for a church. The men of the parish have formed themselves into St. Clement's Catholic Club, the object of which is to raise funds, Work on the church will soon be started. A fair for the purpose of raising funds was held in August, 1913, and netted $3800.

St. Mary Magdalene, Springfield, L.I. — Springfield was first attended as a mission from St. Monica's, Jamaica. Rev. Maurice Fitzgerald celebrated the first mass in a room over the dry goods store on Springfield Avenue, in January, 1902. Afterwards it was attended from Hollis. Rev. John Gresser purchased the church property, consisting of fourteen city lots, at a cost of $3200, and at a cost of $2700 built the church, which was dedicated on October 17, 1909. The church property is valued at $7000. On June 18, 1913, Rev. John Tinney was appointed first resident pastor. He had formerly served at St. Patrick's, Kent Avenue, the Assumption, and Our Lady of Victory, Brooklyn. The congregation is increasing rapidly, and in March, 1914, numbered 500, with over 90 children in the Sunday-school, which is taught by the Sisters of St. Joseph. A new rectory, to cost $8000, was started early in the spring. The societies in the parish are: League of the Sacred Heart; St. Aloysius; Holy Angels; Holy Name. The indebtedness on the property is $4500.

St. Luke, Whitestone, L.I. — Some time back in the thirties, Samuel Leggett, a member of the Society of Friends, a philanthropist and financier, erected a sort of union church, for the use of all denominations in Whitestone and vicinity. It was known far and wide as the Quaker Church, and was used as originally intended for some time. After the death of Mr. Leggett, it was used jointly by the Episcopalians and the Methodists. On October 11, 1866, the property was sold to Bishop Loughlin, and in a very short time after, it was dedicated to God under the invocation of St. Luke. The Catholics of Whitestone were no longer obliged to drive or walk to Flushing to hear Mass. Father O'Beirne of Flushing first ministered to the Catholics of Whitestone. He was followed by Revs. William McCloskey; F. J. Blake, who came from the Diocese of Wilmington in 1872; William Connolly, who died in September, 1886; Peter Kearney, late of Blissville, who made quite a number of improvements in both church and rectory; John F. O'Hara, who remained in Whitestone for some years. He erected a new church, of brick, 50 by 123 feet in the English Gothic style, surmounted by towers which were later raised and a bell installed. It was dedicated in October, 1901. Father O'Hara was transferred, in



REV. JOSEPH R. AGRELLA
ST. MICHAEL ARCHANGEL
BROOKLYN, N.Y.



REV. LOUIS CAPORASO, OUR LADY OF CHARITY
BROOKLYN, N.Y.

1904, to the pastorate of St. Matthew's Church, Brooklyn, and was succeeded by Rev. Thomas J. O'Brien, S.T.L.

Father O'Brien was born in New York City in 1869. He was educated at the Christian Brothers' Schools in New York and Brooklyn and was graduated from Manhattan College, in 1888. He studied at St. Mary's Seminary, Baltimore, and at the Catholic University at Washington, D.C. He was ordained on January 6, 1892, and was assistant at the Churches of the Assumption and Nativity, and diocesan inspector of schools for eight years before going to St. Luke's. He built a new rectory, which was completed in August, 1910. A parochial school of modest dimensions existed almost from the beginning of the parish, but was afterwards abandoned. A new one was opened in September, 1909. It has (1914) an attendance of 140 pupils, under the charge of 5 Sisters of St. Dominic. The parish societies are: Holy Name (Senior and Junior); Blessed Virgin; Angels; Infant Jesus; League of the Sacred Heart; Altar Society and Confraternity of the Rosary; St. Luke's Lyceum and St. Luke's Catholic Club.

There are 1200 Catholics in the parish, which owns property valued at $100,000. Among the donors to the parish may be mentioned Mr. James S. Maher, who erected the new chapel walls, gratis. Father O'Brien is an active member of the Brooklyn Catholic Historical Society and Diocesan Director of the Priests' Eucharistic League.

St. Mary, Help of Christians, Winfield, L.I. — In 1854, a Mr. Anderson presented to Bishop Loughlin two lots with the understanding that they were to be used for church purposes; they were accepted and the Church of St. Mary, Help of Christians, was erected in the following year. The priests in charge of this parish church established missions at Maspeth, Greenpoint, Laurel Hill, Middle Village, Dutch Kills, Corona and Hicksville. Rev. Joseph Brunnemann took charge of the new parish, and while here founded St. Anthony's Church, at Greenpoint.

Rev. Theodore Ignatius Goetz, a French Alsatian, ordained in Strassburg, in 1835, after spending some years at the Ecclesiastical Seminary of his native diocese, came to America and offered his services to Bishop Loughlin. He established several missions and gave them constant attention at a time when Long Island did not possess the means of transportation it does to-day. While attending Hicksville, on one of his visits he was nearly killed by a railroad accident. His labors extended over a vast field and were attended with no little hardship, but they did not prevent him from enjoying a little friendly controversy with those not of his faith, and who were willing to hear him, and he had the happiness of converting two Lutheran ministers who had set themselves out to convert him, Rev. Ignatius Zeller, then pastor of the Lutheran Church at Maspeth, and Rev. O. Schnurrer, also a Lutheran minister of the neighborhood; both became priests. Father Zeller has been referred to more than once in these pages, and Father Schnurrer went to Columbus, O., where he became editor of the "Orphan's Friend". After ten years as pastor of St. Raphael's Church, Laurel Hill, Father Goetz died on February 8, 1879, and was buried in Calvary Cemetery near the scene of his trials and triumphs. His successor, Rev. Ignatius Zeller, the converted Lutheran minister, introduced the Sisters of St. Dominic, and also attended some missions. In 1868, the church, school and rectory were destroyed by fire. Fortunately they were fully insured.

In 1875 Rev. John McElhenney became pastor, and he was succeeded by: Revs. Peter Dauffenbach (1876), who, on the death of Monsignor May, became pastor of the Church of the Holy Trinity; Frederick M. Schneider (1899); and John J. Bender, who had been assistant to Father Hoffman at St. Nicholas' Church, Williamsburg.

The school has an attendance of 386 children under the care of 10 Sisters of St. Dominic. The parish numbers about 800 souls and the church property is valued at $50,000.

St. Elizabeth, Woodhaven, L.I. — St. Elizabeth's parish was founded in 1873, and originally comprised Woodhaven, Union Course, Clarenceville, Aqueduct and Brooklyn Hills. The first pastor was Rev. Anthony Farley, who was followed by Revs. Aloysius Steffen, Joseph Ernst, Andrew Klarmann, and Gustave Baehr.

A new parochial school was erected in 1913. It has an attendance of 300 pupils, under the charge of 7 Sisters of St. Dominic. The parish has a population of 3024, and the church property is valued at 40,000. Among the parish societies are: Holy Name; St. Elizabeth; Blessed Virgin; St. Aloysius; St. Rose; League of the Sacred Heart.

The Nativity, Woodhaven, L.I. — This church was erected for the Italians of Woodhaven, and is attended by Rev. B. Garbotini, of the Congregation of Mary, Ozone Park. It was dedicated in April, 1907, and is valued at $12,000.

St. Thomas the Apostle, Woodhaven, N.Y. — On April 1, 1908 property was bought for $8400 by Rev. Andrew Klarmann, rector of St. Elizabeth's Church, Woodhaven. Ground for a church was broken on October 5, 1908, and the cornerstone was laid by Bishop McDonnell. The church was dedicated on April 18, 1909, by Mgr. George Kaupert, V.G. It cost $1400, and is a frame structure designed to serve later as a parish hall. The seating capacity is 500 in the body of the church and 100 in the organ gallery. The entire church property is valued at $40,000, and is free of debt.

St. Thomas' was an out-mission of St. Elizabeth's for one year, but on July 1, 1910, it was separated from the *ecclesia matrix*, and Father Klarmann, a native of Germany, was appointed its first rector. A brick house near the church was purchased for a rectory. The limits of the new parish were defined as: east, to the L.I.R.R. trestle and embankment; west, to the City Line; south, to Fulton Street continued into Union Course as far as 7th Street; north, to Forest Park. Within the parish is a hospital in charge of and erected by the Sisters of St. Francis from St. Peter's Hospital, Brooklyn. It accommodates several hundred patients, cost far above $500,000, and its site covers 600 by 200 feet of ground.

St. Thomas' congregation numbers 2700 members, and is steadily increasing, largely by immigration from the over-populated districts of Brooklyn and New York, partly also by a process of revival inaugurated and sustained by the good example and efforts of the Holy Name Society of the parish. There are barely thirty native families in the parish, the remaining being made up of such families as have already attained maturity, and of such as have only made their start, those in the stage of expansion being very few. Hence the larger number of young couples with more or but one child, and the comparative scarcity of baptisms and marriages. The older families have been transplanted from their old homes down town, and the younger are just settling after contracting marriage in their old home churches. Of the benefactors of the parish Mrs. Mary Dannenhoffer and her brother, Louis Eschenbrenner, deserve special mention as they most liberally came to the aid of the pastor in the days of his need.

The records for 1913 show 19 marriages; 109 baptisms, 7 being converts; and 23,100 communions. At the last administration of confirmation 207 candidates were presented, and in the latest celebration of First Communion 205 children participated. The attendance at Sunday Masses became so large that on February 1, 1914, a fifth Mass was added. Rev. George D. Sherman, the assistant pastor, is a native of St. Barbara's parish, Brooklyn. The societies established are: Holy Name (175 members); Altar (130); Children of Mary, which consists of three distinct branches for the various ages of the young people belonging to it (total membership, 600); and the League of

the Sacred Heart (1500). The pastor and parishioners are making strenuous preparations for the erection of a school, rectory and convent. Plans are already made and another year may suffice to see their hopes a reality.

St. Sebastian, Woodside, L.I. — Up to 1894, the Catholics residing in the vicinity of Woodside were not sufficiently numerous to warrant the forming of a parish, and they were obliged to go to Blissville or Winfield to hear Mass. But in this year Bishop McDonnell decided that the time had come when a church at Woodside was a possibility, since there were 53 resident families in the village. Rev. Edward Gannon, one of the assistants at the Church of the Sacred Heart, Brooklyn, was selected to organize the new parish. He at once set to work to secure funds for the erection of his church. A tract of land was bought in one of the most desirable parts of the town, and on July 14, 1896, this church was dedicated by Bishop McDonnell. The cost of the church was about $13,000. A new rectory was also built and other improvements, so that the church property is (1914) worth about $80,000. The parish started with 53 families and 350 souls. The number of parishioners is now about 1800. In December, 1908, Father Gannon celebrated the twenty-fifth anniversary of his ordination, on which occasion his parishioners presented him with a satin-lined bag containing over $1000 in gold. Rev. Walter A. Kerwin is Father Gannon's successor.

Outside of the Boroughs of Brooklyn and Queens

St. Martin, Amityville, L.I. — This parish dates from June, 1897. A plot of ground of two acres was secured by Rev. Gerard Spielmann, O.S.B., who was entrusted with the erection of a church, rectory and school. Mass was first said in Liberty Hall. Rev. Reno Fereth, O.S.B., succeeded Father Spielmann; in 1909 the Benedictines resigned the parish, and Rev. Joseph Conway became pastor. The congregation now numbers about 275 souls; the Sunday-school is attended by about 45 children, and the church property is valued at $28,000.

St. Joseph, Babylon, L.I. — In 1868 Rev. Jeremiah Crowley said the first Mass in Babylon in the home of Nicholas Daily. In 1876 the territory was formed into a parish. Among its earlier pastors were Rev. Joseph Coughlin and Rev. John Baxter. Father Baxter purchased the rectory and the building occupied by the Sisters of St. Joseph. Father Joseph Kilpatrick was pastor in 1891, and in a short time he succeeded in paying off the debt of $5000. He also redecorated the church, put in an organ and new pews, purchased new vestments and ornaments, and remodeled and furnished the rectory. The cost of these improvements, from $2000 to $3000, was paid for. In 1902 Father Kilpatrick was succeeded by Rev. Matthew J. Tierney, and on the latter's transfer, Rev. James F. Higgins took charge.



REV. THOMAS E. CARROLL
ST. MICHAEL, BROOKLYN, N.Y.



REV. D. J. HICKEY, ST. FRANCIS XAVIER, BROOKLYN, N.Y.

Father Higgins was born at Brooklyn, and ordained at St. John's Seminary there. He served for nine years as assistant at St. Theresa's Church. Assisting him since 1912 is Rev. Thomas Scanlan, a native of Brooklyn, who was ordained at the American College, Rome. In 1912 Father Higgins built the new brick church at a cost of $63,000. The handsome altar, of white Carrara marble, the gift of Mrs. William Arnold, was erected in the fall of 1913. The church seats 900, and is in the Byzantine style of architecture.

The congregation numbers 800, and is chiefly of Irish descent; two of its members became priests and two nuns. The parish property is valued at $80,000 and includes a cemetery. The sodalities are the League of the Sacred Heart, Sodality of the B.V.M., and branches of the L.C.B.L. and Holy Name.

St. Patrick, Bayshore, L.I. — This parish is under the pastoral care of Rev. Henry C. Jordan. It dates back to 1860, when it was founded by Rev. James Bovier. Succeeding him came Rev. J. P. McGinley, S.T.L. The parishioners number 400. A new church was built at a cost of $85,000.

St. Barnabas, Bellmore, L.I. — Catholics settled at Bellmore about 1874, and to receive the Sacraments and attend Mass they had to go to Hicksville, Hempstead or Westbury. The first Mass in the district was said at Smithville, South, in the home of James Moore in 1906, by Rev. Charles Logue of Freeport. The mission was attended by Father Logue who said Mass in Mr. Moore's home until 1911 and from 1911–12 in the fire hall. Father Logue attended the mission during these years from Freeport. The mission was erected into a parish on January 27, 1912, with Rev. Theodore King as resident pastor. The parish extends from East Meadow on the north to the ocean on the south and from a part of Merrick on the west to Massapequa on the east and includes the villages of Merrick, Bellmore, Wantagh, Seaford and part of Massapequa — a territory of about fifteen square

miles. The Church of St. Barnabas, a frame structure in the Roman style with seats for 360, was begun on June 2, and dedicated on December 7, 1913. The church and the rectory, which was built at a cost of $7500, are situated on Bedford Avenue. The property is valued at $20,000 and there is a debt of $10,000. The congregation numbers about 200 souls. The records from July, 1912, to March, 1914, show 13 baptisms, 1 marriage, 25 First Communions and 1 convert. The Sunday-school has an attendance of 35. Father King attends the out-mission of St. William at Seaford.

Mary Immaculate, Bellport, L.I. — As late as 1836 there were not more than half a dozen Catholic families in this village. These were German and Irish, and to hear Mass and receive the Sacraments they had to travel about thirty miles east to Riverhead or to Huntington. When a mission church was built at Hoppogue in 1874 and Mass said there once a month, the families from Bellport attended it, later they attended the church which was built at Patchogue, four miles distant. Very Rev. James Cronin, who became rector of Patchogue in 1887, established a summer mission at Bellport in 1898, and for eight years Mass was said during July and August in a small room over a drug store on Bellport Avenue. In the fall of 1906 the cornerstone of a pretty little frame church was laid, and on May 27, 1907, Bishop McDonnell dedicated the building. The mission was soon out of debt, and on July 4, 1908, it became an independent parish with Rev. John J. F. Robinson as pastor. As there was no rectory, he boarded with one of the families of his new parish until the rectory was bought in 1909. Then to reduce the debt of $9000 which this purchase created, the rectory was rented out each year as summer cottage, and a portable house, 12½ by 31 feet, used by the pastor. Father Robinson was transferred to Greenport in January, 1912, and Rev. William T. Kerwin succeeded at Bellport.

The church property is valued at $20,000, and has a debt of about $3000. The Sunday-school has an average attendance of 30. The resident congregation numbers about 75 souls, and the Sunday attendance in summer averages 300. Father Kerwin also attends the Italians at Hagerman, two and a half miles distant. This mission was opened in 1908, and since Christmas, 1912, Mass has been said there in a hall. The children there are instructed in Christian doctrine twice a week.

St. Anne, Brentwood, L.I. — For a number of years, Mrs. Ellen Van Nostrand gathered the Catholic children of the village of Brentwood, at her home on Sunday afternoons, and taught them their catechism, thereby assisting the rector of the parish church, which was St. Patrick's, Bayshore. In the winter of 1893, Mr. Charles B. Van Nostrand formed a Sunday-school for the same purpose, in which he was assisted by several Catholic young ladies of the place. This class flourished so that Mr. Van Nostrand thought the time was ripe for realizing his long cherished idea of a Catholic church in this beautiful village in the pines. A movement for the purpose was started in the spring of 1895. The congregation was a scattered one, and there was a lack of finances. However, a committee was formed to wait on Bishop McDonnell, and ask him for his assistance in the efforts to have a chapel in Brentwood. Before visiting him, the committee headed by Mr. Van Nostrand issued invitations to the Catholics of the neighboring village of Central Islip to join in the movement. A very strong argument was found in the fact that the services of a priest were necessary in the Manhattan State Hospital at Central Islip. In fact, a Jesuit priest, Father Gagney, had already made known this need to the diocesan authorities. Besides the Catholics who could be brought together in the village of Central Islip, it was discovered that there was a number of Catholic attendants employed in the hospital. In Edgewood, also, there was what promised to be a large settlement because of a factory in that place, and for a time it looked as though Edgewood might be chosen for the church.

Vicar-General Monsignor McNamara, to whom the committee was referred owing to the Bishop's absence, was so encouraging that the committee returned to Brentwood, and rented and fitted up a room for the celebration of Mass. This was in the building later (1914) occupied by the post office. Mgr. McNamara sent Rev. Edward Hannigan, one of his own assistants, to open the mission, and during the summer and early fall of 1895, Mgr. McNamara's assistants, Revs. Edward Hannigan, W. C. Reilly and William Ahern, came on alternate Sundays to say Mass.

On his return from Rome, Bishop McDonnell paid a visit to the mission, and was so well pleased that in September, 1895, he appointed Rev. Henry F. Murray of St. Stephen's, Brooklyn, as first resident priest in Brentwood. Father Murray went to Bayshore as the guest of Father Bobier, and from there drove to Brentwood on Sunday morning. Mass was said in the rear room of the country post office, which accommodated about 40 persons, men, women and children, the actual number of Catholics in Brentwood attending Mass and Sunday-school. Father Murray returned to Bayshore in an open wagon protected from a pelting rainstorm by the help of a horse blanket. Later, he lived with the Van Nostrand family until they rented their house to him for $10 a month; his expenses for food were an additional $10. The bishop gave Father Murray permission to collect throughout the diocese for the then poorest mission on Long Island, the rector being the only resident priest between Farmingdale and Riverhead, a stretch of 43 miles. Five thousand people heard the appeal, and about $4800 was contributed towards the erection of a church. About the same time Father Murray was appointed by the New York State authorities first state chaplain of the Manhattan State Hospital at Central Islip, at a salary

of $25 a month, which amount was placed in the church funds.

Mass was said on Monday morning in Central Islip in a private house for the people who could not come to Brentwood on Sunday, and catechism was taught in like manner. The bishop purchased ground in Brentwood and gave an acre for a church. In 1896 the Sisters of St. Joseph purchased the Austral Hotel property, and at once took possession. For a time the Sisters, novices and postulants attended Mass in the post office building, until the bishop had the little flock transferred to the Casino of the Austral. Father Murray also found lodgings in one of the cottages of the hotel property, the Pearsall Mansion, in which it is said that Father Crowley of Huntington had once offered Holy Mass. Before the purchase of the Austral by the Sisters, the bishop had secured the ground adjoining the hotel property, on an acre of which the church stands. In December, 1896, while using the Casino for a chapel, ground was cleared on the adjoining property and the erection of the church begun by Father Murray. The bishop dedicated the building on July 5, 1897; the celebrant of the Mass was Mgr. P. J. McNamara, and the preacher Rev. William Hill of St. Paul's, Brooklyn.

In December, 1899, Father Murray was transferred to New Hyde Park, and Rev. John M. Kiely, of St. Michael's Church, Flushing, L.I., succeeded him at Brentwood. Father Kiely improved the grounds around the church, erected the Way of the Cross, decorated the sanctuary, and equipped the church with a steam-heating plant. He also attended Central Islip, procured a site for a church in that village and built there the beautiful church of St. John of God, which he took care of until Central Islip was made a parish. Besides being chaplain to the Sisters of St. Joseph (Motherhouse), Father Kiely conducted catechism classes on week-days in Deer Park and Commack, distant parts of St. Anne's parish. Like his predecessor he lodged in the Pearsall Mansion, and had gathered considerable funds for a rectory when he was transferred in December, 1910, to the Church of the Blessed Sacrament, Brooklyn. Rev. Thomas W. Connolly took charge of St. Anne's in the beginning of 1911.

Father Connolly was educated at St. Charles' College, Ellicott City, Md., making his seminary course partly at St. Mary's Seminary, Baltimore, but mostly at St. John's Diocesan Seminary, Brooklyn. He was ordained in the Church of St. John the Baptist, Brooklyn, by Bishop McDonnell on June 9, 1906. His first and only previous appointment was as assistant at the Church of the Holy Rosary, Brooklyn. He continues the catechism work of Father Kiely in Commack and Deer Park besides his duties in Brentwood and at St. Joseph's Convent and Academy for girls. He improved the church and installed electric light.

The parish records for 1913 show: 11 baptisms; 2 marriages; 18 confirmations; and 12 first communions. In April, 1914, there were: 125 parishioners; 18 children in the Sunday-school at Brentwood, 18 at Commack and 12 at Deer Park. The church property is valued at about $15,000.



REV. J. M. KIELY
BLESSED SACRAMENT
BROOKLYN, N.Y.



REV. JOHN P. HOFFMANN
ST. NICHOLAS
BROOKLYN, N.Y.

St. Joachim, Cedarhurst, L.I. — In September, 1893, ground was broken for a church at Cedarhurst. The mission was placed in charge of Rev. Patrick McKenna of Hewlett Station, and on October 24 of the following year the cornerstone was laid by Bishop McDonnell. The church was dedicated in June, 1894, by Bishop McDonnell. Unfortunately, the church was destroyed by lightning on July 12, 1896, but was rebuilt during the following year. Father McKenna, also attends St. Joseph's Church, at Hewlett, but resides at Cedarhurst, where he has a congregation of nearly 300 souls, and a parochial school attended by 125 children. The church property is valued at $100,000. Father McKenna was ordained on June 11, 1881, and is assisted by Rev. David O'Donovan.

In 1871, seventeen Irish Catholics in and near Hewlett formed themselves into a congregation, and for nine months heard Mass said by Rev. Arthur J. Dorris, from Huntington, in the church. Mr. Longworth donated a plot of ground on Broadway 100 by 50 ft. upon which, in May, 1872, the cornerstone of St. Joseph's Church was laid by Bishop Loughlin. The church, which seats 150, was dedicated in May of the same year. Hewlett was attended at different times from Flushing by Father J. McKenna and from Far Rockaway by Father Zimmer and Rev. Peter McGuire. The congregation, which is chiefly Irish, numbers 75.

St. John, Center Moriches, L.I. — The first Catholics arrived here about 1850, chiefly Irish. Mass was first said in 1887 at East Moriches by Father McClinchy of Riverhead. The parish was erected in 1898, and covers 150 sq. miles. There is a stucco, Gothic church, seating 250, which was built in 1898 at a cost of $8000. A rectory was also erected at a cost of $5000. The church property is valued at $15,000. Rev. William



REV. THOMAS F. McGRONEN
ST. AMBROSE
BROOKLYN, N.Y.



REV. JOHN J. O'NEILL
ST. CATHERINE OF ALEXANDRIA,
BROOKLYN, N.Y.

Hannigan was the first resident rector (1898–99). He was succeeded by Revs. L. Sloane (1899–1909) and John Donlan, Ph.D. Father Donlan attends also St. Mary's at East Moriches, and is assisted by a curate.

Father Donlan was born in Brooklyn, in 1869, educated at St. Francis Xavier's College, St. Mary's Seminary, Baltimore, and New York University. He was assistant rector of the Church of St. Mary, Long Island City, Nativity and Transfiguration, Brooklyn, and *locum tenens* at St. Bridget's, Westbury, St. Luke's, Whitestone. He is a trustee of the Catholic Authors' Guild, chairman of the Brooklyn Committee of Trinity College, Washington, D.C., trustee and chairman of the Board of Studies of the Catholic Summer School, and contributes to the magazines various papers on literary and historical subjects, as well as lectures.

The parish numbers about 90 souls, increasing to 250 in the summer. Mrs. Grace Masury and Mr. Henry McAleenan are benefactors of the parish.

St. John of God, Central Islip, L.I. — Catholics arrived at Central Islip in 1865. The earliest Catholic settlers were Irish, and the place is now almost entirely Irish although a few years ago it was almost entirely English and Protestant. The first Mass was said in the home of James Geary by Rev. Henry F. Murray in 1895, and the mission was attended from Greenport, Huntington and Bayshore. In 1900 it was made a mission of St. Ann's, Brentwood, and on December 20, 1903, a frame church, in the Romanesque style, was erected by Rev. John M. Kiely of Brentwood, for $12,000. The ground for the church was donated by James Sherwood, a non-Catholic. In November, 1904, the mission was erected into a parish with Rev. Nicholas W. Keating as pastor. He built the rectory in 1906 for $15,000. In January, 1911, Rev. Thomas J. Quinn took charge.

Father Quinn was born at Kilmacow, County Kilkenny, Ireland, on July 18, 1874, and educated at the National School and St. Kieran's College. In September, 1894, he entered St. Francis' College, Brooklyn, and in September, 1895, St. John's Seminary, Brooklyn, where he was ordained on April 25, 1900 by Bishop McDonnell. He was assistant at the Visitation Church, with the exception of three months at St. Paul's, until given charge at Central Islip.

The congregation now numbers 600 souls, and the parish embraces all Central Islip. The parish societies are: Holy Name (120 members); Junior Holy Name (30); League of the Sacred Heart (150); B.V.M. Sodality (30); Altar (45). Father Quinn is chaplain for the State Hospital for the Insane, which has about 3,000 Catholics. About 1000 attend Mass on Sundays and Holy Days, and 175 receive communion once a month. On December 8, 1912, Father Quinn consecrated part of the Hospital Cemetery for the burial of Catholic patients whose friends do not claim them. The deceased parishioners are buried in St. Patrick's Cemetery, Bayshore. Since November, 1904, the parish records show: 42 marriages; 153 baptisms; 60 confirmations. The number of annual communions is 6000.

Sacred Heart, Cutchogue, L.I. — This parish was organized by Rev. John McKenna as a mission of Southold. He built the original church and attended it for some time, and was succeeded by Revs. J. F. Crowley and R. Foley. In 1901, Father James H. Lynch, having renovated the new Church of the Sacred Heart at Cutchogue and built a new rectory, removed from Southold and took up his residence there. This separated Cutchogue from Southold and it became an independent parish under the care of Father Lynch, who, in May, 1909, was transferred to the pastorate of St. Martin of Tours, and was succeeded at Cutchogue by Rev. John B. Lyle.

Father Lyle made his classical and theological course at St John's College and Seminary, Brooklyn, and was ordained in 1898 by Bishop McDonnell. He was an assistant at the Church of Our Lady of Good Counsel for five years and went from there to St. Stephen's, where he remained until appointed to Cutchogue. During his pastorate the church has been enlarged, new pews installed, and a parish hall erected. He has now the care of 400 souls, with a church property valued at $50,000, on which there is no debt. About 90 children attend the Sunday-school.

Our Lady of Ostra Brama, Cutchogue, L.I. — This parish was formed in 1908 for the Polish Catholics who until this year attended St. Isidore's, Riverhead. Rev. Stephen Bartkowski, who organized the congregation, built a temporary church which is still used. The parish includes all the Poles from Laurel to Orient. A rectory was built in March, 1914. Father Bartkowski was born in German Poland, studied in Posen and finished his theology at Louvain where he was ordained for the Brooklyn diocese. Every Saturday he teaches the Polish children their cate-

chism. His congregation numbers about 500 souls, and is increasing through immigration and conversions from the Orthodox Russian Faith.

St. Philomena, East Hampton, L.I. — East Hampton was for a long time attended from St. Andrew's Church, Sag Harbor, and Mass was celebrated in private houses by Rev. Joseph Brunnemann, O.S.F. It was also attended by Revs. Felix O'Callaghan, Cornelius J. Curtin, and Laurence Guerin, who, in 1894, built the present church. It was not until July, 1907, that East Hampton became an independent parish. Rev. Louis M. O. Blaber, of St. Agnes' Church, Brooklyn, became the first resident pastor. In April, 1908, Father Blaber built a rectory, and other improvements are in contemplation as soon as the means for so doing are available. Father Blaber is a native of Brooklyn and a brother of Rev. William F. Blaber of Long Island City. The number of Catholics at East Hampton is about 300. Fifty children attend the Sunday-school. The church property is valued at $25,000, on which there is some debt.

St. Mary, East Islip, L.I. — Until 1870, the Catholics of Islip (now East Islip), several Irish families, were attended from Greenpoint. Up to 1876 they were attended from Huntington by Rev. Jeremiah J. Crowley. Rev. J. E. Bobier, who attended during the eighties, obtained land from the Nichol estate, and a small Episcopalian church was purchased and removed to that site, and Mass was celebrated here at intervals. On July 1, 1898, Rev. E. A. Duffy was appointed resident pastor, and on July 3 he said his first Mass in the newly-organized parish. The parish extends from Saxon Avenue (between Bayshore and Islip) east to the "South Side" Club; and from the state asylum, Central Islip, south to the Bay. The church was burdened with a debt, and Father Duffy found matters very discouraging. He took up his quarters at the Somerset Hotel, and organized a fair, which brought in some $3000. He then rented a cottage which he occupied until he had built a rectory. This building cost $8000. On March 25, 1901, he broke ground for a new church; the cornerstone was laid by Bishop McDonnell, who, in due time, dedicated the church. St. Mary's is a frame building, Romanesque in design with colonial modifications. It seats 500, cost $15,000, and is now (1914) free from debt. In 1904, Father Duffy became pastor of the Epiphany Church, Brooklyn, and was succeeded at East Islip by Rev. Joseph Sinkmajer.

Father Sinkmajer was born at Lysa, near Prague, Bohemia, on March 20, 1866, and made his studies partly in Prague and partly at St. Francis' Seminary, Milwaukee, Wis. He was ordained at Davenport, Ia., in July, 1891, by Bishop Cosgrove. His first assignment was to Iowa City, Ia., to form a parish for the Bohemians. Since coming to St. Mary's he has established the usual parish societies, and St. Wenceslaus' Beneficial Society (for men) and St. Ann's Beneficial Society (women), both of which have life insurance features, are composed almost entirely of Bohemians, and are restricted entirely to Catholics. Besides these are the League of the Sacred Heart and the Holy Name Society. The congregation numbers 1000, and is one half Bohemian. St. Patrick's parish, Bayshore, and St. Mary's, East Islip, bought a cemetery, each paying half. The parish property is valued at $60,000. In 1913 there were 45 baptisms, 11 marriages, and about 4000 communions. On October 5, 1913, the cornerstone of a new school was laid. The building will cost $16,000, and will be opened in September, 1914.

St. Boniface, Elmont, L.I. — About 1840 some Germans settled at Foster Meadow, the original name of this territory, and built a frame church. Father Joseph Huber, rector of St. Fidelis' Church, College Point, gathered this congregation in Foster Meadow in 1852, and built the first small church about 1854. He attended it until 1858 when Rev. Peter Hartlaub was appointed resident pastor. From 1860 to 1864 it was again a station, attended by Rev. Joseph Huber, with Revs. Charles Peine and B. Zeller assisting him. In 1865, Revs. Alphonsus Schedle and Caspar Müller acted as pastors for some months. From January, 1866, to 1868, Rev. Wibald Oberschneider was resident pastor and in January, 1868, Rev. Joseph Hauber was appointed. He established a school in 1887 and entrusted it to the Sisters of St. Dominic, and built a rectory in 1872 at a cost of $3000. Father Hauber was succeeded on October 10, 1905, by Rev. Ignatius Zeller. In 1886, the name of the village was changed from Foster Meadow to Elmont, the post-office name of the place.

Father Zeller enlarged the parochial school in 1911 at a cost of $10,000. The attendance in 1914 is 77 girls and 84 boys, in charge of 6 Sisters. The congregation, which is German, numbers 500, and has given one priest and two nuns to the Church. Since its foundation, St. Boniface's parish has been divided several times. The church, which was built in 1869, and the rectory are free from debt since June 1, 1913. A parish cemetery has existed since 1860.

The parish societies are: St. Joseph's (37 men), Holy Name (65 members), St. Rose of Lima (45 girls), and Ladies' Altar Society (75). In 1913 there were 20 baptisms, 3 marriages, 40 first communions and about 4000 communions.

St. Hugh, Fairground, L.I. — Fairground was a mission of Huntington until June, 1913, when it was erected into a parish with Rev. James M. Burke as first resident pastor. Father Burke was ordained in 1898 and since that time served as curate at St. Monica's, Jamaica and at the Presentation church, Brooklyn. The chapel of St. Hugh was dedicated on November 14, 1909. It is the gift of Mrs. Hugh McLaughlin as a memorial to her husband.

St. Kilian, Farmingdale, L.I. — Farmingdale has the honor of being the first parish on Long



REV. PAUL SANKY
ST. MARY (SYRIAN)
BROOKLYN, N.Y.



REV. VINCENT SORRENTINO
OUR LADY OF LORETTO
BROOKLYN, N.Y.

Island under the care of the Benedictines. In the fall of 1896, Bishop McDonnell invited the Benedictines from the Bahama Islands to establish themselves in the Diocese of Brooklyn. Accordingly a band under Rev. Gerard Spielmann went to Farmingdale, and on October 11, 1896, said Mass for the first time in a building which had formerly been a Protestant church. In February, 1897, the Fathers secured a beautiful mansion with four acres of land in the heart of the village for their monastery, church and school. The new church was dedicated on July 4, 1898, by Bishop McDonnell, and the ceremony was attended by a large concourse of people. Besides the Benedictine monastery, Farmingdale has the Nazareth Trade School, which is attended by 360 orphan boys, who are cared for by 23 Sisters of St. Dominic. Rev. Michael Michel, O.S.B., the pastor, is assisted by Revs. Roman Kirchner, O.S.B., and James Shaboker, O.S.B.

Our Lady of Grace, Fishers Island, L.I. — The first Catholics arrived here about 25 years ago, chiefly Irish and French Canadians. Mass was first said in a schoolhouse in 1893. The parish includes all Fisher's Island. There is a frame and brick church, in the early English Gothic style, which seats 300. It was built in 1902 at a cost of $14,000. The property is worth $5000, and there is a debt of $3000. A rectory was built in 1913 at a cost of $4500.

Rev. John Ferry was the first pastor. He was succeeded by Revs. Lawrence O'Toole, James Bennett, and Joseph R. McLaughlin, the first resident pastor. Father McLaughlin was born in Brooklyn in 1878, studied at St. John's Seminary and was ordained in 1902. The congregation numbers about 450 souls, of whom 150 are soldiers. In summer, it increases to 1000.

St. Hedwig, Floral Park, L.I. — This parish was founded in 1902 for the Polish Catholics, and Rev. A. L. Swierczynski from Ohio was placed in charge. Rev. Francis Wilamowski is his successor. The parochial school has an attendance of 195 pupils under 4 Felician Sisters. The church property is valued at $42,000. The congregation numbers 1150 souls.

St. Catherine of Siena, Franklin Square, L.I. — The people of Franklin Square, being mostly Germans and of German descent, attended St. Boniface's Church, Elmont, about five miles distant. As the population increased, the people asked Father Farrell of Our Lady of Loretto Church, Hempstead, to build a church for them. Permission was granted by the Bishop and a church, which seats 250, built in July, 1908. From then until 1913, St. Catherine's was a mission of Hempstead. Mass was said every Sunday at ten o'clock. In July, 1913, the parish was erected under the charge of Rev. Tobias E. Farrenkopf, the first resident pastor. His congregation numbers 53 families. Ground was broken in November, 1913, for a rectory.

The Holy Name Society, founded in 1913, numbers 50 members. At Christmas there were 186 communicants. The Sunday-school has 61 children.

Most Holy Redeemer, Freeport, L.I. — In 1868 Irish Catholics settled at Raynorsville, as this territory was then called, and on Christmas Day, 1895, Mass was said there for the first time, in the home of William Dougherty, by Rev. Thomas E. Carroll of Rockville Centre. Two years later Mass was said in the Opera House by Rev. P. M. Fitzgerald, and on Christmas Day, 1898, when Father Fitzgerald said Mass, the congregation had increased to 75. Father Kent, assistant to Father Fitzgerald, opened a Sunday-school, with a dozen children. In November, 1899, Rev. William B. Farrell of Hempstead took charge of the mission as Father Fitzgerald was unable to attend it, and on July 15, 1900, the first church was opened. Father Farrell attended it until June, 1901, when the mission was made a parish with Rev. Henry Zimmer of Jamaica as pastor. Father Zimmer resigned in October, and Freeport was again attached to Hempstead until February, 1903, when Rev. Charles A. Logue was appointed first resident pastor.

Father Logue was born at Boston in 1865; educated at Holy Cross College, Worcester, at St. Mary's Seminary, Baltimore; and ordained in 1892. He found the church at Freeport too small for the congregation of 117, and bought a site for another one. On Easter Sunday, 1911, Mass was said in the new church. It is of brick and granite, in the Gothic style, is valued at $110,000, and has a debt of $43,000. Father Logue built a rectory for $8000, and established the following societies: St. Vincent de Paul; League of the Sacred Heart (150 members); Altar Society (100); B.V.M. Sodality (80); Holy Name (150); and the Sunday-school, which has 160 pupils. He was assisted by Rev. Francis T. Healy. Within the parish is St. Vincent de Paul's Fresh Air Home, where poor children stay in summer and invalid women in winter.

The congregation numbers 800 families, and owes

much of its increase to the development of Freeport as a residential section. The parish has a cemetery at Westbury. The records for 1913 show: 46 baptisms, 68 confirmations, 7 marriages, and 5000 communions. Father Logue died on September 24, 1913, and was succeeded on November 29, 1913, by Rev. John L. O'Toole, S.T.L. Father O'Toole studied at Rome, where he was ordained on June 6, 1898. He was curate at St. Patrick's and St. Charles Borromeo's, and founded St. Leo's at Corona, where he remained until appointed to Freeport. Assisting him is Rev. Joseph Smith.

St. Joseph, Garden City, L.I. — Garden City was detached from the parish of Hempstead on October 6, 1901, and erected into an independent parish with Rev. James P. Flynn as pastor. The church, a brick building in the Roman style, was dedicated on May 14, 1905, by Bishop McDonnell. It seats 300, and is 105 feet by 49 feet in dimensions. A frame rectory was then built at a cost of $7000. Shortly after the dedication of the church, Father Flynn was promoted to a city parish, and Rev. John McEnroe succeeded him. The Catholic population numbers 225 souls.

St. Patrick, Glen Cove, L.I. — St. Patrick's Church, Glen Cove, dates from 1856, when Rev. Patrick Kelly said the first Mass in a hall in the presence of some 50 persons, among whom were Thomas McCormack and John Carroll. The first baptism took place on March 30, 1856. Among the old tombstones in the graveyard may be found that of Thomas Higgins and Andrew McGery, pioneer Catholics of Glen Cove. By their side lie victims carried off by an epidemic of smallpox that years ago devastated the parish. In 1876, Rev. James McEnroe enlarged and improved the original church. Father McEnroe became pastor of St. Patrick's on November 1, 1858, and continued to minister to the faithful of Glen Cove for nearly forty years. On June 5, 1898, he was made pastor of the Church of the Holy Rosary, Brooklyn, and was succeeded at St. Patrick's by his nephew, Rev. Bernard O'Reilly, who built a beautiful church of gray stone and a rectory. The church was redecorated in May, 1910, when a handsome oak pulpit was donated by Mrs. John Dowden.

Father O'Reilly was born on the border of Cavan and Meath, near the town of Oldcastle, Ireland. He made his theological studies at All Hallows' College, Dublin, where he was ordained on June 24, 1890, for the Diocese of Brooklyn. On his arrival in Brooklyn, he was made assistant at the Church of the Holy Name, from which he was transferred to St. Patrick's (Kent and Willoughby Avenues), Brooklyn. He remained as assistant until June, 1898, when he became pastor at Glen Cove. The Catholic population is about 1600, and the property is valued at $150,000 and is free from debt. Work is progressing on a splendid school and convent which will cost about $150,000. The school will accommodate 700 children. The building will be of gray stone and terra cotta trimmings, and shaped like an L. The parish societies are: Holy Name; Catholic Club; League of the Sacred Heart; Sodalities of the Blessed Virgin, Holy Angels and St. Aloysius. Father O'Reilly is assisted by Rev. Joseph Kelly.

St. Hyacinth, Glen Cove, L.I. — This parish was formed for the Polish Catholics, on May 18, 1909, from parts of Roslyn and Oyster Bay. Previously, it was served from Floral Park. There is a frame church and rectory, valued at $15,000, on which there is a debt of $10,000. The corner-stone of the new church was laid on July 31, 1910. The parish numbers about 1000 souls, and is increasing through immigration. The parish societies are: Immaculate Conception; Rosary; St. Hyacinth; Cadets.

Rev. Charles J. Sarnecki, the pastor, came from Europe in 1906, and served for two years at St. Stanislaus, Greenpoint.

Statistics for 1913 show: 100 baptisms; 30 marriages; 150 confirmations; 1000 confessions.

St. Rosalia, Good Ground, L.I. — In 1901, Rev. William F. Reilly, then an assistant at St. Joseph's, Brooklyn, was sent to Good Ground to found a summer Mission. A chapel was erected and Masses were celebrated at 8:00 A.M. and 10:00 A.M. on Sundays. A new church was built on ground donated by Judge Morgan J. O'Brien, who was one of the most prominent summer residents. The style of the church is modified Gothic. The main altar was presented by Mrs. M. L. Doyle, of Brooklyn, in memory of her late husband. The church was dedicated on August 17, 1902, by Bishop McDonnell. Father Reilly was assigned to other duty, in 1903, and the church was attended by Rev. Thomas J. Leonard, also of St. Joseph's. In 1904, St. Rosalia's was organized into an independent parish under Rev. Joseph A. O'Brien of the Church of St. Peter and St. Paul. The number of parishioners varies with the season, the transient summer population being about 400. Among the more prominent people of the parish may be mentioned Hon. Morgan J. O'Brien, Hon. William J. Carr, Judge of the Supreme Court, Messrs. Charles F. Murphy, Nicholas Hayes, Mrs. E. Croker, Mrs. Kate C. Keating and Mrs. D. Loughran. The parish property is worth $12,000 and is entirely free from debt. The parish covers a territory about eight miles square.

St. Aloysius, Great Neck, L.I. — Great Neck was for a time a mission of Roslyn, and in 1876, Rev. P. F. Sheridan founded the Church of St. Aloysius, at Great Neck. The first Mass was said in the new church on May 20, 1876. About 100 persons were present, among whom were Hon. William R. Grace, at one time Mayor of New York, John Chester, John Ryan, P. Regan and William Shea. In 1896, the church was enlarged from 45 feet by 30 feet, to 60 feet by 30 feet. The succession of pastors is as follows: Revs. P. F. Sheridan (1876–80); Edward J. Smith



REV. JOHN VOGEL, S.P.M.
SACRED HEARTS OF JESUS AND
MARY, BROOKLYN, N.Y.



REV. CASIMIR ZAKRAJSEK O.F.M.
HOLY FAMILY (SLOVAK)
BROOKLYN, N.Y.

(April 25, 1880, to 1898); Daniel F. Cherry (1908); and John J. Malloy, who up to this time had been an assistant at the Church of St. Mary, Star of the Sea, Brooklyn. Father Malloy has prepared plans for a new church to cost $75,000. It is to be of brick in the Byzantine style. A rectory to harmonize is planned.

Father Malloy was born in Brooklyn, about 1868, and in early youth attended the school of St. Peter and St. Paul's. He made his classical course at the College of St. Francis Xavier, New York, and his theology at the Seminary of St. John the Baptist, Brooklyn. He was ordained on May 30, 1896, by Bishop McDonnell, and was immediately assigned to St. Mary, Star of the Sea, where he remained until his appointment as pastor at Great Neck.

St. Agnes, Greenport, L.I. —This church was founded in 1855. At one time it was a center from which adjacent stations were attended. In later years it was attended by Rev. Peter Quealy and by Rev. Charles Gibney. Rev. Peter Donohoe was pastor in 1894 and was followed in 1895 by Rev. Patrick J. Farrelly. Within a short time Father Farrelly paid off a debt of $22,000, added considerably to the church property, for which he paid in full, and improved the church. The parish numbers 600 parishioners, and the church property is entirely out of debt.

Rev. John J. Robinson, who became pastor in January, 1912, was born at Flushing on November 20, 1874, educated at St. Michael's parochial school there, and at St. Francis Xavier's College and at Fordham University, New York. He studied theology at St. John's Seminary, Brooklyn, and was ordained on April 25, 1900.

Our Lady of Loretto, Hempstead, L.I. — The first Mass said in Hempstead was in 1849, in the house of Mr. Powers. Prior to this time, the people had to walk across the great Hempstead Plains to Westbury and then they were sure of a Mass only once a month. The congregation was very small and they were attended by Rev. J. McGinnis of Jamaica. In 1851, the Catholics living in the territory now comprised within the limits of Nassau County, held a meeting and resolved to build a church in a central location. Westbury was selected and a frame structure valued at $200 was erected. It was subsequently used as a rectory by the pastor at Westbury. In 1861, Rev. James McEnroe attended the church from Glen Cove. In 1872, Rev. Eugene McSherry was appointed to Westbury, but made Hempstead his residence. The Church of Our Lady of Loretto was erected by him and it was dedicated by Bishop Loughlin. The money subscribed for the building of this church came largely from Irish laborers employed on the water-works and in laying out Garden City. They at first purchased a large house and some outbuildings. Among these was one which had been used as a Baptist meeting-house, and it was in an upper room of this building that the first parochial Mass was said by Father McSherry. The following year additions were made to this building. On June 22, 1872, the cornerstone of the present church was laid. It is said to have cost $15,000. Father McSherry died in 1879, and was succeeded in rapid succession by Revs. Peter Kearney, Peter Plunkett, J. J. McCusker and Robert Boyce, who remained for five years, and died at Hempstead on September 28, 1896; and William B. Farrell, formerly of St. James' pro-Cathedral. In spite of many difficulties, Father Farrell greatly improved the appearance of the church. During the Spanish-American War, he was unremitting in his ministrations to the soldiers encamped upon Hempstead Plains and within the limits of his parish. In 1908, Father Farrell was called to the pastorate of the Church of St. Peter and St. Paul, in Brooklyn, and was succeeded at Hempstead by Rev. William L. O'Hara, D.D., a former president of Mount St. Mary's College and Seminary at Emmitsburg, Md., a position which he filled with distinction, but which he was obliged to relinquish because of ill health. Hempstead parish has a Catholic population of 1000; a Sunday-school with 220 children, and a church property valued at $25,000, entirely free from debt. Father O'Hara, assisted by Rev. Caspar Saladino, also attends Uniondale.

St. Ignatius, Hicksville, L.I. — The parish at Hicksville was organized in 1859, and the cornerstone of the original church laid on August 31, the ground having been donated by Henry Pasker. Rev. Ignatius Theodore Goetz, pastor at Winfield, and his successor, Rev. Caspar Müller, attended Hicksville until 1866. Rev. Joseph Hauber of Foster's Meadow then attended it from 1866 to 1870. Under his administration ground was bought for a rectory, and when the house was built (1870), Father Hauber discontinued attending Hicksville. His successor, Rev. L. Schneider, remained only a short time, and the church was without a pastor until September 1, 1872, when Rev. Lawrence

Fuchs was appointed first resident pastor. Even though the church was enlarged, it soon became inadequate for the increased congregation, and on May 12, 1891, the cornerstone of a new edifice, 46 by 96 feet, and surmounted by a spire 100 feet high, was laid by Bishop Loughlin. On December 15, the church was dedicated, this being the last dedication ceremony performed by Brooklyn's pioneer bishop. The old church was used for Sunday-school and meetings, but was replaced in 1906 by a new building, costing $17,000. The parish property is (1913) free from debt, and is valued at $60,000. Father Fuchs was born at New York on December 2, 1844, and educated at St. Vincent's College, Pa. He studied theology at St. Mary's Seminary, Baltimore, and was ordained on June 30, 1869, by Archbishop Spalding. He was appointed assistant at St. Nicholas' Church, Brooklyn, where he remained until appointed to Hicksville. From September 1, 1872, until December, 1913, there were 1103 baptisms, 190 marriages and 239 deaths.

St. Patrick, Huntington, L.I. — The history of Catholicism in Huntington is the history of the Catholic religion in Suffolk County. Brought here principally by Irish immigrants in search of better conditions and more peaceful times than they had left in Ireland, it has taken deep root. In 1840 one missionary priest went about Suffolk County, visiting once in three months Greenport, Riverhead, Sag Harbor, Islip, Smithtown and Huntington. In sixty years 25 parishes have been formed out of this extensive territory, with almost as many resident priests and a population of about 8000. In 1840 the Church did not possess a single piece of real estate; today (1914) her holdings amount to $600,000.

Services were held in private houses in the various districts and townships of the county from 1840 to 1849. The Hoban house, where Mass was celebrated in Huntington, is still standing, near the First Presbyterian church. On August 15, 1849, the first Catholic church in Huntington and probably in the county was opened. It was situated on the road leading from West Neck to Coldspring Harbor on ground which is now devoted to burial purposes. The church was incorporated on January 3, 1865, and the incorporators were: John Loughlin, John F. Turner, J. J. Crowley, Patrick Dowden and Matt Hoban. Catholics attended Mass here from miles around until the church was destroyed by fire in 1866. Rev. Jeremiah J. Crowley, pastor at that time, set about to purchase a more desirable site. He secured the present admirable property on Main and Anderson Streets, a plot 200 feet square, and built upon it a substantial brick church which seats 500, at a cost of $29,000. The building was dedicated on June 27, 1869, by Bishop Loughlin. Father Crowley's labors extended to Oyster Bay, Babylon, Islip, Bay Shore, Northport and Eaton's Neck, and everywhere his name is held in benediction. After a rule of 35 years, Bishop McDonnell transferred him to Brooklyn, where he was pastor emeritus of St. Ambrose's Church. He died on August 28, 1902, and is buried in Huntington.

The following priests have attended Huntington: Revs. John O'Donnell (1840); Michael Curran (1846); Edward McGinness (1847); John McCarthy (1854); Michael O'Neill (1858); J. J. Crowley, appointed first resident pastor in 1860. Very Rev. John B. C. York, V.F.,who was appointed in 1895, is assisted by Rev. Leopold A. Arcese.

About ten years ago, Dean York, seeing the necessity for looking after the foreign element of his parish, opened missions at Woodbury, Fairground and Lloyd Neck, having eighteen years ago opened one at West Neck. Fairground was later made a separate parish (*q.v.*).

There is no debt on St. Patrick's, whose 22 acres includes a cemetery of 20 acres.

Our Lady of Good Counsel, Inwood, L.I. — Between 1840 and 1845 Irish Catholics settled at North Point, Rockaway, the territory now known as Inwood, and were attended by priests from distant parishes. In later years, Inwood became a part of Far Rockaway parish, and in 1908, Very Rev. Herbert F. Farrell opened a settlement for the spiritual welfare of a large number of Italians, who had come to that locality. Eventually a mission church was built and placed in charge of Rev. Luigi Salamoni, S.M.M., of Ozone Park. Father Salamoni said the first Mass in the new church on December 25, 1910, but the building was not blessed until April of the following year. The church cost $3000, is constructed of shingles and has a seating capacity of about 210. Six lots were donated to give the new mission a start. On July 28, 1910, the Bishop erected the parish, which now includes Inwood and a part of Lawrence, and appointed Rev. John J. Mahon as pastor. The rectory, which was donated by Edward J. Loughinan of Lawrence, was moved from Lawrence to Inwood in 1911. The parish has a cemetery which is under the direction of St. Mary's, Far Rockaway. The church property has a valuation of $25,000, and a debt of $1700.

The parish societies are: Holy Name (55 members); Eucharistic League (57); Holy Angels' (girls who have made their First Communion) and Junior Holy Name (boys who have made their First Communion). The congregation numbers 1300, the greater number of whom are Italians. There are, however, a number of Irish birth or lineage, and there are a few German, Polish and Syrian families. The Sunday-school contains about 175 members, and is fully three-quarters Italian. In 1913 there were 100 baptisms; 16 marriages; 73 confirmations.

St. Joseph, King's Park, L.I. — This parish received its first resident pastor in 1892 when Rev. Thomas McCaffrey was appointed. His successors were: Rev. James T. Cronin (1895); Joseph A. Bennett (1897), who built the church



REV. C. EISELY, ST. JOSEPH
LONG ISLAND CITY, N.Y.



REV. JAMES HIGGINS, D.D., S.T.D.,
ST. RITA, LONG ISLAND CITY, N.Y.

in 1898; William J. Donaldson, D.D. (1899); John McEnroy (1903) and M. J. Walsh (1909). The chief work of the parish is the care of the insane patients in the Kings Park State Hospital. The Catholic patients approximate 2000, the great majority of whom came from Brooklyn. The Catholic attendants, mechanics, etc., number about 500. There are only a few parishioners not connected with the Hospital. The church property is valued at $25,000.

Our Lady of Perpetual Help, Lindenhurst, L.I. — This parish, founded in 1889, had Rev. John Koelberle, as its first pastor. He was succeeded by Rev. Peter Henn (October, 1892), and in 1906 by Rev. Joseph Buser, who has (1914) a congregation of 500 souls and a church property valued at $25,000. The congregation is composed of Germans. A new school was dedicated on October 11, 1913.

St. Raymond, Lynbrook, L.I. — On July 30, 1909, Rev. Denis R. Carroll was appointed to organize a congregation at Lynbrook, which was formerly called Pearsalls Corners. On August 8, Mass was said in the Fire House, and on October 1, a house with garage attached was turned into a temporary chapel. The parish embraces the territory from Malverne to Long Beach. Ground was broken for a church and the cornerstone was laid by Bishop McDonnell on June 5, 1910. The church was dedicated on January 22, 1911. It is a frame Gothic structure seating 450, and cost $15,000. The rectory, which was erected in 1911, cost $10,000. The debt on the church is $5000 and on the rectory $7000; the church property is valued at $40,000. Mr. F. A. Koen donated $2000; James Gormley the main altar; other donations amounted to $8000, and the Stations and stained-glass windows were donated by the parishioners.

Father Carroll, was born in New York City, and was ordained on May 30, 1896, from St. John's Seminary, Brooklyn. The Sunday-school is in charge of the Dominican Sisters. The congregation numbers 400, and is mostly Irish. The League of the Sacred Heart (300 members) is established in the parish. In 1913 there were 100 baptisms, 11 marriages, 5000 communions and 40 candidates for confirmation.

St. Mary, Manhasset, L.I. — The congregation of this recently-founded parish purchased a site on North Hempstead Road for a church. Rev. William K. Dwyer is the pastor in charge.

SS. Peter and Paul, Manorville, L.I. — Catholics, chiefly Americans of German and Irish descent, settled all through this section, though there are not more than 125. Mass was first said in the Town Hall on June 30, 1912, by Rev. John Naab, and the parish was erected on June 16, 1912. It covers about 90 square miles. There is a frame church, with basement, in the Gothic style, seating 150, and valued at $4000. It was completed in July, 1913, and dedicated on July 20. The church property is valued at $7000. An old house was remodeled for a rectory at a cost of $2000. There is no debt.

Father Naab was born on August 24, 1875, at New York City, and was educated at St. Nicholas parochial school and St. John's Seminary, Brooklyn, where he was ordained on April 25, 1900. He served as an assistant at All Saints from 1900 to 1904, at St. Aloysius from 1904 to 1912, when he was appointed to his present charge, on June 15. Father Naab also attends the parish of Wading River.

The parish numbers about 125 and is increasing through conversions. Statistics for 1913 give: 3 baptisms; 2 marriages; 100 communions. There is no Catholic cemetery; Catholics are buried at Riverhead or Center Moriches.

Corpus Christi, Mineola, L.I. — In 1897, Rev. Herbert Farrell of Westbury, of which Mineola was then a mission, invited two Paulists from New York to give a retreat in Allen's Hall. The result of this retreat was the formation of a little congregation of some 80 Catholics, who resolved upon building a church of their own. On August 14, 1898, Bishop McDonnell dedicated a chapel with stained-glass windows that would accommodate about 200 persons. In 1901, Father Farrell was called from Westbury to Far Rockaway, and he was succeeded by Rev. James F. Flynn. In September, 1908, Bishop McDonnell laid the cornerstone of a new church that was to cost some $30,000. Father Flynn was succeeded by Rev. John McEnroe who had charge of Garden City and Mineola until the appointment in June, 1909, of Rev. John Fitzsimmons. Father Fitzsimmons died on October 26, 1913. He was born in Brooklyn in 1868 and ordained in 1895. The acting rector is Rev. Bernard Quinn, former assistant to Father Fitzsimmons. The new church was dedicated on March 28, 1909 by Bishop McDonnell, assisted by Rev. P. J. McNamara, V.G. The structure is built of Pittsburgh pressed brick in the Italian Renaissance style, and is 50 feet by 100 feet in dimensions.

Holy Ghost, New Hyde Park, L.I. — In 1893, the Catholics of Hyde Park, under the pastoral

care of Rev. Thomas F. McGronen, began to think of having a church of their own. In August of that year they raised $1500 and this amount steadily increased, until May, 1894, when Bishop McDonnell laid the cornerstone of the new Church of the Holy Ghost. On August 15, of the same year, the church was dedicated by the Bishop. The sermon was preached in Polish by Father Leo. The church commands an imposing site on the Jericho Turnpike. The interior is in Gothic style, and will accommodate over 400 persons. It is lighted by seven stained-glass windows. The altars, pews and windows were presented by the Church of St. John the Baptist, Brooklyn, and the organ, by Father Zeller of Jamaica.



ST. JOSEPH, BABYLON, L.I., N.Y.

The pastor is Rev. Francis Videnz. He has established a parochial school attended by 189 children who are taught by 7 Sisters of St. Dominic. The usual societies found in Polish parishes are well represented.

St. Philip Neri, Northport, L.I. — In 1868, Rev. Jeremiah J. Crowley, of Huntington, organized the mission of St. Philip Neri, at Northport. Mass was first said here in an old hall at the foot of Main Street. In 1875, Father Crowley purchased a site, on which stood a Presbyterian Church, for some $40,000. This building was transformed into a Catholic church and was used as such until 1878. At this time, Father Crowley was attending Bayshore and Islip, besides Huntington and Northport, and circumstances became such that he could not continue his ministrations at Northport. The church here was purchased by Mr. Robert Murray, who moved it to his own property and turned it into a carriage-house. In 1893, Rev. Patrick J. Tuhigg, formerly of St. Michael's, Brooklyn, reorganized the parish, secured the old church, still a carriage-house, and said Mass in it for some time. From Christmas, 1893, until May, 1894, Northport was attended by the Vincentians from Brooklyn. At this time, Rev. Maurice Fitzgerald was appointed to Northport. The ground on which the first church had stood was in the market for fifteen years when it was purchased by Bishop McDonnell and the present church was built on it. The cornerstone was laid on September 9, 1894, by Bishop McDonnell, who dedicated it on November 5, 1895. It is a frame building, Gothic in style, and 50 feet by 100 feet in dimensions. The pastor, Rev. James Kehoe, is assisted by Rev. Henry A. Fitzgerald. The parish (1914) numbers 300 souls, with a Sunday-school of 65 children, and property worth $20,000, entirely free from debt. Eaton's Neck is attached as a mission to Northport, as is Greenlawn and Centerport.

St. Dominic, Oyster Bay, L.I. — In 1871, Oyster Bay was attended from Glen Cove by Rev. James McEnroe, who built and paid for a little church that was used for many years. In 1883, Oyster Bay was attached to Huntington, and was attended by Rev. Jeremiah J. Crowley. During his pastorate Father Crowley collected $9000 for a new church, and the mission was in a prosperous condition when Bishop McDonnell sent Rev. John L. Belford to become its first resident pastor.

Father Belford built and paid for a rectory, and then set to work on a new church, 102 feet long by 53 feet wide, and seating 450 persons. On the death of Father Malone, in 1900, Father Belford was made pastor of the Church of SS. Peter and Paul's, Brooklyn, and he was succeeded by Rev. Walter J. Power. Father Power



REV. NICODEMUS PETKUS
TRANSFIGURATION
MASPETH, L.I., N.Y.



REV. JOHN J. DONLAN, PH.D.
ST. JOHN, CENTER
MORICHES, L.I., N.Y.

died early in March, 1914. He was born in New York in April, 1864, and was ordained in 1889.

The congregation numbers nearly 400 souls; the Sunday-school is attended by 100 children and the church property is valued at $32,500 on which there is merely a nominal debt. St. Gertrude's at Bayville is a mission of St. Dominic's.

St. Francis de Sales, Patchogue, L.I. — The Catholics of Patchogue depended on Smithtown until 1856, when a church was erected which was attended by Rev. Michael O'Neill of Islip, and Rev. Jeremiah Crowley from Cold Spring, and others. The church soon grew too small and another structure was erected and dedicated by Bishop Loughlin on July 22, 1888. The first resident pastor was Rev. Felix S. O'Callaghan, a gentleman of culture and refinement, but of delicate health. He died in 1891, and was succeeded by Rev. C. J. Curtin, who remained until 1897, when he was succeeded by Rev. James J. Cronin, V.F. Father Cronin was born on December 8, 1862, in New York City. He was ordained at All Hallows' College, Dublin, Ireland, on June 24, 1888, and on his return to the United States was made assistant at St. Michael's Church, Flushing. He then became pastor at King's Park, and came to Patchogue on July 4, 1897. In 1907, the church was removed to its present location so as to be more centrally located. The church property is valued at $40,000. Father Cronin is assisted by Rev. Bernard G. Hillen.

Infant Jesus, Port Jefferson, L.I. — This parish was founded in 1902 by the Fathers of the Congregation of Mary, with Rev. René M. Le Clair as Superior. It has now a congregation of 175 souls, and property valued at $10,000. Father Jean M. Genders, C.M., the pastor, is assisted by Revs. J. B. Brideneau and Joseph Offermans of the Order. They attend Wardenclyffe, Middle Island, Setauchet and Shoreham. The school is in charge of the Daughters of Wisdom.

St. Peter of Alcantara, Port Washington, L.I. — This parish was founded in 1897 by Rev. Nicholas Doran who was succeeded by Rev. Martin J. Hogan, who celebrated his first Mass in a little wooden structure in that section of Port Washington known as Sandy Hollow. The next pastor was Rev. Louis N. Martel, who remained until July, 1901, when Rev. Patrick J. Cherry became pastor. He built the present beautiful church on the Sands Point Road. Father Cherry was succeeded by Rev. Francis McCartney, and at the latter's death in December, 1911, Rev. Joseph A. Carroll took charge. Assisting him is Rev. James Ruvolo. The parish records show about 918 parishioners and 126 children in the Sunday-school. The property is valued at $110,000, on which there is less than $15,000 debt.

St. John, Riverhead, L.I. — The first Mass celebrated at Riverhead was on June 14, 1844, in the house of Mr. James Magee, at Aquaebogue by Father Michael Curran, from Astoria. The occasion was one of no little anxiety to the members of the Congregational Church adjoining Mr. Magee's house, but they soon learned that Catholics are very much like other people. In 1848, Rev. Anthony Farley, of Jamaica, attended Riverhead twice a year. Later Father John McCarthy from Greenport visited Riverhead once in three months, until 1856. He was followed by Rev. Patrick O'Neill from the Star of the Sea, Brooklyn, in 1857. Rev. Joseph Brunnemann, O.S.F., attended Riverhead occasionally from 1857 to 1867; next came Rev. John McKenna from Brooklyn. In 1870, Rev. John A. Casella was stationed at Riverhead, and built the church and rectory. Prior to this and for some years, Mass had been said in a small building on East Street. In 1872 Rev. Peter Kearney took charge of the parish and remained until 1878, when Rev. James J. Hanselmann became pastor. In 1880, Rev. N. J. McNulty became pastor, dying there in 1884. Following him came Rev. P. J. McGlinchey, in 1885, and Rev. Patrick Creighton, in 1890. He died at the age of 87, on July 12, 1904, and was succeeded by Rev. William C. Reilly, who tore down the old house and built a fine new one. The records (1914) show 400 parishioners and 87 children in the Sunday-school. The property is worth $29,000 without debt.

Immaculate Conception, Quogue, L.I. — This parish was formerly attended from Riverhead during the summer months and was made a parish in June, 1913, with Westhampton as a mission and Rev. John J. Patterson as pastor. The beautiful church was built by Rev. P. Creighton of Riverhead, who founded the mission in 1874. The property is valued at $9000. Father Patterson added a rectory. Father Patterson served as curate at the churches of St. Augustine and St. Paul, Brooklyn.

St. Isidore, Riverhead, L.I. — This parish was organized by Rev. L. P. Muszynski in 1903. The first Mass was said in a small building, but the number of Poles increased so rapidly that a larger

church became a necessity. In October, 1906, the cornerstone was laid and on September 19, 1907, Bishop McDonnell dedicated the church. It is a frame building in the Roman style, and cost $40,000. The rectory, also frame, cost $10,000. In November, 1909, Rev. Stanislaus Rysiakiewicz took charge of the parish. Father Rysiakiewicz was born in Austrian Poland on August 4, 1880. He studied at Jaroslaus and Livow (Lemberg), came to America in 1904, and was ordained at St. John's Seminary, Brooklyn, on June 17, 1905. He was appointed assistant at the Church of St. Mary of Czestochowa and then rector at St. Isidore's. With Rev. William Manka, his assistant, Father Rysiakiewicz attended the Polish population of Suffolk County as well as the mission at Cutchogue and various stations.

The congregation has increased to 1500; the members are farmers and some fishermen. In 1913 there were 120 baptisms, 50 marriages, 50 first communicants, and 1100 Easter communicants. The parish property is valued at $60,000, and has a debt of $27,000.

St. Agnes, Rockville Center, L.I. — The first Mass at Rockville Center was said in 1887 by Rev. Thomas V. Robinson, a Paulist, in a private house. The next Sunday, owing to the increasing number of attendants, Mass was said in a shed. Rockville Center was then attended from Rockaway Beach. Later, through the exertions of a Mr. Vincent, the Rockville Institute was secured and converted into what was to be known as St. Agnes' Church. It was first attended by Rev. Patrick McKenna. In 1894, Rev. Thomas E. Carroll, later rector of the Church of St. Vincent de Paul, Brooklyn, became the first resident pastor. He built the first rectory and secured a large tract of land for a new church. He was succeeded by Rev. Patrick M. Fitzgerald, who was forced to resign in a short time on account of ill-health. The next pastor was Rev. James Flood, who erected a new church of marble, which was dedicated by Vicar-General McNamara on June 11, 1905. The number of parishioners has increased to 720, the Sunday-school is attended by 135 children and the church property is valued at $60,000. Rev. Peter Quealy succeeded Father Flood.

St. Joseph, Ronkonkoma, L.I. — St. Joseph's Church, which was built in 1884, was attended as one of three missions, namely Patchogue, Hauppague and Ronkonkoma, by the Rev. Michael Dowd. In 1894 it was attended from Sayville, a newly-formed parish, and continued as a mission until July 31, 1910, when it was erected into a parish with Rev. Patrick F. Kelly as its first resident pastor. Father Kelly was born in Brooklyn in 1872, educated at St. John's College and the Diocesan Seminary, and ordained on June 1, 1901. He was assigned to the Church of St. John the Evangelist, Brooklyn, where he remained until 1910.

The rectory was completed and occupied for the first time on February 2, 1913. On July 31, 1910, Mass was said for the first time at Medford in a little barn which was given over for church purposes by John Flynn the owner. Mass was said in this building until June 1, 1913, when the Church of St. Sylvester was dedicated by Bishop McDonnell. St. Sylvester's is a mission attached to St. Joseph's.

St. Mary, Roslyn, L.I. — It was not until late in the sixties that a growing population, increased from outside, warranted the coming of the priest to Roslyn. Previous to this the few Catholic residents had to go to Manhasset or Westbury. Newcomers of the more wealthy class of that period brought or sought Irish help, and found no little difficulty in keeping them because of the absence of a Catholic church.

There is a story told of how St. Mary's was started. A New England lady had an Irish coachman, whose services she was anxious to keep.

"John," said she to him, "why don't your people make an effort to have a Catholic church here in Roslyn? I have often thought that if your people made an effort you would certainly succeed."

"And what could I do, ma'am? I should like to know."

The lady suggested starting a subscription list, and sent him the next morning to Mr. M. H. Eastman, a lawyer, with the request that he draw up a paper stating the object of the subscription, etc. Mr. Eastman drew up the paper, and started the subscription with $100. William Cullen Bryant, the poet, Parke Godwin and Thomas Clapham, all non-Catholics, were among the first signers, each giving $100. Colonel McNalley took the paper to Bishop Loughlin, who soon visited Roslyn and talked the matter over with "John's" mistress. The result was that Rev. William O'Donnell was sent to organize the congregation at Roslyn, and St. Mary's Church was built in 1871. There is no record of Father O'Donnell's pastorate. Father P. F. Sheridan became pastor in 1872, and was succeeded in 1876 by Rev. Mortimer C. Brennan who completed the church building over the basement started by Father Sheridan. The church is of brick, 90 by 45 feet, and cost about $9000. Father Brennan also secured a rectory. In 1886 he was succeeded by Rev. Nicholas Doran, who was followed by Rev. Myles J. O'Reilly (1898), Rev. M. J. Hogan, and, in 1908, Rev. Louis N. Martel.

Father Martel was educated in Quebec, and ordained by Bishop Racine on November 18, 1883. He has done service in Brooklyn, Sag Harbor and Flushing. Since coming to Roslyn he has raised over $20,000 for a new sacristy, interior decorations and an organ. In November, 1908, he celebrated his Silver Jubilee.

St. Mary's has now 1000 parishoners and property worth $50,000. The Sunday-school has 100 pupils. The parish societies are: League of the Sacred Heart, Holy Name Society, B.V.M. Sodality



REV. PATRICK J. FAHEY
ST. BENEDICT JOSEPH LABRE
MORRIS PARK, L.I., N.Y.



REV. LOUIS J. SLOANE
ST. BONIFACE
SEA CLIFF, L.I., N.Y.

(50 members), Junior Holy Name (30), and the Cadets (50).

ST. ANDREW, Sag Harbor, L.I. — Sag Harbor was visited in the early thirties by priests from Brooklyn and elsewhere. In 1836, it was attended by Rev. John Wastl and Rev. Patrick Dougherty. In 1839, St. Andrew's Church was not yet dedicated, but the mission was visited by Rev. J. Cummisky, and Rev. James O'Donnell, O.S.A., the latter continuing his ministrations until 1845, when Father Curran, from Astoria, took his place. During the next two years Sag Harbor was attended by Rev. James McGinnes from St. Peter's, Barclay Street, New York. In 1848, Father McGinnes who was then a resident of Flushing continued his ministrations until 1855 when he was replaced by Rev. M. O'Neill, of Greenport. From 1860 to 1866, Sag Harbor was attended by Father Brunnemann, O.S.F., from Southold. He was succeeded by Rev. John McCarthy. It was not until 1870 that St. Andrew's had a resident pastor. This was Rev. Felix O'Callaghan, but ill-health compelled him to resign before the expiration of a year and he was succeeded by Rev. John J. Heffernan. The pastor (1914) is Rev. William T. Conklin. He has a parochial school attended by 125 children, and taught by 3 Sisters of the Sacred Heart of Mary, who also teach a Sunday-school of 210 children. The church property is valued at $50,000, on which there is no debt.

SS. PHILIP AND JAMES, St. James, L.I. — This parish was formed from St. Joseph's, Kings Park, on July 25, 1907, and entrusted to Rev. William J. Duhigg. Mass was offered in a hall donated by William Collier, the actor, until the church, a handsome structure, was erected. A rectory was then built. The parish numbers 150 souls. St. Patrick's, Smithtown, a mission of the parish, was formed in 1835 and was attended from New York. Before the church was built the people went to New York by stage coach or by a packet boat, leaving Stony Brook to make their Easter duty and for baptisms and marriages. The church, the third built since 1835, is valued at $10,000. Father Duhigg also attends the mission of Hauppague and the station Nesconset.

ST. LAWRENCE, Sayville, L.I. — In 1895 the Catholics of Sayville came together to discuss the prospects of having a church in their village. Rev. Thomas S. Duhigg was assigned by Bishop McDonnell to look after them and form a new parish at Sayville. An old Methodist church no longer used by that denomination was rented, and on June 2, 1905, Mass was said for the first time in Sayville. Father Duhigg made an earnest appeal to his people and they responded to the full extent of their ability. Ground was purchased at the corner of Handsome Avenue and Main Street and work was commenced at once. On October 1, 1896, the church was dedicated by Bishop McDonnell. High Mass was celebrated by Rev. Edward J. McGoldrick, rector of St. Cecilia's Church, and the sermon was preached by Rev. P. F. O'Hare, rector of St. Anthony's Church, Greenpoint. The church is Gothic in style with gallery and organ loft. Father Duhigg was made pastor of the Church of St. John the Evangelist, in 1902, and in January he was succeeded by Rev. Michael P. Heffernan. Father Heffernan also attends St. John Nepomucene's Church at Bohemia.

The assistant is Rev. John T. Burke. The Catholic population of Sayville is about 428 souls, prominent among whom is Mr. Martin A. Metzner, of Ronkonkoma, who has proved a generous supporter of the Church. The church property is valued at $60,000.

Father Heffernan was born in Philadelphia on July 16, 1865, and was ordained in Baltimore by Cardinal Gibbons on June 21, 1889. Three years later he came to Brooklyn and labored at St. Anthony's until May, 1901, when he was appointed first rector of St. Joseph's Church, Ronkonkoma.

ST. BONIFACE, Sea Cliff, L.I. — Originally Sea Cliff was a Salvation Army camping-ground, and then it became the stronghold of Methodism. The inequality and irregularity of the streets and avenues is due to the fact that they followed the paths that formerly existed between the tents of the camps. Sea Cliff was attended from Glen Cove, until June, 1898, when Bishop McDonnell sent Rev. James Donohue to build a church there. A site with a substantial house and barn had been donated by Mrs. K. I. Reilly. The church was dedicated on April 22, 1899. It is of granite and brick, seats 400, and is free from debt. The marble altar was donated by Miss Mary Neville and the pipe organ by Mrs. Bailey. The stained-glass windows were also donated. In February, 1906, Rev. William L. O'Hara, D.D., who had just relinquished the presidency of Mount St. Mary's College, Emmitsburg, Md., on account of ill-health, was made pastor of St. Boniface's. At a mission given in 1907 by the Jesuits, 405 persons, almost the entire congregation, approached the Sacraments. In February, 1909, Dr. O'Hara succeeded Rev.

William B. Farrell at Hempstead, and Rev. Louis J. Sloane took charge of St. Boniface's.

The resident congregation numbers 500 souls; this number is considerably augmented during the summer. The Sunday-school is attended by 130 children, and is taught by the Sisters of St. Joseph, who go from Brooklyn every Sunday. The Catholic societies are: Holy Name (40 members), St. Aloysius (60) and Angels (80). The Fathers of Mercy have their summer home at Sea Cliff, but their house is now occupied by the Sisters of the Holy Cross from the French Hospital in New York, and by the orphan children, during July and August.

Our Lady of the Isle, Shelter Island, L.I. — Originally this was a mission attended from St. Agnes' Church, Greenport. In April, 1911, the church and parish comprising all of Shelter Island was entrusted to the Passionist Fathers. The church was built by Rev. Charles F. Gibney and dedicated by Rt. Rev. Charles E. McDonnell, Bishop of Brooklyn, in July, 1907. It seats 300. T. M. Burns of Shelter Island was the contractor, Mr. William Schickel the architect. The church was built principally for the convenience of the Catholic summer residents of Shelter Island Heights and Manhanset Manor.

The first pastor was Rev. Edwin Coyle, C.P. (April, 1911, to June, 1911). Rev. Valentine Leonard, C.P., succeeded Father Coyle, who had to relinquish his duties on account of ill-health. In September 1911, three small rooms were built on to the church for the convenience of the priest in charge; Rev. Valentine Leonard collected the money to make this necessary improvement, as the residence of the Passionists is nearly three miles distant from the church. Missionary duties compelled Father Valentine to relinquish his duties in September, 1911, when Very Rev. Justin Carey, C.P., was appointed to succeed him. Continued missionary duties prevented Father Justin from fulfilling all the duties of the parish, and Rev. Isidore Smith was appointed (1913) to act in his place. The latter is the acting parish priest.

There are about 20 families in parish or about 105 souls. There are three societies, viz.: Junior and Senior Holy Name Society; Immaculate Conception Sodality; League of the Sacred Heart.

Sacred Hearts of Jesus and Mary, Southampton, L.I. — Prior to 1880, the Catholics of Southampton were obliged to go to Sag Harbor, ten miles away, to hear Mass. As the place became a popular summer resort Catholic visitors and Catholic help wanted the opportunity to hear Mass if they remained in the place, and Mrs. Frederic H. Betts wrote to Father Heffernan at Sag Harbor, asking him, if possible, to make some arrangements for having Mass said in Southampton on Sundays. Father Heffernan after due consideration consented, provided a suitable place could be procured. Mr. James Cavanagh offered the use of his house until better arrangements could be made. In 1881, the number of Catholics increased to such an extent that a temporary frame church was erected, and Mass was said within its walls for the first time on August 15, 1881. Rev. M. J. Dennison and Rev. Laurence J. Guerin came successively from Sag Harbor to minister to the people of Southampton. Father Guerin directed the construction of the first permanent Catholic Church, at this place, and it was dedicated to the Sacred Hearts of Jesus and Mary, on July 2, 1893. All this time the congregation was growing, and since they had a commodious church of their own they felt that they should also have a pastor of their own. Bishop McDonnell sent them Rev. William S. Kirby, in August, 1896. As yet there was no rectory and Father Kirby purchased a plot of ground large enough to accommodate both church and rectory, and moved the church to his new lot, and then built the rectory adjoining it. Father Kirby died on January 31, 1902. Rev. Francis J. O'Hara was appointed by Bishop McDonnell on February 3, 1902. In 1903, he purchased nine and a half acres of land on Sebonas Lane for a cemetery. The church was fast becoming inadequate to the demands of the congregation, and on June 10, 1907, the Bishop laid the cornerstone of a larger one, which was dedicated on August 30, 1908. The church is built of rock-faced marble throughout. The interior is very impressive, the wood-work taking its key-note from the antique oak pulpit brought from Paris by Dr. and Mrs. Edward L. Keyes. Other generous donors are Mrs. Chambers and Mr. Parrish, non-Catholics, and the Hon. Hugh Grant, Mrs. Lee, Mrs. O'Brien, Col. Henry May, of Washington, Mrs. G. W. Curtis, Mrs. F. B. Hoffman, Mr. and Mrs. Alexander, H. Tiers, Mr. Demilhau and Miss Demilhau. A parochial school is contemplated in the near future. In the meantime, 175 children receive Christian instruction in the three Sunday schools maintained in the parish. The resident congregation numbers between 500 and 600 souls, which number is increased to 1500 in the summer. The church property is worth $150,000. The parish societies are: Apostleship of Prayer; Holy Name; Junior Holy Name; Propagation of the Faith. Villa St. Joseph, the summer retreat of the Diocesan Seminarians, is located at Water Mill in this parish. Rev. Thomas J. Leonard, who succeeded Father O'Hara in June, 1913, was ordained at St. John's Seminary on June 9, 1899, and was assigned to St. Ambrose's; in 1902 he went to St. Joseph's, where he was acting rector during the illness of Monsignor McNamara. He is assisted by Arthur P. Leonard. Statistics for 1913 give: 62 baptisms; 6 marriages.

The Church of the Queen of the Rosary at Bridgehampton is attended from Southhampton. The mission was opened on June 8, 1913. Mass is said every Sunday in Atlantic Hall, Main Street. The parish numbers about 32 families, or 166 souls.

St. Patrick, Southold, L.I. — In 1854, Rev. Joseph Brunnemann, O.S.F., organized old St. Patrick's parish, Southold, when there were very few Catholic families in the neighborhood. Father Brunnemann's work was appreciated for it was not long before Mr. Jacob Apley purchased the old Southold Academy, which had become financially involved, and presented it to the Catholics. It was soon remodeled and converted into a Catholic church, and Father Brunnemann erected a rectory adjoining it. In 1870, Rev. John McKenna succeeded Father Brunnemann and remained until 1876, when he went to Flushing. He was succeeded by Rev. Richard Foley. In the meantime, Southampton, Cutchogue, Mattituck and other places were missions of Southold, which was growing in importance as a summer resort. Rev. James H. Lynch became pastor of St. Patrick's after Father Foley had been transferred to the Church of Our Lady of Mercy, Brooklyn. In September, 1901, having built the Church of the Sacred Heart at Cutchogue, he took up his residence in that village, and was succeeded in December, 1901, at Southold, by Rev. Peter F. Matthews formerly of Fort Hamilton. Father Matthews made many improvements. He was transferred to the pastoral charge of St. Monica's, Jamaica, in June, 1906, and Rev. Edward J. Holley, assistant at St. John the Evangelist's, became his successor at Southold. Father Holley was succeeded by Rev. Francis J. Uleau. There are in the parish some 300 souls and the church property is valued at $30,000, on which there is no debt.

Holy Name of Mary, Valley Stream, L.I. — The Catholics here are mostly Germans. The parish was organized in 1902, when Mass was said for the first time on May 18 in Firemen's Hall, by Rev. Peter McGovern, the first pastor. The parish includes Valley Stream and Rosedale. The church was dedicated on April 24, 1904 by Bishop McDonnell. It is a frame structure, seats 400 and cost $12,600. The interior is finished in Georgia pine, with panel work. District Attorney James P. Niemann donated the sanctuary window. Mrs. Niemann, J. E. Van Orden, John and Mary Schreiber, James and Catherine Markey, Mr. and Mrs. J. Reisert, Mr. and Mrs. J. Richter, Mr. and Mrs. F. Augustine, Mr. and Mrs. R. Ryan, Dominick Coyle, Michael O'Loughlin and H. Ahel also donated windows. The rectory cost $6500, and the church property is worth $31,400, on which there is a debt of $12,000.

Father McGovern was born in Jamaica, L.I., in 1870, studied with the Christian Brothers and at St. John's Seminary, where he was ordained, and was appointed assistant at Our Lady of Good Counsel, Brooklyn. After eight years, he was transferred to Valley Stream.

The parish numbers about 450 souls, Irish and Germans, and is increasing. It has given one priest to the Church. Statistics for 1913 give: 20 baptisms; 65 confirmations; 7 marriages; 41 communions. There are 125 children in the Sunday-school. There is no Catholic cemetery; the Catholics are buried in Elmont.

St. John the Baptist, Wading River, L.I. — Many of the old settlers here were Catholics. It is a summer resort, and many Poles are settling in the town. Father Naab said the first Mass here in the Town Hall on July 7, 1912, and the parish was founded on June 16, 1912. It covers about 20 square miles. There is no church yet, and during the winter Mass is said in a private house. There are about twenty resident families, mostly Polish. There was one baptism in 1912. Father Naab attends Wading River from Manorville, (*q. v.*).

St. Bridget, Westbury, L.I. — This was founded as a mission in 1850. The original St. Bridget's was an old farmhouse, one of the first erected in Westbury. It had been altered and adapted as nearly as possible for church purposes. In the early days it was attended from Hempstead and elsewhere by Rev. James McEnroe and other priests. On February 11, 1893, Rev. Thomas F. McGronen, one of the assistants at St. Anthony's Church, Greenpoint, was sent by Bishop McDonnell to take charge of Westbury. There was no house for the priest and Father McGronen had to live as best he could. He secured board at a farmhouse; his room was under the rafters, and in winter was heated by a coal-oil lamp. One day the Bishop called on him to arrange some matter of business. It became necessary for the Bishop to go up to Father McGronen's room. The weather was cold and damp and it was unsafe to remove his hat. Hardly had he entered the "rectory-room" when his hat was considerably damaged by coming in sudden contact with the slanting ceiling. "Can you find accommodations at your home?" asked the Bishop. "There is a room at my father's house which is used by no one but myself," replied the priest. "Then you had better go there for the present, until you can procure proper accommodations here." Things have changed very materially since then. Father McGronen set to work to improve the conditions of his poor parish. He made appeals Sunday after Sunday to the different congregations in Brooklyn, and in February, 1894, was able to lay the foundation of a new church, 40 feet by 79 feet, on the north side of the old church. Hyde Park became one of the missions. In 1895, Rev. Herbert F. Farrell became pastor. During his stay at Westbury, he was Dean for the County of Nassau. In October, 1904, Father Farrell succeeded Rev. M. G. Flannery at Far Rockaway, and Rev. William F. McGinnis, D.D., S.T.D., became pastor of St. Bridget's.

Dr. McGinnis was born in St. Patrick's parish, Brooklyn, in 1868. In his early youth he attended St. Patrick's Academy and St. John's College. After spending a year at the Seminary of Angels at Niagara, he entered the American College,

Rome. Here he distinguished himself by his industry and progress in his studies. He was ordained, in 1891, by Cardinal Parrochi, and after a supplementary course received the degree of Doctor of Divinity. On his return to Brooklyn he was assigned to duty at St. John's Chapel, where he remained for four years and was then transferred to the Church of the Holy Rosary. Later on he became assistant at the Church of St. Francis Xavier, where he remained until 1904, when he became pastor of St. Bridget's, Westbury. In 1899, he founded the International Catholic Truth Society, an organization whose object is the correction of all misstatements and calumnies against the Catholic Church. The work accomplished by this society is incalculable. When Dr. McGinnis went to Westbury he had to face no little opposition and prejudice because of the interest he took in public affairs, but he soon won hosts of friends among non-Catholics. He built a large parish hall to the erection of which generous contributions were made by many of the most prominent non-Catholics of Westbury. Dr. McGinnis has so far gained the confidence and good-will of his fellow-citizens in Westbury that they have elected him president of the Public School Board of that town.

THE DIOCESE OF OGDENSBURG

ERECTED FEBRUARY 15, 1872

THE territory covered by the Diocese of Ogdensburg comprises the counties of St. Lawrence, Franklin, Clinton, Jefferson, Essex and Lewis, with the northern parts of Hamilton and Herkimer counties, all in the State of New York. Its boundaries are Canada on the north and west, Vermont on the east, Lake Ontario on the west and the Dioceses of Albany and Syracuse on the south. It extends over a space of 12,036 square miles, but, as it includes the vast wilderness of New York known by the name of the Adirondack Mountains, it is but sparsely settled.

In the mountainous districts the soil is generally rocky and sandy where it is no longer wooded; in the plains it is almost everywhere of little fertility, while, on account of the cold and protracted winters, hardly anything can be raised but hay, potatoes and oats. Hence, the rural population is small and even decreasing. The population is increasing only in the manufacturing centers, while in the iron-mining districts it rises and falls with the ups and downs of the industrial world. By the census of 1910 the total number of inhabitants was about 327,500. At present it may be over 330,000, of whom 26,000 are in the city of Watertown, 14,000 in Ogdensburg, 10,000 in Plattsburg, and some thousands more in the large towns of Malone, Potsdam, Canton, Carthage, Port Henry and Ticonderoga.

Early History. — Situated between the six nations of the Iroquois on the south and the Huron, Nipissing and Algonquin tribes on the north, the forests of northern New York were frequently the scenes of bloody strife between these aborigines, although they were pretty well kept apart by Lake Ontario and the St. Lawrence River. The sainted Isaac Jogues must have trodden the Indian trails of this region when he was going on his mission of peace to the Mohawk tribe by whom, on a previous visit, he had already been tortured and maimed. He had said, *Ibo et non redibo*, a prophecy which was soon to be fulfilled by his holy martyrdom (1646).

The first permanent mission in the present Diocese of Ogdensburg was established at the mouth of the Oswegatchie River, in the year 1749, by the famous French Sulpician, Francis Picquet. Commissioned by Louis XIV to accompany an expedition from Montreal as military chaplain, with the usual powers of such priests, he founded in that year, at La Galette, the fort of the Presentation of the Blessed Virgin, with the idea of making it a refuge for the converted Iroquois whose fellow-tribesmen would not tolerate Christianity in their midst. The cornerstone of the building may still be seen imbedded in the town-hall of Ogdensburg where it was placed as a memorial of the pioneer settlement of the city. It has the following inscription cut in the granite: *In nomine Dei omnipotentis huic habitationi initia dedit Franc. Picquet 1749.*

The new colony grew apace. Indian converts and catechumens sought within it the instruction and protection which they enjoyed under the guidance and authority of Father Picquet. Bishop de Pontbriand, of Quebec, visited it in 1752, baptized with his own hand 200 neophytes, and also confirmed 100 well prepared candidates. The settlement, however, was not to endure. In 1759 the English drove out the French and took possession of the fort. Some of the colonists joined the St. Regis Indians, 50 miles lower down the St. Lawrence River, where their descendants, as will be noted later, still profess the true faith; the others were scattered in all directions, and the Presentation became a memory of the past. Father Picquet returned to France, where he was known as *Le Canadien*, and died in 1781. In his honor the Ogdensburg Daughters of the American Revolution, in 1899, erected on the site of the one-time fort a properly inscribed marble shaft, at the inauguration of which the present Bishop was invited to commemorate the great statesman and missionary.

Under the Vicariate Apostolic of London. — During the Colonial period, and until the end of the Revolution, the State of New York was a part of the Vicariate Apostolic of London. The first white immigrants into the territory came in great numbers from the neighboring New England States, from southern New York, and also from the adjoining parts of Canada. The English-speaking settlers were Protestants of various denominations, while those from Lower Canada were exclusively Catholics. The latter, however, for the most part remained near the Canadian border, where they established congregations which are still in existence. The former penetrated deeper into the interior, where they founded villages and towns. They made their living principally from the forest, by lumbering and hunting, and also from the fisheries of the numerous lakes and rivers of the Adirondacks and the surrounding foothills and plains. The Catholic Canadians who ventured after them, having neither priests nor churches, gradually, at least in the second and following generations, lost their language and their faith. They even lost their names. For, since the Americans, as the others were called, could not understand or remember the Lapierres, the Poiriers, the Pelletiers, the Gagnons, the Lamers, the Desjardins, they dubbed them with names of a similar pronunciation or of a translated form such as

Stone, Peartree, Pelthey, Gonyo, Ocean, Gardner and so on. Thus their descendants have forgotten their French-Canadian origin and have in all respects become assimilated to their Protestant neighbors. Catholicity, a few border towns excepted, was an unknown factor in northern New York.

Under the See of Baltimore. — It was only when John Carroll was appointed administrator of the Catholic Church in the United States that the Church began to display her vitality as a self-administering community in the new Republic. Priests began to visit places where previously no missionary had set foot, gathering under any sheltering roof for Mass, the sacraments and instruction all of the faithful that they could find. Thus were inaugurated many little missions which later grew into large parishes, to be divided and subdivided in the course of time.

It is most likely that Holy Mass was offered on the shores of the beautiful Lake Champlain when the great explorer who gave it his name entered the State of New York in 1615. But besides this transient visit of Champlain's priests and the short-lived mission of the Presentation, there is before the nineteenth century no memory of Catholic worship in northern New York, excepting in the border towns of Canada, especially Corbeau (Cooperville) where there was a good-sized settlement of exiled Acadians. It is not until about a hundred years ago that we find traces of nascent congregations. These, it may safely be said, commenced to form only after the State of New York, with a part of New Jersey, was, in 1808, separated from the See of Baltimore to become the new Diocese of New York.

Under the See of New York. — The first Bishop of the new See, the Right Rev. Richard Luke Concanen, a Dominican priest, never met his flock. He died at Naples, in 1810, on the eve of his sailing for America. He had as successor another Dominican, Right Rev. John Connolly, who was detained from his diocese until 1815, when he arrived at New York in time to dedicate his new Cathedral of St. Patrick in Mott Street. He ruled his extensive territory until 1825, when he died, aged 75 years. As he found only four priests to aid him when he began his episcopate, it is not likely that at that epoch the distant settlements of northern New York received many visits of missionaries. It was then that congregations began to form in the larger towns; but if Mass was said in any of them, there is no mention as yet of any churches. Immigration, however, was setting in from Catholic Ireland, and the Canadian element was growing strong enough to preserve their religion and even their language in several towns of the North and the East of the District. They formed the nuclei of the now flourishing parishes of Plattsburg, Malone, Ogdensburg, Port Henry and others, where after a while we see them building and supporting churches and schools.

Rev. John DuBois, President of St. Mary's College of Emmitsburg, was chosen successor of Bishop Connolly. The principal action of Bishop DuBois in regard to northern New York was the establishment in 1838 of a College-Seminary like that of Emmitsburg, at Lafargeville, a village six miles distant from Clayton, on the St. Lawrence, and over 360 miles from New York. At that time there were no railroads and only a short steamboat line on the Hudson; it consequently required weeks of travel to reach the college, and the undertaking could not but prove a failure. Three professors and eight students were its enrolment at the climax of its growth. The institution was closed in 1839, and the mansion became the residence of seculars. The venerable landmark fell into decay and collapsed in 1901. The kitchen alone remains standing and is still inhabited. Under Bishop DuBois' administration we find, in 1833, three places noted as having Catholic congregations: Ogdensburg, with Rev. James Salmon as pastor; Carthage, with no pastor; Plattsburg, attended by Rev. P. O'Rafferty. In 1838 Carthage had a church, which, together with an undedicated church at Watertown, was attended by Rev. M. Gilbride, from Hogansburg; three undedicated churches, at Fort Covington, Malone and Massena, were attended by Father McNulty. Plattsburg had the mission of Keeseville annexed under the care of Rev. M. Drummond. The church at Waddington had for pastor Father Maguire, while Minerva was occasionally attended by Rev. J. Quinn, who used to come from Troy, 100 miles distant.

In 1838 the renowned John Hughes had become Coadjutor, with right of succession, of the aged Bishop DuBois, and soon the entire diocese felt the forward impulse given by this indefatigable prelate. While fighting the un-Catholic system of lay trusteeism and the proselytism of Catholic children in the public schools of the time, he stirred up the faithful everywhere to the building of churches and schools. Northern New York was quick to benefit by his exertions. Catholic congregations sprang up in places hitherto unknown to Catholic directories; churches were built and priests stationed — at distant intervals, it is true — in various towns of the future Diocese of Ogdensburg.

Under the See of Albany. — In 1847 the new Diocese of Albany, embracing all northern New York, was erected and entrusted to Right Rev. John McCloskey, who had been since 1844 coadjutor of Bishop Hughes. As its creation coincided with the Famine flood of emigration from Ireland, there was immediately a large increase of churches and parishes all through the territory. We notice in 1852 the following new missions: Antwerp, Ausable Forks, Belleville, Brasher Falls, Belfort, Canton, Champlain, Cape Vincent, Chateaugay, Chazy, Clintonville, Constableville (two churches), Copenhagen, Croghan, Corbeau (Cooperville), Crown

Point, Daynorville, Evans Mills, Clayton, Lafargeville, Lowville, Moorehouseville, Peru, Port Henry, Potsdam, Redford, Rouses Point and Sackets Harbor.

In 1850 the Holy See raised the Bishopric of New York to the dignity of a Metropolitan See, with Most Rev. John Hughes as its first archbishop. It had for suffragans the Dioceses of Albany, Boston, Buffalo and Hartford, which were in their turn to be divided and subdivided so as eventually to constitute two archbishoprics with fifteen suffragan sees. As the dioceses were multiplying, so also were the parishes, schools and charitable institutions. Bishop McCloskey on several occasions made the visitation of his distant northern territory, and every time he found in it evidences of prosperity and growth. In 1852, as a proof of this, we notice the following new parishes, with resident priests, erected since 1838: Cape Vincent, Constableville (two priests, English and German), Croghan, Corbeau, Hogansburg, Keeseville, Ogdensburg, Potsdam and Watertown. Unfortunately there was not yet a single school in the district.



RT. REV. EDGAR P. WADHAMS, D.D.
FIRST BISHOP OF OGDENSBURG

With all these consolations there came also many tribulations. One of the worst was the schism at Carthage in 1860. Here many parishioners, displeased with a scheme of the rector, Rev. Michael Clarke, in regard to the lawn in front of the church, had risen in rebellion. The two factions had come to blows in the church, and some had even threatened violence to the priest while he was at the altar, compelling him to seek safety in flight. Bishop McCloskey then interdicted the church until the rebels should make an apology, and, as they refused, the parish remained without public services for nearly two years. Finally, after sufficient reparation had been made by representatives of the unfortunate congregation, permission was granted to reopen the sacred edifice. But the strife had engendered in many hearts rancorous feelings which it took years to eradicate. Gradually, however, under the discreet management of Father M. Barry, who is still laboring at Oswego, and afterwards of the Augustinian Fathers, Carthage resumed its place among the good parishes of the diocese, and now, with its beautiful church property and its excellent school, it ranks among the best. Father Clarke died pastor of St. John's, Schenectady, in 1872.

Bishop McCloskey, with five other bishops of the Province of New York, took the leading part in the foundation, in 1864, at Troy, N.Y., of St. Joseph's Provincial Seminary. Commissioned by Archbishop Hughes he obtained from Monsignor Delebecque, Bishop of Ghent, Belgium, the services of four professors, who, together with Rev. A. S. Healy of Boston, and Rev. W. P. Tandy of New York, constituted the first faculty of the new institution; and when, after his return from Europe that same year, he succeeded Archbishop Hughes, he continued until his death, as the first American Cardinal, to protect and foster it. St. Joseph's Seminary, before its transfer to Dunwoodie, N.Y., in 1896, sent out about 800 priests, to many of whom were assigned the rugged missions of northern New York. Their survivors there still bear the burden of their trying ministry. Cardinal McCloskey's successors, Archbishop Corrigan and Bishops Conroy, McNierney and Burke, showed a like solicitude for the nursery of so many of their priests.

The Diocese of Ogdensburg. — Archbishop McCloskey was succeeded in 1865 as Bishop of Albany by Right Rev. John J. Conroy, who thus became Bishop of Northern New York. Under his administration the Diocese of Albany had an unprecedented growth. Churches sprang up everywhere, while convents and schools were established in the larger parishes. The present writer heard Bishop Conroy say, in 1867 or 1868, that 27 churches were being built at the same time in his diocese. The Northern District was enjoying a like prosperity. There were many reasons for this onward move of Catholicism. The immigration from

Ireland was still very large, while from French Canada thousands of families came to work in the lumber camps, in the tanneries, and in the saw and pulp mills of the Adirondacks, as well as in the iron mines, which were very active in many parts of the region. The population was rapidly increasing with a corresponding call for churches and priests.

It was under such conditions that the bishops of the Province petitioned the Holy See for a division of the Diocese of Albany in order to create a new see in its northern section. Pope Pius IX, acquiescing in this petition, by a Brief of February 15, 1872, erected the Diocese of Ogdensburg, to comprise the counties and parts of counties described at the beginning of this article. By the same document he appointed the Very Rev. Edgar P. Wadhams, vicar-general and rector of the Cathedral of Albany, first bishop of the new see.

The Right Rev. E. P. Wadhams, First Bishop of Ogdensburg. — Edgar Prindle Wadhams, or, as he called himself after his conversion, Edgar Philip Wadhams, was born at Lewis, Essex County, in his future diocese, of Presbyterian parents, May 21, 1817. In his youth he was sent to an academy at Shoreham, Vt., and in 1834 he entered Middlebury College, to which he always remained much attached.

He there became attracted by the Anglican tenets, which he no doubt mistook for something Catholic, and soon joined the Episcopalian Church. In 1838 he graduated with honors from this college, which a short time before his death honored him with the degree of Doctor of Laws. Believing himself called to the ministry, young Wadhams entered the General Theological Seminary of the Protestant Episcopal Church in New York City where he showed himself a very serious student. He found there Arthur Carey, a brilliant and virtuous theologian of the Puseyite school, with whom he became very intimate and with whom he warmly sympathized when the young man was persecuted and nearly refused ordination on account of his Romanist tendencies. Carey died at sea the following year. About the same time, in 1842, Wadhams formed a friendship, that endured throughout his entire life, with Clarence A. Walworth, the well-known convert preacher and writer, who also went to the General Seminary as a candidate for Episcopalian Orders. Never were Jonathan and David more united before God and man than these two seekers after truth. Together they searched and tried; both entered the Church when they knew her, and in mutual correspondence of piety and sentiment they exchanged their views on matters spiritual and temporal until they were parted by death. Father Walworth preached at his friend's consecration, and wrote an interesting book of reminiscences of Bishop Wadhams. He survived his friend about nine years, dying in 1900.

Fascinated by the external beauty of the Catholic Church, and not realizing yet that this beauty sprang from her inner principle of authority, Wadhams and Walworth wanted to become Catholics without becoming Romanists. Not yet thinking of recognizing the source and reasons for their existence, the two friends adopted one Catholic practice after another. They prayed on rosary beads which they themselves blessed by dipping them in holy water at Montreal; they fasted as strictly as the first Christians, until weakness compelled them to substitute, for their mush dinners, chickens — which the facetious Walworth, in good faith however, told Wadhams were fish as far as fasting was concerned; they established a monastery at Wadhams' Mills in which the mother of Mr. Wadhams was the housekeeper and cook, while the two enthusiasts were the whole community; they preached that the Church must be infallible and that Peter the Rock was her head; but, like some Episcopalians of today, they were still looking for more light.

Meanwhile Deacon Wadhams (he had received deacon's orders in 1842) had been preaching and ministering at Ticonderoga, Essex and Wadhams' Mills, and even when the monastery went under, he was frequently visited by Walworth. It was by this saintly priest that the gift of faith was first accepted. He became a Catholic in 1845, and joined the Redemptorists in Belgium. Wadhams delayed one year longer and finally was received into the Church, with conditional baptism in June, 1846, by Dr. Peter Fredet at the Sulpician Seminary of Baltimore. Here he made his real theological studies, and three and a half years later was ordained priest, on January 15, 1850, by Bishop McCloskey. He was made assistant and, later on, rector of the Cathedral and was also vicar-general until he became Bishop of Ogdensburg.

Bishop Wadhams was consecrated in the Cathedral of Albany, on May 5, 1872. The assistant consecrators were Bishop Williams of Boston and Bishop de Goesbriand of Burlington. The assistant priest, by an odd coincidence, was his future successor, and was himself consecrated in the same place on the twentieth anniversary of that day. Father Walworth preached a forceful consecration sermon for his old friend, who was installed in St. Mary's at Odgensburg on May 16.

At the end of 1871, before Bishop Wadhams took charge of his vast territory, there were in the future diocese 39 priests and about 56 churches. In December, 1872, there were already 42 priests, 65 churches, 38 stations, two communities of men, one community of women, seven convents and schools, and a Catholic population estimated at about 50,000 souls. Bishop Wadhams soon appointed as his vicar-general the aged pastor of St. Mary's Cathedral, the sturdy and severe Father James McKey, and he himself set to work at once to make the little parish church worthy of its new dignity. A new sanctuary and sacristies

were added, and the old edifice was gradually remodeled and beautifully frescoed. Stained-glass windows were procured and the exterior was embellished by the building of buttresses and an elegant steeple. The modest church was thus transformed into a beautiful cathedral.

Meanwhile the Bishop was turning his attention to the filling of parishes with resident priests, and notwithstanding his slender resources he secured students for the priesthood in Troy and other seminaries; he also invited priests from Europe and Canada to come and minister to the flocks that had left them to settle in his diocese. Thus the staff of missionaries grew faster in proportion than the population itself; whereas in 1872 they were 42 for 50,000 souls, they are now (1914) 146 for 100,000. And yet there remained, and still there remains much work to be done; the people are too scattered and the distances too great.

What Bishop Wadhams desired above all was to provide every parish with a Catholic school. To this, however, he found in nearly every place insurmountable obstacles, and the progress in this department of administration was, as it still is, painfully slow. The congregations are small, scattered and relatively poor. The building of a church and the support of the needed worship promptly exhaust the annual income. As this region of the missions is covered with drifted snow during one-third of the 40 school weeks of the year, the usefulness of the mission schools is confined to the small number of children who live within a reasonable distance. Add to this the secular excellence of the public schools, the prejudice of many so-called Americanized Catholics, who, with their Protestant neighbors, deem the public schools the paragon of excellence, and the timidity of some ecclesiastics, and it will be understood why Ogdensburg has not a greater number of Catholic schools. It is easier to blame than to remedy the evil. Bishop Wadhams, everything considered, succeeded admirably in his endeavor to fill the want. New schools were founded, or the existing ones were improved, in Ogdensburg, Plattsburg, Carthage, Brasher Falls, Hogansburg, Keeseville and Croghan. New communities of Sisters came to work at the side of the Gray Nuns, who had been the only religious community of women in the diocese. Several of the new communities opened boarding-schools to furnish a Catholic education to children who could not attend as day scholars.



RT. REV. HENRY GABRIELS, D.D.
SECOND BISHOP OF OGDENSBURG

Among these new instructors we find: the Sisters of Mercy, first of Malone and then at Hogansburg, who now conduct two hospitals and four schools; the Sisters of St. Joseph at Watertown, who have four schools and an orphanage; the Sisters of St. Francis at Croghan; the Sisters of the Holy Cross at Redford and at Keeseville. The Brothers of St. Viateur also came, but remained only a few years in the diocese. These were the communities who, at the invitation of Bishop Wadhams, labored in the diocese during his administration. Three more communities have come since, but the number of schools has, unfortunately, remained stationary. Some were closed, to be replaced by others elsewhere, and two more are in preparation at Clayton and Ausable Forks. Happily, all are improved and better equipped for their work.

Despite his want of funds the charitable prelate did not fear to establish an orphan asylum, with a hospital annexed, and a home for aged people. In 1885 he issued an appeal which was generally answered by both Catholics and non-Catholics, and his dream of many years became a reality. The ancient Ford mansion in Ogdensburg, which had been used for a Catholic boarding-school, was turned into a refuge for those three works of charity under the direction of the Gray Nuns of Ottawa. The Ogdensburg City Hospital and Orphan Asylum, at first necessarily small, has grown until it developed into the three handsome buildings of today — the orphanage and the old people's asylum, still united, and the two beautiful hospitals — all three of which spread broad-

cast the sweet knowledge of the love of Christ for his suffering children.

Bishop Wadhams was a most devoted son of the successor of Peter. For him there had been no difficulty in accepting the Infallibility of the Chief of the infallible Church. On his death-bed he said to the bystanders: "You all know of my life. Educated in the Protestant Episcopal belief, I left it for the One, Holy, and Apostolic Roman Church. There must be unity, there must be a head, and that is the Pope." This faithful believer in Rome had already in 1865, when on a pilgrimage to the Holy Land as a simple priest, professed his personal allegiance to the Vicar of Christ. With his fellow convert, Father Everett of New York, he had been received in audience by Pius IX, of holy memory, and his diary notes at any length only two places of interest for him: Jerusalem and Rome. In both of these he displayed his love for Christ's representative. All the other spots of such great attraction for tourists in general he passes over unnoticed.

As a bishop he returned to Rome twice in order to make his canonical visit *ad limina:* the first visit was in 1877, again under Pius IX, and the second in 1887, under the great Leo XIII. Needless to say, each time he expressed his joy at being so kindly received by the head of the Church, and he obtained many favors for his priests and his people whose welfare was always his first and last thought. He attended the Fourth Provincial Council of New York in 1883, and the Third Plenary Council of Baltimore in 1884. After the promulgation of the latter he hastened to embody the principal enactments of both in his second Diocesan Statutes. A second synod was held for that purpose in October, 1886. There were present 46 priests, while 28 were absent. In the first synod, in 1875, there had been 41 present and 6 absent.

Growing age, with its accompanying infirmities, began to tell on the prelate's rugged system. Some twelve years after his elevation to the episcopate, as Father Walworth notes in his "Reminiscences of Edgar P. Wadhams," he was attacked by a complication of physical disorders, which were not only extremely painful, but interfered with the fulfilment of his duties, and even threatened his life. He placed himself under the care of Dr. Keegan, at St. Peter's Hospital in Albany, and obtained relief, but no permanent cure until, at the end of a novena, on the feast of the Immaculate Conception, while celebrating early Mass (6.30 A.M.), at the moment of the Consecration, the disease left him and never returned. With tears of gratitude he gave fervent thanks and remained praying until half-past nine. His faith and devotion to the Immaculate Virgin had obtained for him this miraculous favor. In memory of it he had the coronation of the beloved Mother of God painted in the sanctuary dome of his Cathedral.

However, he was brought down again, and was near to death's door in February, 1891. General prayers were asked for him by his faithful vicar-general, Very Rev. Thomas E. Walsh of Plattsburg, and he again rallied somewhat, but only for a time. In the autumn he weakened again, and by the end of November it was evident that his last day on earth was near. He then decided to make his final preparations for death. He was annointed and received the Holy Viaticum, after which he made his solemn canonical profession of faith in the presence of his vicar-general, Fathers Larose, Burns, Conroy and E. Murphy, his niece Mrs. Stevens, and Sisters Stanislaus and Mathew of the community of Gray Nuns. He then gave a paternal exhortation on the Catholic faith to his clergy, urgently reminding them that "the priests are for the people, and not the people for the priests," and ended by expressing his sorrow because 1700 souls more than received baptism came into the world annually in this diocese.

Bishop Wadhams died on December 5, 1891, at 8.30 A.M. His funeral took place on December 9, in the presence of four archbishops, two bishops, about 130 priests and a multitude of sorrowing people. Archbishop Corrigan, of New York, sang the Solemn Mass, for which the dead prelate had in person trained the Cathedral choir. Right Rev. Bishop McQuaid of Rochester preached the sermon. The mortal remains were buried in the crypt under the sacristy, which Bishop Wadhams had built as a final resting-place for himself, his successors and the priests of the cathedral.

At the death of the first bishop, the Diocese of Ogdensburg had 65 churches with resident priests, 41 mission churches, 54 stations and 15 chapels, 81 priests (76 on active duty), and 4 ecclesiastical students. There were 4 communities of men with 11 priests and 4 brothers; 15 religious communities of women belonging to 5 different congregations and numbering 129 Sisters. There was a hospital, an orphanage and an old people's home, all in one building, and the Catholic population was estimated to be 64,900 souls. In 1890 there had been 2965 baptisms and 625 marriages.

THE RIGHT REV. HENRY GABRIELS, SECOND BISHOP OF OGDENSBURG. — Bishop Wadhams, feeling his weakness increase, had through the canonical channels applied to the Holy See for a coadjutor early in 1890, but soon after had asked to have the appointment postponed. The following year, however, he renewed his request, which must have been promptly considered, as only eleven days after his demise his successor was selected by the Propaganda, and the selection was confirmed four days after by Leo XIII. The choice had fallen upon Very Rev. Henry Gabriels, D.D., president of St. Joseph's Provincial Seminary of Troy and one of the vicars-general of the deceased prelate. Cardinal Simeoni, then Prefect of the Propaganda, sent the Bull of appointment to Most Rev. Archbishop Corrigan of New York, who received it on January 11, and immediately

sent it to the bishop-elect, adding his congratulations and best wishes.

Henry Gabriels was born at Wannegen-Lede, Belgium, on October 6, 1838. He made his classical studies in St. Mary's College of the neighboring city of Audenarde, his philosophy course at the preparatory seminary of St. Nicholas, and his theological curriculum for two years in the seminary of Ghent, and for four in the Catholic University of Louvain, where he received the degree of Licenciate in Theology in 1864, in the same class of four with the former Bishop of Peoria, the learned and eloquent Dr. Spalding.



ST. MARY'S CATHEDRAL AND RECTORY, OGDENSBURG, N.Y.

It was at this time that Bishop McCloskey, in behalf of the Province of New York, was asking Bishop Delebecque of Ghent, for some priests to conduct the proposed provincial seminary of Troy, N.Y. The bishop, known for his zeal in behalf of missionary work, proposed the undertaking to a professor of his own seminary, Rev. Louis J. Vandenhende, who was to be the superior, and to three graduates of Louvain, the Revs. Charles Roelants, S.T.B., Peter A. Puissant, S.T.B., and Henry Gabriels, S.T.L. They all accepted, and on October 24, 1864, they began their labors with the help of two American priests, the Revs. Alexander S. Healy, of Boston, and Patrick W. Tandy, of New York. Professor Gabriels for the first seven years taught Dogma, and to this History was added in 1870. The following year, when Canon Vandenhende returned to Belgium, he was appointed president by Archbishop McCoskey, which office he filled, at the same time teaching Church History and some minor branches until 1892, when he was removed to Ogdensburg.

In 1882 the University of Louvain conferred on Father Gabriels the degree *ad honores* of Doctor of Theology, a gracious favor from his Alma Mater. The following year Archbishop McCloskey, with his seven suffragans, his coadjutor, Most

Rev. Michael A. Corrigan, and the retired Bishop of Albany, Right Rev. John J. Conroy, held in his cathedral the Fourth Provincial Council of New York. Doctor Gabriels, with Father Messmer, afterwards Archbishop of Milwaukee, acted as the secretaries of the council and prepared the edition of its *Acta et Decreta* which was used for more than one decree by the Third Plenary Council of Baltimore. The Synod was approved by the Holy See and promulgated by Archbishop Corrigan, August 28, 1884.

Dr. Gabriels was also named one of the four secretaries of the Third Plenary Council of Baltimore, in 1884, after he had been laboring on the preparations for this gathering, together with Monsignor Corcoran, Father Abbelen, Father Messmer, Father Chapelle, Father Moes and Dr. O'Connell, all well-known ecclesiastics and afterwards high dignitaries of the Church.

Just twenty years after his predecessor, on May 5, 1892, Bishop Gabriels was consecrated in the same Cathedral at Albany by Most Rev. Archbishop Michael A. Corrigan, assisted by Right Rev. Francis McNierney of Albany and Right Rev. Patrick A. Ludden of Syracuse. The venerable Bishop of Rochester, Right Rev. Bernard McQuaid, preached the sermon. The ceremony was solemn and was honored by the presence of four archbishops and nineteen bishops from the United States and Canada, and of more than 500 priests and a 150 seminarians. The installation in the Ogdensburg Cathedral, at which Bishop McQuaid presided on May 11, was also very impressive and brilliant on account of the demonstrations of welcome on the part of the priests and people of the city and the whole diocese, through deputations from all the important parishes. Many non-Catholics likewise, moved by their friendship and respect for his predecessor, showed the new bishop their good-will and expressed to him their sincere wishes for a successful episcopate.

It was an easy task for the successor of Bishop Wadhams to assume his charge. He had only to develop the inaugurated work along the same lines, and in this he was well seconded by a loyal and devoted clergy. New churches were built in missions hitherto without churches, or grown large enough to be divided, such as the Holy Family in Watertown, and more recently Notre Dame des Victoires in Plattsburg, and others in rural districts miles away from the mother mission. Solid and elegant edifices replaced the antiquated pioneer churches at Churubusco, Potsdam, Watertown, Norwood, Norfolk, Altona and several other missions. Four churches that had canceled their debt were consecrated: the Cathedral and St. Redford's, in 1898, St. Mary's, Clayton, in 1902, and St. Philomena's, in 1905. The number of churches rose from 106 to 145.

The Diocese of Ogdensburg has the honor of being the seat of the Catholic Summer School of America. This institution, first established at New London, Conn., was transferred in the following year (1893) to Plattsburg, where it held its sessions at the opera house until its splendid property at Cliff Haven on Lake Champlain gave it shelter and room for expansion. It has been progressing ever since, providing instruction and recreation for thousands of vacation visitors. It has been repeatedly blessed by Leo XIII and Pius X, and has been honored by the visits of Presidents McKinley and Roosevelt, and many other distinguished men. It has a charter from the State of New York to grant diplomas to its summer students.

Bishop Wadhams had held three Diocesan Synods — in 1875, 1886 and 1889. These useful gatherings of the whole clergy of the diocese continued to take place every three years. In them abuses were corrected and regulations made according to the latest decrees and instructions of the Holy See. The old Statutes of 1886 were also revised in 1904 to incorporate into the diocesan code of laws the various decrees, old and new, which the times required.

Bishop Gabriels during his episcopate has, so far, made six journeys to Rome. The first, in 1893, was to make his canonical visit *ad limina;* the second was in 1897, when passing through the Eternal City on a pilgrimage to the Holy Land; the third was in 1900, to attend the canonization of St. John Baptist de la Salle and of St. Rita di Cascia. He was each time more cordially received by the great Leo XIII, who granted him many favors. The three following visits were, in 1903, to make his visit *ad limina,* and, in 1906 and 1909, as spiritual director of J. J. McGrane's pilgrimages to the Eternal City. On each occasion he and his friends were graciously received and blessed by His Holiness Pope Pius X.

The bishop has to help him, as auxiliary bishop, Right Rev. Jospeh H. Conroy, vicar-general and rector of the Cathedral, consecrated, as titular Bishop of Arindela, by Cardinal Farley in the Cathedral of Ogdensburg on May 1, 1912, as well as a second vicar-general in Right Rev. Peter O. Larose, rector of the church of Notre Dame and domestic prelate to His Holiness. Both of these prelates are diocesan consultors, in which capacity are associated with them the Very Revs. Edward Blanchard and Peter J. Devlin, and the Revs. James H. Driscoll, D.D., D.C.L., and John H. O'Neil, S.T.L. There are five Rural Deans: the Very Revs. P. J. Devlin, Richard F. Pierce, George Belanger, E. Blanchard and J. H. O'Neill. There are also five churches with irremovable rectors: Notre Dame, Ogdensburg; St. Patrick's, Hogansburg; St. Patrick's, Brasher Falls; Notre Dame, Malone; St. Patrick's, Port Henry.

In 1914 the Diocese of Ogdensburg had 130 secular and 16 regular priests (2 Augustinians, 5 Franciscans, 5 Oblates, and 4 of Our Lady of the Sacred Heart). It had 90 residential and 62 mission churches, 84 stations and 21 chapels. There is a congregation of Brothers of Christian Instruction, established at Plattsburg since 1903, for the

education of boys, numbering fifteen members. They have a parochial school and a flourishing college, while the Fathers of the Sacred Heart conduct an apostolic school at Watertown. The religious congregations of women are nine, namely:



RT. REV. JOSEPH H. CONROY DD., V.G., BISHOP OF ARINDELA AND AUXILIARY BISHOP OF OGDENSBURG



RT. REV. PETER O. LAROSE VICAR GENERAL OF THE DIOCESE OF OGDENSBURG

the diocesan Sisters of Mercy, eight houses; the diocesan Sisters of St. Joseph, four houses; the Gray Nuns of Ottawa, seven houses; the Sisters of the Holy Cross, the Sisters of St. Francis of Peekskill, the Daughters of the Holy Ghost, the Daughters of Charity of the Sacred Heart of Jesus, the Ursuline Nuns, and the Sisters of Charity of St. Louis, all with one house each. There are in all over 300 Sisters.

The diocesan statistics show: 18 students in theology and philosophy; 18 parochial schools, most of which have academic courses, with 3900 pupils; two orphanages with 175 and 104 orphans respectively; 6 hospitals, of which one, at Plattsburg, was generously remembered in his will by the late Loyal Smith, a non-Catholic of Plattsburg; while another, the Sanatorium Gabriels for incipient consumptives, in the Adirondacks, was founded in 1895 and is cared for by the Sisters of Mercy. In 1912 there were 3774 baptisms, 301 of which were administered to adults; 910 marriages; about 2300 confirmations; and an estimated Catholic population (according to the Census of 1913) of almost 100,000 souls in a total population of about 327,500.

There are also in the diocese about 1000 Catholic Indians belonging to the St. Regis reservation; two thousand more of these in Canada, and the entire number, whose ancestors were converted over 200 years ago, have one church in common, on the Canadian side, and are attended by the Rev. P. J. Bourget of St. Regis, P.Q. One peculiarity of this parish, whose small stone church is now being enlarged, is its congregational singing of the choir-parts of the Mass in the Iroquois tongue. Through the generosity of Mother Catherine Drexel, 50 girls of these American Indians are educated at the Convent of Mercy at Hogansburg, while Mother Catherine and her sister, Mrs. Morrell, permit 15 boys from the St. Regis tribe to attend the St. Francis de Sales Industrial School at Eddington. The settlement is the only Catholic group of Indians in the State of New York. May they respond to the efforts that are being made to keep them in the Faith!

THE PARISHES IN THE DIOCESE

Cathedral of St. Mary, Ogdensburg, N.Y. — The early Catholic history of Ogdensburg is that of the diocese (*see* General Article); the history of St. Mary's as a parish begins in 1827, when Rev. James Salmon was sent by Bishop DuBois as the first resident priest. Before that time, in 1820, Father Farnham of Utica made his way north as far as Waddington, saying Mass for those Catholics whom he met, and in 1827 Bishop DuBois visited St. Regis and Waddington with his Vicar-General, Father Powers. Father Salmon on his advent began a small stone church on the site of the present cathedral, saying Mass meanwhile in private houses, usually at Mr. Conway's or Mr. Fanning's. He was a Connaught Irishman, described as tall, thin, dark, somewhat advanced in years and stern in disposition. He encountered among his people a spirit of disaffection which was unfortunately common at the time (*see* General Article), and the state of affairs forced his retirement in 1835, at about which time Bishop DuBois made another visit to the parish, accompanied by Rev. John Hughes. Father Salmon went to his farm at Waddington, where he died not long afterwards.

He was succeeded by Rev. Michael Foley, who managed to conciliate his flock so far as to com-



VERY REV. JOHN H. O'NEIL, S.T.L. V.F., IMMACULATE CONCEPTION CANTON, N.Y.



VERY REV. GEO. L. MURRAY, V.F. ST. PETER, LOWVILLE, N.Y.

plete the church, which was dedicated by Bishop DuBois, and to avoid any open rupture. He died in 1840, and Father Campion of Prescott visited the parish until the arrival of Rev. David Bacon (later Bishop of Portland). Father Bacon did

not find conditions agreeable or the future promising, and as soon as a student of the seminary at Lafargeville was ordained and ready for the pastorate, he went back to New York. This student was Rev. James Mackey, whose 40 years' labor built up the parish.

Father Mackey was born in Ireland; studied partly there and partly in America; and came to Ogdensburg in 1841, when matters were at their worst. The parish was about 50 miles square, and the people mainly farmers and laborers, with a few mechanics. Father Mackey was shrewd, far-sighted and stubborn, and there was no compromise. He was fighting the fight which Bishop Hughes fought in New York and Bishop Timon in Buffalo and, like them, he won. Having established the authority of the Church once for all, he began a new church for the rapidly increasing population. The cornerstone of the cathedral was laid and the building completed in 1852, when Bishop McCloskey came from Albany to perform the ceremony of dedication, with Father Thomas Keveny and one altar-boy in attendance. The missions which had been attended by Father Mackey were one by one made independent parishes, and in 1862 Father Mackey was able to found a school, with two Sisters in charge, in a square stone building erected in that year. A parochial residence had already been built.

In 1872 the Diocese of Ogdensburg was erected with Bishop Wadhams in charge, and Father Mackey received the unsought honor of appointment as vicar-general. St. Mary's became the cathedral, and a new sanctuary and sacristies were added. A larger school house was completed in 1877, when the school was in charge of the Clerks of St. Viateur and the Gray Nuns of Ottawa. The old convent of the French parish was remodeled into an asylum for the sick and destitute. Father Mackey began to feel the infirmities of age in 1883, and in December, 1883, he died, and was buried beside Father Foley under the cathedral, on the eve of the Feast of the Immaculate Conception. Father Swift of Troy delivered the funeral oration, and Bishop Wadhams gave the final benediction.

In April, 1883, Rev. Joseph H. Conroy was appointed rector. Father Conroy was born at Watertown, N.Y., in 1858, educated at the Sulpician College, Montreal, St. Michael's College, Toronto, and at Troy Seminary, where he was ordained on Trinity Sunday, 1881. He was appointed first to the mission of Churubusco, and then served at Rouse's Point for two years. In March, 1901, he became vicar-general; in October, 1905, Domestic Prelate with the title of Monsignor; and on March 11, 1912, he was appointed titular Bishop of Arindela and auxiliary to Bishop Gabriels of Ogdensburg. He was consecrated on May 1, 1912, by Cardinal Farley, assisted by Bishops Gabriels and Colton.

During Bishop Conroy's administration the cathedral was practically rebuilt. A large marble chapel was erected on the State Hospital grounds and one of the finest high schools in the State was added to the parish equipment. The total number of pupils in the grade school and high school is 543. Eleven Gray Nuns and three priests constitute the teaching faculty. In 1913, 96 baptisms, 32 marriages and 20,000 communions were recorded. Bishop Conroy is ably assisted by Revs. M. F. Burns, E. J. Brown, E. Tetrault and E. F. O'Brien. The Sacred Heart Chapel is attended from the Bishop's House, and St. Vincent's State Hospital from the cathedral.

Notre Dame, Ogdensburg, N.Y. — This parish was founded in 1858, when the French and Canadians of Ogdensburg grew numerous enough to demand a priest of their own. The first pastor, Father Lemercier, built a large church and brought to the parish the Gray Nuns of Ottawa to open a school for girls. He was followed by Fathers Renaud (1863–66), Griffa (1866–67), Jeannotte (1867–77), and Monsignor Peter O. Larose, V.G., who was appointed in 1877, after a brief service at Watertown. Monsignor Larose is assisted by Revs. Ubald Larose and Zephyrin Jutras. There are two schools, one in the Second Ward in charge of seven Gray Nuns, and another in the Fourth Ward in charge of four Gray Nuns. The total number of pupils in these schools is 460. The chapel at the Convent of the Holy Cross is attended from the parish church.

Mgr. Larose was born at Verchères, P.Q., and made his studies at Montreal, where he was ordained in 1872. He came to Ogdensburg in 1873 after working some months at Watertown.

St. Rose, Alderbrook, N.Y. — The first Mass in this territory was said in the log house of Patrick McKelly by Rev. James McDonald in the spring of 1851. The place was called Union Falls. The church was built for the pioneers, at a cost of $1000, in 1852, by Father Keveny who attended it from St. Mary's, Keeseville. It is a frame Gothic structure with a seating capacity of 160. The parish about 1884 was in a flourishing condition, as the forests in which it lay furnished abundance of labor to the Irish immigrants who flocked to this section. But the population decreased with the standing timber. Later Father Keveny, Fathers James Keveny, McDonald, Smith, Carrol, Charbonneau and Desjardins attended the mission. The first resident priest was Rev. Richard O'Donnell, who was born in Tipperary, Ireland, and ordained at Carlow College Seminary. Bishop Wadhams, in 1890, adopted him into the Diocese of Ogdensburg and made him pastor of Black Brook, to which Alderbrook was attached as a mission. In May, 1893, Bishop Gabriels made Alderbrook a separate parish with St. Paul's of Bloomingdale, N.Y., as a mission, and Father O'Donnell as pastor. The parish embraces (1914) this mission and that of the Assumption, Gabriels, as well as the stations at Onchiota, Kushaqua and Loon Lake. Father O'Donnell built a rectory at

a cost of $2500. The parish owns a cemetery, and property to the value of $7000.

The population numbers 450 souls, all Irish excepting three families of Canadian extraction. Prominent among the benefactors of the church are the McKillip, Ryan and Collins families. The population is decreasing steadily; many of the farmers in the section took advantage of the desire of the State to acquire land for Adirondack Park to sell their holdings and go elsewhere. The parish statistics for 1913 show: 16 baptisms, 5 marriages, 400 communions, and 70 members of the Holy Name Society.



PRESIDENT McKINLEY AND VICE-PRESIDENT HOBART AT CATHOLIC SUMMER SCHOOL — CLIFFHAVEN, N.Y.

St. Cyril of Alexandria, Alexandria Bay, N.Y. — The first priest to say Mass in this parish was probably the chaplain of Joseph Bonaparte, as the region was traversed by the agents of Bonaparte and the Compagnie de New York. The first Catholic and indeed the first settler at Redwood, as the parish was first called, was Mrs. James Cosgrove, who came in 1831. Other early settlers were Louis Grenier, Mr. Dollinger, Mr. Michaud, Thomas McCartin and three Senecals. Priests from Utica, Ogdensburg and Watertown attended the settlement casually, and Father Gilbride of Carthage said Mass in a store in 1837. All the priests who attended Carthage up to 1862 served this mission, and in 1850 a church was built under the guidance of Father McFarland. Patrick Stewart gave the site, Mr. Dollinger managed the finances, and the Senecal Brothers, stone-masons, gave their labor. The stone for the church was blown out of a ledge and brought across the ice by the people. Later the parish was attended from Clayton by Fathers Harney (1862–63), Sherry (1863–65) and De Saunhac (1865–68).

In 1872 Bishop Wadhams made Redwood an independent parish and appointed Father James J. McDonald as pastor. Father McDonald bought a parochial residence and made many repairs. His successors were: Revs. William Rossiter (1874–77), M. Brown (1877–79), James Connor (1879–82), M. O'Neil (1882–85), Jeremiah Manning (1885), Michael Ambrose (1885–95). In 1895, Rev. William A. McDermott became pastor, and took up his residence at Alexandria Bay with Redwood as a mission. Rev. Oswald Bentley succeeded in 1900, and Rev. Michael Fogarty in 1908. The Catholic population of the parish numbers 400 souls.

Father Fogarty was born in New York City in 1873. He studied at Emmitsburg, where he was ordained for Ogdensburg Diocese in 1902. He served as assistant at Canton, Malone, Port Leyden and as pastor at Sackets Harbor.

Holy Angels, Altona, N.Y. — This territory, originally called Little Chazy, was for thirty-five years a mission attached to Mooers Forks. The first Catholics were Irish and French, who came in 1851. The first Mass in the mission was said at Casey's House by Father McCabe. In July, 1872, the parish was created with Father Lanctot in charge. Succeeding pastors were: Fathers Langlois, Welfosse, Lasalle, Hibert, Scanlan, Brennan,

Wemers, Beaudry, and Charbonneau. Rev. A. Perron, the first resident pastor, took charge in 1904, and built a rectory costing $3500. During his administration the church, which had been built in 1872, was burnt down. A new one was erected, and was blessed by Bishop Gabriels in 1909.

Rev. E. O. Hervieux, successor to Father Perron, was ordained at Ogdensburg by Bishop Gabriels, on December 19, 1897. He served as assistant at Tupper Lake (to December, 1898) and the French church, Ogdensburg (until June, 1899); as pastor at Piercefield (until October 23, 1908) and Altona (until 1911).

The Catholic population numbers about 1100, and has given 2 nuns to the Church. The church property is valued at $32,000. The Rosary Society has 400 members, and the Blessed Sacrament 115. The statistics for 1913 show: 40 baptisms; 10 marriages; 800 communions.

Holy Name, Ausable Forks, N.Y. — The Catholics of this parish were visited now and then by priests from Plattsburgh, and tradition has it that Father Rooney was the first priest to say Mass here. Rev. Michael MacDonnell of Keeseville bought ground for a church in 1848, and in the summer of 1854 Father James Keveny built a stone church, which a year later was washed away by a freshet. A new church was built in the same year. The earliest residents were: James Quirk, James Kelly, Mr. Hopkins and Matthew Dwyer, and among the first trustees were: James Bracken, Bernard Riley, Hugh McCarthy and James Lalor. In 1868 the parish was made independent with Rev. James Smith as pastor. After eight years he removed to Brasher and was succeeded by Revs. Hugh Shields, a graduate of Louvain, a former professor in Troy Seminary, and an eloquent speaker; John G. Fitzgerald (1881–84); Denis Nolan (1884–90); and Joseph Butler (1890–93), an aged priest belonging to a religious order, whose lot it was to see the parish at its worst, the mines being shut down. Those who could move away did so, but the old priest remained until compelled to relinquish his charge because of age and the insidious disease which caused his death. His successor was Rev. William A. O'Connor, the present pastor.

Father O'Connor was born in Ireland in 1859, and ordained at Dublin on June 24, 1882. For some years he was assistant to Very Rev. T. E. Walsh of Plattsburg, and was afterwards pastor of North Lawrence and Hopkinton. He enlarged and remodeled the Church of the Holy Name, supplied new altars and practically rebuilt the interior of the church. The cemetery was enlarged and fenced, a rectory bought and a hall built and paid for. A school building was purchased, and a school opened in September, 1913, which is in charge of 5 Sisters of Mercy. The Catholic population numbers about 1350. The mission of St. Brandon's, Keene, and the stations at Keene's Heights and the Glen are attended by Father O'Connor.

St. Augustine, Bangor, N.Y. (North Bangor P.O.) — Dickinson, as Bangor was formerly called, was settled by Catholics about 1837, when French Canadians crossed the border during the Papineau Rebellion. The first Mass in the territory was said in a public hall by Rev. Ed. Blanchard, pastor of Notre Dame, Malone, from which parish and St. Mary's, Brushton, the mission was first attended. The parish of St. Augustine, or North Bangor, was founded in 1902, Rev. H. Cormerais being first pastor. The mission of St. Edward's, or West Bangor, was founded in 1903. St. Augustine's Church has a capacity of 250, and is valued at $3000. The rectory is an old house repaired, and the whole church property is valued at $4800 (debt $1000). St. Edward's has a capacity of 200, is valued at $1500, and has no debt. All three buildings are frame. The parochial property includes a cemetery.

Father Cormerais was succeeded in 1907 by Rev. L. J. St. Jacques, and in 1909 by Rev. J. R. Lauzon.

Father Lauzon was born at St. Anne des Plaines on April 16, 1880; educated at St. Therese College, and was ordained there by Bishop Gabriels on June 14, 1903. He served as assistant at Champlain (1903–05) and Clayton (1905–09). He moved St. Augustine's from outside the village to a lot on the Main Street near the rectory; and built a sacristy and a tower to both this and St. Edward's. He takes an active interest in promoting proper liturgical music.

The congregation, mostly composed of farmers, numbers 804 souls. Of the 176 families, 30 are Irish and 146 French. There is a remarkable increase in the congregation, due partly to immigration, but chiefly to the reconciliation of fallen away Catholics. Amongst the prominent Catholics are: Dr. F. W. McCarthy and the church trustees, J. M. Mallette and T. B. White. The parochial statistics for 1913 show: 26 baptisms, 5 marriages, 30 first communions, and 100 members in Holy Name Society.

St. Hubert, Benson Mines, N.Y. — Catholics first settled at Little River, the original name of this territory, in the summer of 1887. Mass was first said for them there at Daniel Shea's log house, which stood about where the Wanakena track crosses the sand pile, by Father J. C. Manning in 1889. Father Manning established the parish in 1892, and built the church in 1893 at a cost of $3000. It is a frame structure with a seating capacity of 300. The rectory was built by Fathers Desjardins and Migneron at a cost of $5000, and the debt was cleared off in 1913. The parish property also includes a cemetery, is valued at $10,000, and is free from debt.

The pastors succeeding Father Manning were: Revs. J. L. Desjardins (1899); J. H. Migneron (1905); J. W. Bergeron (who was administrator in

1908–09); A. H. Phaneuf (who was administrator for three months in 1909); Onesime A. Boyer, S.T.L. (1909); and Ovid Levesque, D.D. (1914). Father Levesque was born in Canada, studied at Montreal and Rome and was ordained at Montreal in 1897. He served at Montreal, Tupper Lake and Malone.

The parish includes the missions: St. Mary of the Lake (built by Father Bergeron), Cranberry Lake; St. Anthony, Newton Falls; and the stations at New Bridge, Star Lake and Wanakena. The congregation is a transient one, numbers (1914) at Bloomingdale (now a mission of Alderbrook), and on the day of its dedication gave First Communion to thirteen children; J. A. Desjardins (August, 1886); William A. McDermott (1890–91); Richard J. O'Donnell (1891–93); Leo Cochard (1893–94); John Simard (1894); Telesphore Campeau (1904); and Andronic Blaignier. Father Blaignier was born in Canada, studied at St. Laurent and was ordained in 1905.

The Catholic population numbers about 440. Of the 84 families 13 are Irish, the rest nearly all French. The societies are the Sacred Heart



OGDENSBURG CITY HOSPITAL AND ORPHAN ASYLUM, 1895. IN CARE OF GRAY NUNS

1100 souls, and is composed of French, Irish, Polish and Italian.

St. Matthew, Black Brook, N.Y. — This remote mountain parish was settled by Catholics as early as 1828. It was first attached to Keeseville, and at one time included Bloomingdale. All the priests who attended Plattsburg and Keeseville visited this region occasionally, and mention is made of a Father Petit having gone from Chazy to Keeseville as early as 1829. In 1854 Rev. James Keveny built the Church of St. Rose of Lima at Union Falls, which was for twenty years the place of worship for that region.

Black Brook then became a part of the parish of Ausable Forks and Rev. James Smith built a church here in 1875. Later it was furnished by Father Scanlan and the outside was painted. In 1881 Rev. Thomas Carroll came from the Diocese of Montreal to take charge of Black Brook, which then became an independent parish. He remained about a year and had the church frescoed, added a new altar, chalice, ostensorium and several statues; he also built a parochial residence. On account of ill health, he returned home, where he died soon afterwards. Succeeding pastors were: Revs. Michael Charbonneau (1882), who built a chapel and Holy Rosary. Silver Lake is a station of this parish. Union Falls, now the parish of Alderbrook, was for many years a mission of Black Brook.

St. Joseph, Bombay, N.Y. — This parish is in charge of Rev. James E. Duffy. It was formerly a mission of St. Mary's, Fort Covington. St. Joseph's was blessed by Bishop Gabriels in March, 1906. The parish numbers about 300 souls. Father Duffy was born in Lowell in 1875 and was ordained by Bishop Gabriels in 1901.

St. Patrick, Brasher Falls, N.Y. — The first Catholics settled at Brasher about 1835. The territory was then included in the parish of Hogansburg, to which some of the people went to Mass, while the more distant attended Potsdam. In 1851 Father James Keveny of Hogansburg built a church one mile outside the town, which, with various additions, serves the people to this day.

Brasher was afterwards attended from Potsdam by Father Philip Keveny and Father McGlynn. In 1860 the Catholic population increased to such an extent that a resident pastor was needed, and Father John McDermott was appointed in that year. Father McDermott worked faithfully for ten years, dying, much regretted, in 1870. His successors were: Revs. Michael Mullany (until

1871); Father O'Hare (until 1872); James Scanlon (until 1876); James Smith (until 1883); W. B. Nyhan (died in April, 1914); and Cornelius J. Crowley (*See* Rossie). Rev. Daniel Sullivan is assistant pastor.

Father Nyhan was born in Cork, Ireland, in 1846, and came to America when two years old. He was educated at Niagara University and at Troy Seminary and was ordained in October, 1869. His first parish was Lowville, where he remained until 1883. At Brasher he built a splendid parochial residence at a cost of $6000, and procured the services of the Sisters of Mercy in establishing a day and boarding school. A large and suitable convent was erected, and the school roll for 1914 shows 237 pupils in charge of 13 Sisters.

The parish is free from debt and owns property worth $25,000. The congregation numbers 180 families or about 1000 souls; and the following societies are established in it: Sacred Heart League, Rosary, Children of Mary and Holy Angels.

Immaculate Conception, Brownville, N.Y. — This parish was organized as an out-mission of St. Patrick's, Watertown. The first church was built in 1846 at Hounsfield on the Sacket or Dexter Road, as most Catholic families lived on that side of the town. It was attended fortnightly or monthly by Fathers McFarland; Fennelly (1852); McNulty; James Hogan, who built the second church; and Rev. Florence McCarthy. Then the Fathers of the Sacred Heart at Watertown had charge of the mission until November 24, 1875, when Rev. Edmund Walshe, pastor of Cape Vincent, took charge and formally incorporated the congregation. Among the resident pastors since that time are: Very Rev. R. F. Pierce; Revs. Francis J. Smyth, D.D. (1890–92); James Hagarty (1892–96); John Corbett (1896–1902), who bought the old Universalist Church in 1901; Joseph Pontur (May 1, 1902), who rebuilt the church at a cost of $10,000, resigned (July 1, 1902) the missions of Sackets Harbor, Adams and Belleville, and bought and furnished a new rectory; and James J. McGowan. Father McGowan was born in Ireland on March 18, 1879. He studied at the Grand Seminary, Montreal, where he was ordained in December, 1904. He served as assistant at Plattsburg to Father Kelley, and after nine months went to Fort Covington, to assist his uncle, who died in 1910.

Father McGowan's jurisdiction extends over: the Church of St. Elizabeth, Dexter; All Saints', Chaumont, and the station at Jefferson County Poorhouse. The Catholic population of the parish numbers 590.

St. Mary, Brushton, N.Y. — This district was once a mission of the parish of Malone. The first Catholic settlers were among those who arrived at Malone in 1825. These pioneers were without the Sacraments until Father McCabe came to Malone, about 1850, and said Mass at Brushton in a building known as the Old Red Store, which still stands in the main street close to the Salmon River. There were at that time about 30 families in the district, all farmers and poor. Father McCabe bought a piece of land, and in 1855 built a church which he probably dedicated himself, as there is no record of the visit of any bishop until the time of Bishop Wadhams. Part of the lot was made into a cemetery by Father Theves during his pastorate at Malone. Father Sherry later bought the present rectory, and in 1870, when the congregation numbered about 350 families, the district was made an independent parish, with Father Archambault as first pastor. On Father Archambault's transfer in 1873 to Rouse's Point, the parish remained vacant for some eight months, when Rev. Peter Ryan was appointed. He was succeeded in 1876 by Rev. J. G. Normandeau, who made many improvements: the church was enlarged; a tower built; a new bell, marble altar, organ, and stained-glass windows procured; the interior was frescoed and the outside painted at a cost of $5000. The church was dedicated by Bishop Wadhams in 1884 under the title of St. Mary's. In 1884 the district of St. Regis Falls was cut off from Brushton and made a separate parish.

Father Normandeau was born at Montreal in 1844 and made his classical studies at the Sulpician College there. In 1863 he enlisted in the Second Massachusetts Cavalry and served two years under Sheridan. He fought in the battles of Fisher Hill and Winchester and, having been wounded at Berryville, was honorably discharged. He then resumed his studies at Montreal, and was ordained in 1875 by Bishop Fabre for this diocese. After serving the cathedral parish for a short time he was appointed to Brushton, where he remained until his death in 1892. The succeeding pastors were Revs. Michael R. Burns (1892–95), Edward G. Brice (1895–1908), Francis X. Charbonneau (1908–09), and Timothy J. Mahony, the present pastor. Father Mahony was born at Brasher in 1874, studied at Potsdam, St. Nicholas, Belgium, and Louvain, where he was ordained in 1901. He served at Cape Vincent, Adams and Colton.

The Catholic population of the parish numbers 1200 souls, most of whom are French Canadians and industrious farmers. St. Philomena's Academy was opened by the Sisters of Mercy, but is temporarily closed.

St. James the Less, Cadyville, N.Y. — The first Catholics came to Cadyville in 1825, and attended the church at Plattsburg, which lies a few miles east of the village. As early as 1830 Mass was celebrated in private houses by visiting priests from Plattsburg, but a church was not built until Father Rooney, in 1840, began the erection of one. Father Maloney completed the building. Dannemora, Cadyville and Patent were in 1872 formed into an independent parish in charge of Father James J. McGowan, who built a stone sacristy for St. James Church and furnished the interior. In

1881 Dannemora was made an independent parish, but Patent continues to be a mission of Cadyville, which parish also includes the station of Burnt Hill. The total number of Catholics is about 270, and the church property is worth $10,000. Father Ryan was compelled to retire from the pastorate in 1913, owing to ill-health. He was succeeded by Rev. John J. Kelly, who was born in Marlboro, Mass., in 1881. He studied at Louvain, where he was ordained in 1906 by Bishop Gabriels.

IMMACULATE CONCEPTION, Canton, N.Y. — This town was formerly included in the parish of Potsdam (*q.v.*). The first priest by whom it was visited was Father Mackey, who built a small frame church. In 1861 Father McGlynn of Potsdam bought the cemetery for Canton. In 1868 Canton was made an independent parish, the first resident pastor being Father Brosnan. Father Brosnan built a parochial residence at a cost of $3000, and was succeeded in 1871 by Rev. James O'Driscoll, V.F.

Father O'Driscoll was born in Ireland in 1842, and made his classical studies at the Lordan School, Bandon, and his philosophical and theological studies at All Hallows' College, Dublin, where he was ordained in 1867 by Bishop Moriarty of Kerry, for the Diocese of Albany. He was appointed to Oswego as curate, and later to Copenhagen as pastor, where he remained until 1871.

Father O'Driscoll made his first task the building of a new church, as the original frame building was too small. On December 12, 1873, the old building was burned to the ground, which made it necessary to say Mass in the courthouse during the winter and to hurry the work on the church under very discouraging conditions. In 1876 the church was completed at a cost of $60,000, and was dedicated on August 15 by Bishop Wadhams. It is of brick in the Gothic style, with a seating capacity of 900, and is free from debt.

On Father O'Driscoll's death on January 10, 1913, Very Rev. John H. O'Neill, S.T.L., V.F., administered the parish, assisted by Rev. John J. McGuinness. Father O'Neill was previously chancellor of the diocese. He was born at Massena, N.Y., in 1869, studied at Montreal and the Catholic University and was ordained in 1898 by Bishop Gabriels.

The congregation is composed of 2000 Irish Americans, and has given one priest to the Church. The societies are: Sacred Heart, Holy Name and Altar. The parish mission is Pyrites, where a church is projected.



ST. MARY'S CHURCH, CLAYTON, N.Y.

ST. VINCENT, Cape Vincent, N.Y. — In about 1898 Rev. Wm. Kelly of Rosière bought a residence at Cape Vincent, a mission of Rosière parish, and when he left for Plattsburg in 1901 Cape Vincent was made an independent parish with Rev. Damase Guilbault as resident pastor. The Catholic population is 400. The church buildings are valued at $35,000, free of debt. (For early history of this territory, *see* ROSIÈRE.) Father Guilbault was born in Canada, studied at Assumption College and was ordained in 1881. His longest term as pastor was at St. John the Baptist's, Keeseville.

ST. JAMES, Carthage, N.Y. — This parish, one of the oldest in the state, has a somewhat stormy history, due to internal dissensions. The first settlers were three agents of a French land company, Simon Desjardines, Peter Pharoux, and Mark Brunel. These men built a mill in 1795, which was transferred to Rodolph Tillier and then to Henry Boutin, who was living on the property when the Irish and American colonists came in 1818. James LeRay de Chaumont, a Norman count exiled by the French Revolution, brought nearly 1000 settlers into Jefferson County north of Black River, where he owned much land, and among these were the Irish settlers at Carthage, who desired to live under a Catholic landlord. They came mainly from County Meath by way of

Quebec. In 1819 the count at his own expense built a frame church, which, it is said, was dedicated to St. James by Bishop Connolly. For the completion of the church each of the following paid $10: four brothers named Murray, two named Martin, Peter Castle, Edward Galvin, James Walsh, John Finlay, two McKennas, and Farrell Neary. The first priest to attend the church was Father Farnham of Utica, who came about 1829. The count turned over his property to his son Vincent, and returned to France, where he died in 1841.

Vincent LeRay organized his tenants into a parish corporation on July 9, 1821, and on July 30 turned over to the seven trustees the church property. Father Beecham of Rome attended the parish after 1822, and in 1827 Rev. Patrick Kelly resided here for a year. Other priests who visited the parish were Fathers Fitzsimmons, Cahill, Daly and Quarter of Utica; Father Salmon of Ogdensburg and Father Simon of Rosière, but for ten years there was no resident priest. The first entry in the baptismal register was that of the baptism of Ann Loughlin by Father Simon on August 9, 1833. In 1835 Bishop DuBois came with Rev. John Hughes and administered confirmation. Finding that the Faith was rapidly dying out among the people, he determined to send a resident priest, and in 1836 Rev. Michael Gilbride came to Carthage, and attended the whole district as far as Antwerp. His successors, Fathers Gillick, O'Dow and McFarland, found it more convenient to reside at Watertown and attend Carthage as a mission. Rev. Michael C. Power, curate to Father McFarland, had charge of Carthage for a time, and, in 1851, became its resident pastor. His successors were Fathers Maurice Roche (1852); Michael Clarke (1855), a somewhat eccentric, but energetic priest, during whose pastorate the long smoldering trouble with the trustees blazed up so violently that Bishop McCloskey put the parish under interdict; Michael Barry (1864), who built a new church at a cost of $40,000, which was dedicated by Bishop Conroy in 1865, and also bought and blessed a cemetery; William Connolly (1869); and M. J. Griffith (1871). On Bishop Wadhams' appointment to the See of Ogdensburg, he made a radical change in the government of the parish, and in December, 1872, received the resignation of the seven trustees and incorporated the church under the new statute, placing the parish under the care of the Augustinians in 1874. Father Fedigan, O.S.A., remained three years, built a rectory and adorned the church with stained-glass windows. He was succeeded by the Augustinians: Revs. Francis McShane; Daly (1882); Lynch (1883); Patrick O'Connell (to 1890); Patrick A. Carr (1890–94); William J. Morrison (1394–95); Francis J. McShane (1895–98); Francis A. McCranor (1898–1902); Henry T. Regan; and Daniel A. Herron, who is assisted by Rev. John Meany, O.S.A. The Catholic population of the parish numbers 1580. The school, conducted by 6 Sisters of St. Joseph, has an attendance of 175 pupils. The new Church of St. Rita, Deferiets, which was built in 1912, and the stations of Irish Settlement and Edgeberth, as well as the Sisters' convent, are attended from St. James'.

Assumption, Champlain, N.Y. — This parish is an old gathering place for Canadians. Father Mignault, in 1818, came to hunt up the scattered sheep of the flock, and said Mass in the house of Louis Marney. The McKenzie Rebellion in Canada sent many of its exiles here, all of whom, until 1860, attended the church at Coopersville. In that year, Rev. Francis Van Campenhout of Coopersville suggested the building of a church. A Methodist meeting-house was bought and moved to a site in the village, and repairs were made, the total cost being about $800. A part of this sum Father Van Campenhout paid by giving a series of public conferences in the new church to Protestants. The church was blessed by Bishop de Goesbriand of Burlington, and Canon Fabre (afterwards Bishop of Montreal) was present. In 1861 Father Van Campenhout left his assistant in charge of the mission, and this assistant, Rev. Octave Lasalle, was the second priest in the north to maintain a school out of the small revenues of a small parish. The teacher was Monica Bordeau. Father Lasalle soon became parish priest, and remained in Champlain until 1869, when he was appointed to take charge of the French Catholics of Cohoes. His successor, Rev. J. H. Carrieres, remained until 1877, and, besides improving the property, built a substantial rectory.

In 1877 Rev. Francis X. Chagnon, took charge of the parish. On his arrival he opened the Catholic school, which soon had 80 pupils in charge of an efficient teacher. A debt of $5000 was removed from the church property, the house refitted and the parish placed on a firm financial basis. In 1884 a public school was bought at a cost of $1000, and soon after the cornerstone of the new church was laid. Father Chagnon was succeeded by Rev. Claudius Gobet. Father Gobet is a native of France. He was ordained at Springfield in 1898 and was assistant at Notre Dame, Ogdensburg, and rector of Clintonville, N.Y. The parish consists of farmers, boatmen and laborers, who number in all about 1000.

On August 15 the parish children make their First Communion, and the day is made a festival one. The school was entrusted to the Daughters of Charity of the Heart of Jesus, and its roll in 1914 shows 200 children in charge of 7 Sisters.

St. Helen, Chasm Falls, N.Y. — This territory, under the name of Titusville, was attached to Malone. Rev. J. B. Legrand of Malone built a church in 1877, at a cost of $2500, for the 72 families in and about the village, and with the help of Father Legrand's family, Mr. Lemarie, the Comte de Chambord, Louis Crombeg and others of his friends at Tourcoing, France, it was handed over to Bishop Wadhams free of debt. It is a frame structure with a seating capacity of 250. Father Legrand's successors were: Fathers Peuffier; E.

Rey, who built the rectory for $900; C. E. Perrin, D. J. Halde, Alphonse Desjardins (1885–90); William A. McDermott (1890–95), who added a hall; Alphée Perron (1895–97); Zeno Descaries 1897–98); Ferdinand Lussier (1898–1902); Alfred Boulerice, D.D. (1902–03); Joseph St. Jacques (1903–07), who made many repairs; Heliodore Valois (Aug. 15, 1908), who restored the church, paid the debt, and built and paid for a church at Mountain View, a mission of St. Helen's; Ovid Levesque, D.D.; and Louis Phaneuf. Father Phaneuf was born in Canada, in 1880, and studied at Montreal, where he was ordained in 1905. He served at Malone and elsewhere.

The parish includes the stations at Duane, Meacham Lake and Owl's Head, and owns a cemetery, before the acquisition of which burials were made in the Catholic cemetery of Malone. The parochial property is valued at $15,000. The records for 1913 show: 520 parishioners (250 of Irish descent, the remainder French Canadians); 27 baptisms; 7 marriages and 120 candidates for confirmation.

St. Patrick, Chateaugay, N.Y. — Irish Catholics settled at Chateaugay about 1825, and French came a few years later. The construction of the Ogdensburg Railroad resulted in a great increase in the population and introduced undesirable elements into the district. Owing to the scarcity of priests in those days, the settlers were without the influence of religion, and vice and heresy played havoc with faith and virtue. The priests of the Hogansburg mission paid occasional visits, and in 1840 John O'Neill of Churubusco, John Hogan, James Dwyer and Edward Langto petitioned Bishop Hughes of New York for a resident pastor to attend their mission; but this request was only able to be granted twenty years later. In 1844 Father James Keveney built a church for the congregation, and Mass was said there by the priests in charge of the missions of this section. Mass was said at more regular intervals when Rev. Bernard McCabe came to take charge of Malone in 1849, and attended from there neighboring missions, including Chateaugay. A storm destroyed the church in 1857, and Father Theves began the erection of a new one. In 1843 Chateaugay was made an independent parish with Rev. Edmund De Pauw as resident pastor.

Father De Pauw was born in Belgium in 1830, made his classical studies there and his philosophical and theological studies in Italy, where he was ordained by Cardinal Pecci (afterwards Leo XIII) in 1854. He pursued his studies in Italy until 1860, when he came to America. His first appointment was to Syracuse, then to Malone, from which he was sent to Chateaugay.

When the parish was founded, Chateaugay was inhabited by about 600 Irish and French families. Father De Pauw immediately set to completing the church, and then added a rectory, and in 1863 when Bishop McCloskey visited the parish, he confirmed 150 persons and blessed the new cemetery. At Bishop Conroy's visit in 1868, 500 children were confirmed, and during Bishop Wadhams' administration (1872, '75, '78, '80, '81, '83), 825 received this Sacrament. In 1868 the mission of Ellenburgh was detached, in 1872 that of Churubusco, and in 1883 that of Burke. During Father De Pauw's administration he expended $12,000 on Chateaugay, the value of whose parochial property is estimated at $18,000. The parish includes the stations at Belmont and Chateaugay Lake, and is in charge of Rev. E. G. Brice as administrator.

Rev. Edward Brice was born in New York City in 1856. He made his entire course of classics, philosophy and theology in the Canadian College of St. Césaire, and was ordained in August, 1881, by Bishop Wadhams. After a brief service at Churubusco, his health compelled him to retire to the Bermudas. On his return he served at Mooer's Forks a few months, then at Clayton, and finally was appointed to Chateaugay.

Sacred Heart, Chazy, N.Y. — The Catholics of Chazy were for many years attended from Coopersville. The church at Chazy was built in 1901 through the efforts and good will of the people, assisted by the first pastor, Rev. N. Bergeron, who also enlarged the church. Under the supervision of Rev. V .J. Vandenhende, a vestry was built and the church finished with a beautiful altar, Stations of the Cross, confessionals and altar-rail. Ground was bought in 1909 for a hall and school. The church was dedicated in 1911, and two new side-altars, a pulpit and a pipe-organ placed in it by benefactors. The parish numbers about 500 souls, chiefly of French Canadian descent.

Father Vandenhende was born in Belgium in 1871, and was ordained on June 9, 1899, at the Cathedral of Ogdensburg, by Bishop Gabriels. He served as assistant at Notre Dame Church, Malone (until September 28, 1902), and pastor of St. Michael's, Standish (until May 1, 1907), before taking charge at Chazy. In October, 1907, he formed the Holy Name Society for men and boys and the St. Ann Sodality for women and girls.

St. Philomena, Churubusco, N.Y. — Ellenburgh and Churubusco were organized as a parish with Rev. Ambrose Nolin as first pastor. In Churubusco, Mass was said at that time in a dilapidated old building, built by the parishioners, which had been previously attended by Rev. Edmund De Pauw from Chateaugay. Father Nolin enlarged this building, and erected a large frame church building at Ellenburgh on a foundation which was started under Father De Pauw. Father J. H. O'Rourke was appointed in 1877; Rev. John Conlon in 1879; and Rev. J. P. Murphy, the present pastor, in 1880.

Father Murphy was born at Bellows Falls, Vt., and was educated at St. Mary's College, Montreal. He studied for the priesthood at St. Joseph's Seminary, Troy, and at Montreal, where he was ordained on March 19, 1880. He was assistant

for a short time at Hogansburg, and at Fort Covington, and was appointed to St. Philomena's church on May 10. He razed the rectory which was built by Father O'Rourke, and replaced it by a substantial structure. He then built a beautiful stone church, which was entirely paid for and consecrated in 1905; he also provided a fine new cemetery. He repaired and renovated the old church at Ellenburgh (*q.v.*), which in 1893 was made an independent parish. The parish now includes the station at Clinton Mills.

There are about 1250 Catholics in the parish. The church and cemetery are valued at $52,000 and are entirely free from debt. The rectory, upon which there is a debt of $7000, is worth $10,000. The societies are: Holy Rosary, League of the Sacred Heart, and Holy Name.

St. Mary, Clayton, N.Y. — The pioneer Catholic of Clayton was Thomas Brennan, at whose instance the first few infrequent visits of missionary priests were made. The first visit was made in 1833 by Father Caissy, who returned again in 1834. The following year, Rev. Michael Gilbride of Carthage visited Clayton, and then Rev. John B. Daly, O.S.B., of Watertown, made several visits from 1836.

The first priest whose name was definitely connected with the establishment of the parish is Rev. Francis Guth, who used to come at regular intervals to minister to the Catholics of Clayton. When, in 1838, Bishop Hughes established the seminary at Lafargeville, Father Guth was appointed president, and then the Catholics of Clayton for several years used to go seven miles to Lafargeville to hear Mass until they again requested Father Guth to say Mass at Clayton. Father Guth began to build a church in 1842, and it was completed after he left in 1843. Father John O'Dowd of Watertown had charge of Clayton when it was visited in 1844 by Bishop McCloskey. From 1835 to 1850 Father Michael Guth, a brother of the former pastor, attended St. Mary's; then Father Sheehan of Watertown was in charge for two years, until Father Guth built a rectory and came to live at Clayton. He built a Catholic school in 1854, and acquired the Catholic cemetery during 1859 and 1861. Rev. Michael Clarke of Carthage enlarged the cemetery, and repaired the church during his short pastorate, 1861–62. Then followed in succession Revs. Edward F. Van Campenhout and Luke Harney of Watertown; James J. Sherry (1863); Father Paul de Saunhac (1867–73), who incorporated the parish in January, 1870. Fathers Peret of Rosière, T. Arents, John Craven, William Rossiter and M. J. Brown were each pastors for short periods between 1873 and 1877, when Father Sherry returned for another term, which closed in July, 1883. The interim between his going and the coming in September of the same year of Rev. R. G. Brice, was filled by Revs. J. Smith and Charles L. McMorrow. Father Brice was sent by Bishop Wadhams to build a new



CONSECRATION OF THE ASSUMPTION CHURCH, REDFORD, N.Y.



ST. JOHN'S RECTORY, LAFARGEVILLE, N.Y.

church at Clayton. At his suggestion the parishioners decided to meet the wishes of their Bishop, and worked on the construction of a stone edifice, which was commenced in 1884. The cornerstone was laid on August 5, 1885, by Bishop Wadhams, but then followed a period of financial difficulties during which little progress was made. Finally the church was mortgaged in 1889 for $12,000, and was then hurried to completion, being dedicated on December 11, 1889. The great debt assumed in completing the church caused dissensions among the congregation, and the disheartened pastor left the parish in March, 1895.

Rev. P. S. Garand took charge on March 21 and was confronted by a debt of $18,000 and a badly disorganized parish. After healing the breaches in the congregation, he set to work to pay off the debt, and by January, 1902, the church was free from debt. St. Mary's was consecrated on August 21, 1902, by Bishop Gabriels, of Ogdensburg, assisted by Archbishop Gauthier of Kingston and Bishop Ludden of Syracuse. In addition to this work, Father Garand improved the church property, built a school basement at a cost of $2500 and collected a school fund of more than $3000.

Father Garand was born at Perrys Mills, N.Y., on May 18, 1865. He was educated first in the primary school at Perrys Mills, then at the grammar school and academy of Champlain, the Normal School of Jacques Cartier, the Petit Séminaire of Ste-Marie de Monnoir, Marieville, Prov. Que., and at St. Joseph's, Troy, where he was ordained on June 24, 1889. For a short time, he was *locum tenens* at Malone, then pastor of Crown Point and its mission for six years. Later, he was at Champlain for three months, from which place he went back to Crown Point until he was appointed to Clayton.

The present Catholic population numbers 1160 souls, and the financial condition of the parish is excellent. The societies are: Children of Mary (24 members); League of the Sacred Heart (404); Archconfraternity of the Most Holy Rosary (540); Knights of Columbus (72); Holy Angels (28). A parochial school was opened in 1913 under 4 Sisters of the Holy Cross, with an attendance of 160 pupils.

St. Catherine of Siena, Clintonville, N.Y. — This parish, formerly a mission of Keeseville, from which it was separated in 1903, comprises some 60 families, and includes a mission station at Arnolds, Essex County. The succession of pastors is: Revs. A. L. Klauder (1903–04); H. Duval (1904–06); Claudius Gobet, who built a fine house and hall; John J. Kelly (1911), who was transferred to Cadyville in 1913; and James J. Torsney. Father Torsney was born at Mineville, N.Y., in 1881. He studied at Louvain and Dunwoodie and was ordained in New York on December 18, 1909.

St. Patrick, Colton, N.Y. — This territory was settled by Irish emigrants who engaged principally in the lumber business. It was a mission of Potsdam and attended by Fathers McGlynn and Tawney until 1879, when it was made a separate parish under the care of Rev. P. J. Ryan. Father Ryan was succeeded by Revs. Thomas Plunkett; Richard F. Pierce (1895), who built the church at South Colton; Timothy Mahony (1906–09); John F. Byrne, who succeeded in 1909. Father Byrne was born at Carbondale, Pa., in 1859. He studied at Baltimore and Toronto and was ordained at Ogdensburg by Bishop Wadhams in 1886. He served in various parishes before his present appointment. The parish includes the mission church of St. Paul at South Colton and the station at French Pond. Both churches are in splendid condition and advancing rapidly. Half the business men of South Colton are Catholics. The Catholic population numbers 759.

St. François d'Assise, Constable, N.Y. — When the first little church was erected in 1872, by Rev. Father Legrand, it was so small that only a limited number of the poorest parishioners were able to attend, the greater part being forced to worship at St. Joseph's church, Malone, N.Y. When Father Legrand left in 1887 there were 50 families in the parish, and the property was worth $4000. Succeeding pastors were: Revs. Father Turgeon; James J. Sherry (1885–87); Charles Goulet (1887–93), who left the parish doing well financially and spiritually; Jean B. Arnolis (1893), who built an $800 rectory; George Montreuil (1900), who in 1901 rebuilt the rectory at a cost of $3000, added a $500 barn, a $500 bell, and waterworks costing $300. When Rev. A. J. Boulerice, D.D., took charge in 1903, he found a parish property worth $7300.

Father Boulerice is a native of Canada. He pursued commercial studies at St. Viateur's at St. Remi, Quebec; the classics at the Petit Séminaire de Monnoir; philosophy and theology at Montreal and at St. Joseph's, Troy, N.Y., and was ordained by Bishop Gabriels in St. Ann's Church, Mooer's Forks, on August 24, 1898. He then studied theology at the Propaganda, Rome, Italy, taking his degrees in 1900, and was appointed to Constable on July 5, 1903. Father Boulerice completed the rectory and waterworks in 1904, built a belfry, repaired the church, and put in new windows, acquired a garden and substantially improved the other property. In addition to the parish he attends the mission church of St. George at Burke, which he built in 1906.

The societies are: Sacred Heart and Society of St. Rose of Lima (Ladies of the Altar), both with branches at the mission, where the latter society was established in 1908. The population of the parish is 156 families at Constable and 77 at Burke (992 souls in all), and the total valuation of both properties is about $19,500.

St. Mary, Constableville, N.Y. — This parish was the Catholic center of the district in its early history; it was settled in 1835, and Father Howard, who came in 1845, organized the parish with 780 members and built St. Mary's Church at a cost of $2000. It was twice visited by Bishop

McCloskey. The pastors until 1879, when the church was burned, were: Fathers Howard (1845–51), Sullivan (1851–53), Fitzpatrick (1853–61), Sheehan (1861–64), Brady (1864), Howard (1864–68), Carroll (1868–74), and Craven (1874–79). Father James McKenna, who was appointed in 1879, built a church at Constableville and one at Highmarket, both of which were dedicated by Bishop Wadhams in 1884. He was succeeded in 1894 by Rev. John F. Byrne, who was followed by Rev. Thomas J. O'Brien in 1902, and the present pastor, Rev. James Joy, was appointed in 1907.

Father Joy was born at Potsdam, N.Y. He studied at Montreal and Dunwoodie and was ordained by Bishop Gabriels in 1902. There are missions at Glendale, Greig and Highmarket. The Catholic population of the parish is 568.

St. Joseph, Cooperville, Clinton Co., N.Y. — The first Catholic settlers in Clinton County were John La Framboise and his brother, Frenchmen, who about 1760 came through Canada to settle on Lake Champlain. After the War of the Revolution a number of exiles, Acadians, and young men belonging to Canadian villages south of Montreal who had sympathized with the American invaders of Canada, were given land by the State of New York around Chazy and Corbeau (Cooperville), and they were heartily welcomed by the La Framboises. The settlers numbered 250 families and were all Catholics, prominent among them being Captain Antoine Paulent, Amable Paulent, Presque Asselin, Lieutenants Francis Monty, André Pepin, and A. Boileau.

According to tradition these families met in each other's homes on Sundays to recite the Rosary and the prayers of Mass and to sing hymns. They were unattended by a priest except when a missionary or military chaplain occasionally visited them, and for the Sacraments they sailed down the lake and Richelieu River to Chambly. In 1818, however, Rev. Peter Mignault of Chambly took charge of all the Canadians of Northern New York, and Corbeau, having the greatest number of inhabitants, became the seat of the parish. Mass was at first said in private houses and then in a log chapel. This chapel was built on the Chazy River about 1820, on the site of old St. Joseph's cemetery which was laid out in 1815. This little chapel, the rallying-point of Catholicism in the north and the first church in the diocese under the American dispensation, was burned after a few years, but was soon replaced by another. Father Mignault was made vicar-general by the Bishop of New York, an office also held by him under the Albany bishops until his death, and served the parish until 1828. His successors are: Revs. Victor Dugas (until 1844), Louis Lapic (1845), Louis Lebarbanchon (from 1856–57, there having been a vacancy for two years), Jacob Sasseville (1859), Francis Van Campanhaut (1861), Antoine Boyer (1865), J. B. Legrand (1866), Louis Lapic (again until 1873), F. N. Roy (1877), J. N. Beaudry (1880), A. A. Thomas (1895), A. Constantineau (1898), B. Granottier (1899), and N. W. Bergeron (1902).

In 1902 Corbeau was attached as a mission to Chazy, where a new church had been built. A stone church was built at Cooperville by Father Lapic in 1845, to accommodate the increased congregation, which was due partly to the rebellion in Canada in 1837 which drove hundreds of Canadians into America, and partly to the Irish emigration to Quebec. The Irish emigrants crossed the line from Montreal and settled on the east and west shores of Lake Champlain. This church is still used; it is of Gothic architecture, with a seating capacity of about 600. The cost, $3000, was a great sum in those days, but far inferior to the present value of the church; and much expense was spared by voluntary help. Over 600 families belonged to Corbeau in this period. The increasing population, however, soon made many changes. Champlain village became an independent parish in 1861, Mooer's Forks in 1865, Rouse's Point in 1869 and a dozen other parishes were detached from it, so that in 1902 Corbeau was reduced to a district five or six miles square and a population of from 75 to 80 families. In 1902 the brick rectory was burned, and a few years later the church steeple was blown down. Another steeple replaced the old one, and the church looks as solid as in the early fifties. The change of the parish seat to Chazy resulted in dissatisfaction and a weakening of faith on the part of many members. In 1909 for the first time in the history of the parish, one of its children, Walter J. La Rocque, was ordained to the priesthood, and this event did much to stimulate the faith of many parishioners. Another member of the parish, Catherine Murnane, entered the Order of the Sisters of Mercy, and made her solemn vows in 1913. She is stationed at Gabriels Sanatorium, N.Y. In November, 1912, Bishop Gabriels appointed Father La Rocque, in addition to his parish work at Standish, to reorganize the old Cooperville parish. In less than six months $3000 was subscribed and a splendid rectory was built. On June 27, 1913, Bishop Gabriels visited Cooperville to confer confirmation and bless the rectory, which is free from debt. The parish being completely reorganized, thanks to the untiring devotion and efforts of Father La Rocque, Rev. George Garand was appointed resident pastor in July, 1913.

Father Garand was born at Champlain in 1880, educated at Ottawa University and at the Grand Seminary, Montreal, ordained in September 1909, and appointed assistant to his brother, Rev. P. S. Garand, pastor of Clayton.

The congregation numbers from 75 to 100 families, mostly French Canadians, and the records from November, 1912, until August, 1913, show 21 baptisms, 55 confirmations, 2 deaths and 1 marriage.

St. Mary, Copenhagen, N.Y. — This parish was settled from Carthage and was attended by priests

from that parish until 1859, when Copenhagen, with Harrisburg, Montague and Pinckney, was attached to Lowville, whose pastor was Father Joseph Fitzgerald. In 1870 the four villages were made a separate parish, with Rev. James J. O'Driscoll as resident priest. He repaired the church and bought a rectory, and was succeeded in 1871 by Rev. Thomas McNally (1871–75). Rev. Edmund Walshe remained during part of 1875, and was followed by Father Field, O.S.A., who resided at Carthage. Succeeding pastors were: Revs. John Fitzgerald (1876–81), James Brennan (1881), James Hagarty (1881–92), Francis Smyth (1892–95), Bartholomew McLoghlin (1895–1902), George Murray (1902–08), and Rev. Oswald Bentley, the present pastor. Father Bentley was born in Germany, where he studied before coming to America. He was ordained by Bishop Gabriels in 1896. The parish now includes Copenhagen, and the missions at New Boston and Rutland as well as the station at Rector; the Catholic population numbers 780.

St. Stephen, Croghan, N.Y. — This parish, had its origin in 1830, when a company of German Catholics came to settle on the land of Vincent LeRay; as soon as they had broken ground they began to prepare to build the church. The first priest to say Mass in the district was probably Father Raffeiner, who was sent out by Bishop DuBois to attend the German settlers. Mass was said in a barn one-half mile from the present church. Under Father Raffeiner's direction, the Germans built a church and the first Mass was said in it on All Saints' day, 1834.

Other priests who said Mass in this region were: Fathers Guth, Kapp, Tappert, Fedderman and Howard. Croghan was attended from St. Michael's, Mohawk Hill, a good many years. The succeeding pastors were: Fathers Heimo (1857); Nicola (1858); Clemens Mutsaerts (1862); Ladislas Korter (1864); James Smith (1867); James Conlon (1875). Then the Franciscan Fathers took charge, the succession being: Revs. Francis Koch (1876–80), Leonard Malkmus (1880–82), Gregory Schlitt (1882–85), Albert Stroebele (1885–86), Pius Manz (1886–90), B. Zahn (1890–91), Francis Koch (again, 1891–96), Bernardine Bidinger (1896–97), Hyacinth Rueberg (1897–99), Father Bidinger (again, 1899–1902), Leo Heinrichs (1902–04), Anthony Berghoff (1904), Hilary Reinhold (1909), Joseph Bussen (July 25, 1913); Hilary Reinhold (again, 1913).

The Catholic population of the parish numbers 1580. The parish includes Belfort, Castorland, Dayneville and Indian River as well as the station of Jordan Falls. The parochial school is in charge of 7 Sisters of the III Order of St. Francis, and is attended by 164 children.

Sacred Heart, Crown Point, N.Y. — This church was built in 1874 by Father Butler of Ticonderoga, and was subsequently attended by Father Mullen. Then Rev. John O'Rourke attended it from Port Henry. Rev. Thomas P. Fitzgerald was the first pastor, and was followed by Fathers McFadden, Laramee, Garand, Granottier, Donohue, Timothy P. Holland (1900–01), D. F. Reilly (1901–09), and Rev. Robert Duford, the present pastor. Father Duford was born in Canada in 1881. He studied at Ste-Marie de Monnoir and at Assumption College, and was ordained in 1906.

The Catholic population of the parish numbers 368. The church property is valued at $5000, and is all out of debt. The debt was paid and the church repaired by Rev. D. F. O'Reilly. The missions — at Hammondsville (12 miles away), Schroon Lake (25 miles) and North Hudson (20 miles) — are free from debt. Their property is valued at $7000. There are no Catholic schools or other institutions in the parish.

St. Joseph, Dannemora, N.Y. — The first Mass celebrated at Dannemora was said in a private house in 1854 by Father E. Cauvin, O.M.I., of Plattsburg, N.Y. Subsequently, a chapel was built, in which Mass was said for the first time in 1859. Two years later Bishop McCloskey of Albany visited the town to administer confirmation and urged the parishioners to build a new church. A brick edifice was built in accordance with his wishes, and was dedicated in June, 1862, by Bishop Guigues of Ottawa. Until 1869 the parish was attended by the Oblates of Plattsburg, but in that year Bishop Conroy of Albany appointed Father Lorrain (afterwards Bishop of Pembroke, Canada), pastor of Redford, with Dannemora as a mission. In 1872 Dannemora and Cadyville were united, in charge of Father J. McGowan. In 1882 Dannemora was again attached to Redford, under Fathers Decarie and Beaudry.

Bishop Wadhams of Ogdensburg made Dannemora an independent parish on May 2, 1883, and appointed Very Rev. George Belanger, V.F., to be first resident pastor.

Dean Belanger was born in Canada on April 8, 1849. After a course at Joliette College, he was ordained to the priesthood at Montreal on December 22, 1877. The next two years he spent as professor of moral and dogmatic theology and director of ecclesiastical students at the Seminary of Joliette. Then he served successively as assistant at Joliette and Redford until he was appointed pastor of St. Joseph's, Dannemora. He built a substantial and comfortable rectory in 1884, and in 1896 he had the church enlarged and the front embellished with three handsome towers. Two large octagonal bay-windows were recently added to the rectory.

The church property, which is valued at $12,000, is free from debt. There are 1200 Catholics in the parish. Father Belanger in the course of his long pastorate baptized more children than the whole present Catholic population, and is now baptizing children whose parents he also baptized.

In addition to his parochial duties he is (since 1883) chaplain of the State Prison and State

Hospital for insane criminals, and has prepared for death and accompanied to the electric chair fifteen criminals, the last five of whom were converted while under sentence of death.

St. Edmund, Ellenburgh, N.Y. — In the early settlement days the region comprising Ellenburgh parish was known as Forest; the hamlet to the east still retains that name. A number of Irish and French Canadian families followed the building of the Ogdensburg and Lake Champlain Railway, and settled on farms and cleared up the land. Among them were O. Sandiford, M. Gorden, A. Suprenaw, P. Turcat, A. and R. Dumont, P. Labombarbe, Shertland, Gregory, F. X. Nichols, H. Trudel, Tremblay, P. C. L. Robdoux, O'Gurno, A. C. N. Duval, Jas. H. and E. Duffy, P. Clark, Downs and R. Sherlock. A priest from Chateaugay visited these families and said Mass in their houses. About 1870 Rev. E. M. DePauw of Chateaugay laid the foundation for a church 100 by 50 feet, and a frame building was erected, enclosed and roofed. In 1872 Rev. A. Nolin was appointed to Churubusco and Ellenburgh; then followed Revs. Delphos, Hubert and Scanlon, who attended the mission off and on from Mooer's Forks. Rev. J. H. O'Rourke came in 1877 and Rev. J. Conlon in 1879. In May, 1880, Rev. J. P. Murphy was appointed to Churubusco and Ellenburgh. He at once started to rebuild the church at Ellenburgh and say Mass regularly there every other Sunday. But order had to be made out of chaos. A large debt existed on the structure and one of the creditors threatened to buy it for a hop house. However, with the money made on excursions and a bazaar, the debt was paid off. In the meantime the pastor called on the congregation to donate work with teams and men. Augustus Dumont gave ample timber from his woods and the dilapidated building was braced. Stone foundations for chimneys were built, and the church was reconstructed to withstand the hurricanes so prevalent in these hills. Later a belfry was built, and the church shingled anew and furnished with pews, a new bell, Stations, organ, sanctuary rail and a marble altar with a stone foundation. Thus the church, which possessed neither chalice, altar, linen nor vestments, was completed, fully furnished and paid for, ready for consecration, when the mission was made a parish in 1893 with Rev. Charles Goulet as resident pastor. A barn was also built and a cemetery drained and fenced. The people, whose efforts were mainly directed to building their homes, responded nobly to Father Murphy's appeals. In all $6000 was raised to complete and furnish the church, which is now a beautiful and substantial structure, and of this amount $5333 was raised by picnics, excursions, bazaars, plays, concerts, etc. When the mission was separated from Churubusco the congregation was in a splendid condition. The children were instructed in their religion and a fine library was established. Father Murphy was aided in this work by Revs. J. H. Conroy (afterwards Bishop), E. G. Brice, Hallihan, McKewan, Caraher, Cody, M. W. Holland and P. McCabe.

Father Goulet was born in Canada in 1847. As soon as he became resident pastor of Ellenburgh he built a substantial and commodious rectory. Later he added the bells to the church, which he also improved in many ways. He attended the station at Ellenburgh Centre, and was assisted by Rev. Adonat Dufresne. He died on December 1, 1913, and was succeeded by Rev. Onesime Boyer, S.T.L., of Benson Mines. Father Boyer was born in Canada in 1874, and studied at St. Thérèse, where he was ordained in 1903. He then went to the Catholic University. He is the diocesan non-Catholic missionary.



ST. ROSE, ALDERBROOK, N.Y.

The parishioners, mostly farmers of French Canadian origin, number (1914) 315 families or about 2000 souls, and although scattered over a territory of seven, eight and ten miles, they come to church on Sundays in spite of the very poor roads, and manifest in many ways that the seed sown years ago by the pioneers of the Church in Northern New York is cultivated with zeal, devotion and self-sacrifice. The records for 1913 show 68 baptisms and 13 marriages

St. Mary, Evans Mills, N.Y. — This parish was founded in 1892 by Rev. James H. Driscoll, D.D. He was succeeded in 1894 by Rev. Thomas J. O'Brien, who was followed in 1897 by Rev. Adonat Dufresne. In 1901 the present pastor, Rev. James Roche, was appointed. Father Roche was born at Forest, N.Y., in 1870, studied in Montreal and was ordained at Ellenburgh by Bishop Gabriels in 1898. He built the first church at Black River. The parish includes the missions of St. Paul, Black River, and St. Thomas, Sterlingville, as well as the station at Felts Mills. The Catholic population of the parish numbers 392.

St. Mary, Fort Covington, N.Y. — This village was settled shortly after the War of 1812. Previous to its settlement by Americans, some French families had a saw mill on Salmon River, and in

1822 Cornelius, Patrick and Michael Denneen, Irish immigrants, came there to make their homes.

In 1826 Mass was said for the first time within the district by Father Moore, and from then the settlers walked to St. Regis, fourteen miles distant, until St. Mary's was built in 1837 by Father McNulty of Hogansburg. Part of the money to build was donated by William Leahy, and Patrick Holden donated the stone. There was as yet no sacristy. Money was scarce, and since the people had a church in which they could hear Mass, they were content to wait for improvements.

The mission was attended during the next twenty years from Hogansburg. It became independent in 1869, when Father Stanton was appointed first resident pastor. He bought the parochial residence at a cost of $3000. At that time there were 170 families in the congregation. Succeeding Father Stanton were: Revs. McNally (1873); Guilbault (1881); Nolan (1882); C. J. McMorrow (1883), who purchased the new cemetery, put in stained-glass windows and made many other improvements to the church; James McGowan (1893), who built a tower to the church, to which he donated $2000 and a bell. Father McGowan was born in County Sligo, Ireland, October 28, 1830. He made his preparatory studies at Mount Melleray and in the Irish College at Paris. He finished his theological course at Ottawa, Canada, and was ordained there in 1866. The first ten years of his ministry were spent in Canada. Bishop Wadhams of Ogdensburg adopted him, and he was appointed pastor at Cadyville, where he spent twenty years, and was then transferred to Fort Covington. During Father McGowan's illness, the parish was administered by his nephew, Rev. James J. McGowan. Rev. Joseph Pontur succeeded in 1910 and Rev. Joseph L. Desjardins on December 1, 1911. Father Desjardins was born in Canada, and studied at St. Thérèse and Montreal where he was ordained in 1891. He came to Ogdensburg in 1896.

The church was repaired at a cost of $10,000, including Father McGowan's donation. A handsome stone tower was built, and new floors, pews, gallery and Stations of the Cross furnished. The seventy-fifth anniversary of St. Mary's was celebrated in October, 1912, with solemn ceremonies at which Bishop Conroy presided. The parish includes (1914) the station at Deer River.

St. James, Gouverneur, N.Y. — This parish formerly belonged to Canton as a mission. In 1850 there were but two Catholic families in the place. As the French and Irish population increased, the Catholics of the neighborhood were attended by various priests from Ogdensburg and elsewhere until 1873. In that year they bought an old Methodist Church, which in 1874 was burned. They, however, began a new church at once, and carried it to completion at a cost of $4000; and in 1877 Rev. Thomas Kelleher was appointed the first resident pastor of Gouverneur. After a year he was transferred to Massena, and until 1882 Gouverneur was attached to Rossie as a mission.

In 1882 Gouverneur was made a parish with Rev. Damase Guilbault as pastor. In 1883 Father Laramee succeeded him. The present pastor is Rev. Michael F. Gallivan. Father Gallivan was born at Brushton, N.Y., in 1864. He made his studies at Quebec and was ordained at Malone in 1890. He labored for some years in the Adirondack region. The parish includes the missions of Keene and Richville, and has a Catholic population of 735. A new substantial church is planned.

St. Francis Solanus, Harrisville, N.Y. — This parish was established about the early eighties by Rev. E. C. Laramee. It was then a mission of Gouverneur. Under Rev. Jeremiah Manning, who succeeded, Lewisburg, Natural Bridge, Fine, Benson Mines, Newtown Falls, Jayville and Harrisville were also missions. In 1899 Father Desjardins took charge; then Fine, Edwards and Talcville were erected into a parish to which Rev. Hormisdas Mayer was appointed. Father Mayer was born in Canada, studied at Rochester and was ordained by Bishop Gabriels at Ogdensburg. In 1907 Harrisville, Kalurah, Natural Bridge and Lewisburg were added. In January, 1911, Natural Bridge and Lewisburg formed a parish, in charge of Rev. P. J. Barry. The parish territory includes the missions at Fine and Talcville, each of which has a church, and the stations at Jayville, Edwards and Fullerville.

The first church was sold and an old Protestant church bought. The present church, the interior of which was redecorated by Father Mayer, dates from 1865. It seats 300 and cost $3000, on which there is a debt of $600. It is old-fashioned but presents a neat appearance with cement steps and walks. A frame rectory on Maple Street was built by Father Manning and furnished by Father Mayer. It is surrounded by fine lawns and maple trees, and there is no debt.

The congregation numbers 790 and since 1907 there have been 54 converts. Among the benefactors of the church are Messrs. Francis (trustee), Hollinger, W. G. O'Neil and Charles Hogan. The societies established in the parish are: League of the Sacred Heart (320 members); Altar Society (50).

St. Raphael, Heuvelton, N.Y. — This parish was at one time a mission of Ogdensburg under the name of Lisbon. Lisbon is now (1914) an outmission of Heuvelton. During the early years of Bishop Wadhams' administration, about 1880, a church was built for the parish of SS. Philip and James at Lisbon, and one was purchased for the Heuvelton Catholics by Rev. John Murphy. Heuvelton mission was made an independent parish in 1905, with Rev. John H. O'Neill, S.T.L., as pastor. He was succeeded in 1913 by Rev. Clarence Kitts, who is also chancellor and secretary of the diocese. Father Kitts attends De Kalb Junction and Rensselaer Falls. He was born at the latter place in 1874, studied at Montreal and was

ordained at Watertown by Bishop Gabriels in 1904. The Catholic population numbers 300.

St. Patrick, Hogansburg, N.Y. — The territory of this parish once belonged to the Indians of St. Regis, who conceded a certain amount of their land to white settlers. There is a tradition that Father Anthony Gordon, the Jesuit who established the Indian Mission at St. Regis, built a saw mill and established a colony of French Canadians in a settlement known as St. Regis Mills, on the St. Regis River. This, however, is not certain; it is known that a mill was burned there in 1804, but until after 1808 there were no others. Then two Frenchmen named Bersom and Bouget erected mills, and were succeeded by Soufaçon and by Jean Baptiste Parissien, who left in 1816.

In 1818 the first permanent settlement was begun by an Irishman of wealth named Michael Hogan, who bought a tract known as Township No. 1, established there a settlement, and built a grist mill. He had made a fortune in the east, had served as American consul at Valparaiso and was for some time a merchant in New York. He met with many reverses of fortune, and died at Washington on March 20, 1833, aged 68. Tradition says that he was distinguished "for his intelligence, enterprise and probity, a hospitable and liberal disposition, and the urbanity of his manners." The town of Bombay, a few miles from Hogansburg, was so-called in compliment to his wife, whose former home was Bombay, India. Mr. Hogan gave the land and the timber for the first church.

The first of these settlers came by way of Montreal about 1820, and among them were: John Keenan, John Hammill, Peter Hannan, James McNally, David O'Neill, Charles Burke, Samuel Hamon, Murtagh Kennedy, Lantry Adams, Philip Walsh, Peter Daly, Maurice O'Neill, Thomas Monahan, Thomas Ward, Henry Ward, John McAdams and James Murphy. They attended Mass, whenever possible, at St. Regis. At one time an attempt was made to build a log church at a place called Kavanagh's Corners, but a priest, whose name is not known, although it was probably Father Rafferty of Plattsburg, strongly advised the people to wait until they could afford to build in the village itself, and the site was then used for a cemetery. In the winter of 1826–27 Bishop DuBois visited St. Regis, held a meeting of the people in a barn, belonging probably to David O'Neil, and urged them to build a church. A few years later, some time between 1828 and 1835, a stone church 40 by 60 feet was built under the supervision of Father Salmon of Ogdensburg. Bishop DuBois visited the neighborhood before the church was completed, and appointed Father McNulty to take charge of a district including, besides Hogansburg, the present (1914) parishes of Massena, Fort Covington, Brasher, Brushton, Trout River, Constable, Malone, Chateaugay and Churubusco.

Father McNulty arrived in 1836. He completed the church, and for four years was engaged in promoting the Faith, which at that time was made difficult by a very general disaffection and indifference in that region. He left the parish and the diocese in 1840, and retired to Hamilton, Canada, and afterwards, in a village called Dundas, built a home for the destitute and presented it to the Sisters of Providence. He died in this home at an advanced age. A vacancy of three years then ensued, the people being attended by the priest of St. Regis and by Father Moore of Huntington. In 1843 Rev. James Keveny took charge of the parish. He built the parochial residence, and in 1849, finding the district too great for one man, he urged the Bishop to make Malone an independent parish. When this was done the parish included Massena, Brasher, Fort Covington and Constable. Bishop McCloskey visited the parish in 1851 and administered confirmation.



ST. ALEXANDER, MORRISONVILLE, N.Y.

Rev. Thomas Keveny succeeded in 1851. During his pastorate, Brasher Falls was made independent. His successors were: Revs. Maurice Sheehan (1855); F. McGinn (1859-62); Thomas De Luca (1862–69), an Italian during whose pastorate Fort Covington was made a parish, and Constable with Trout River added to Malone; Thomas E. Walsh (1869–78), afterwards vicar-general, who built a new church, a handsome brick structure, costing $25,000 and seating 1200; Michael J. Brown (1879).

Father Brown was born at Malone in 1850; made his classical studies at Baltimore, his philosophy and theology at Troy; and was ordained at Troy in 1876 by Bishop McQuaid. He was first appointed to Clayton, then to Redwood, and finally to Hogansburg, where he is assisted by Rev. James McClure. During his pastorate a debt of $7000 was paid off, and a set of Stations in bas-relief, Munich workmanship, were placed upon the walls. In 1880 the Sisters of Mercy built in the village, under his patronage and encouragement, a boarding-school for Indian girls. The roll for 1914 shows 60 Indian girls, in charge of 7 Sisters. There is a station at Brasher Ironworks, and a

chapel at the Convent of Mercy. The Catholic population of the parish numbers about 800.

Holy Cross, Hopkinton, N.Y. — This parish was organized on January 1, 1876 by direction of Bishop Wadhams, under the supervision of Rev. J. J. Normandeau. Mass was offered in the town hall and in the homes of different members of the congregation until the construction of a frame church edifice, whose cornerstone was laid on July 4, 1877. All material and labor in its construction were contributed by the members of the parish. The first priest to say Mass in the church was Rev. T. Walsh; other priests of the neighboring parishes attended Holy Cross until 1894, when Rev. Moses Legault was appointed first resident priest. Father Legault remained in the parish for seven years and succeeded in bringing many wanderers back to the fold. His successor was Rev. Henry Duval, who, in the course of his three years' administration, purchased a rectory at a cost of $1000. Rev. Alexander Klauder was pastor from May, 1903, until January, 1904, being replaced by Rev. Alexander Landry. During his stay Father Landry transformed the little frame building into a beautiful temple of worship. He quickly liquidated the debt which he found of $600, and then raised $2000 for the necessary improvements on the church. Rev. Joseph Leonard took charge on October, 1907, but was obliged by ill-health to resign. He was succeeded by the present pastor, Rev. Ignatius Grom, who came to Hopkinton from Malone. The parish has a population of 500 souls, 250 of whom are communicants, and includes the station of Parishville. The property is valued at $2500. Among the prominent donors of the parish is James Regan.



ST. PAUL'S CHURCH, PIERCEFIELD, N.Y.

Immaculate Conception, Keeseville, N.Y. — The first Mass was said here in 1825 by the indefatigable Father Callaghan, in the house of Hugh McCarthy. Before this Fathers Mignault and Dorgan visited the place when the only Catholic family was that of John Keenan. Later the mission was attended by Fathers McGilligan, Rogers, Raftery, Rafferty, Burns, Drummond and Rooney, from Plattsburg, Mass being generally said in the residence of Mr. Sheridan, and later in a school house near the present church. In 1835 Father Rogers built a church, the people contributing both money and labor to its erection. It was dedicated by Bishop DuBois, and Catholics for miles around attended the ceremony, many of them witnessing Mass for the first time. The venerable bishop did much to unite and strengthen the congregation in his brief stay. In 1848 Keeseville became a separate parish with Ausable and Peru as missions, and with Father MacDonnell as first resident priest. He remained until 1851, and is remembered for his oratory and genial disposition. He died in the West Indies, where he had gone in search of health. His successors were: Fathers B. F. McLoghlin; James Keveny (1852–61), who built the old and new churches at Ausable; Philip Keveny (1861–63); William Carroll (1863–66); John MacDonald (1866–69); Tobias Glenn (1869–80); Conlan (1880–81); Peter Devlin (1881–89); Thomas Fitzgerald (1889–99); Michael Ambrose (1899–1907); Jeremiah Manning (1907–09); and Daniel O'Reilly.

Father O'Reilly was born in Ireland, made his collegiate course at St. Brendan's, Killarney, graduating in 1895. He then entered the Grand Seminary at Montreal, and was ordained by Archbishop Bruchesi in 1900. He was assistant to Rev. P. J. Devlin at Chateaugay in 1901, and during 1901–09 was pastor at Crown Point.

The Catholic population numbers 310. The church property is valued at about $15,000, with no debt. Attended from the parish are the mission of the Sacred Heart, Port Kent, and the Convent, Keeseville. The McAuley Academy is conducted by 7 Sisters of Mercy, and attended by 95 pupils. The societies established are: the Rosary Society and League of the Sacred Heart, with a combined membership of about 150.

St. Jean-Baptiste, Keeseville, N.Y. — This parish was established in October, 1853, for the French Canadian Catholics of Keeseville, who, until then, attended the Irish Church of the Immaculate Conception. When Bishop McCloskey gave the Oblate Fathers charge of the French Catholics in the southern part of Clinton County, the new Canadian congregation here was formed, and a church was bought from the Presbyterians for their use. Before this time, in 1828, they were visited by a French missionary, Father Petit, and they were also attended by Father Mignault up to the time when the church was built at Keeseville.

Father Negron, the first pastor, bought the church and began to organize the congregation. He was succeeded in 1856 by Father Ruiz, who founded a boarding-school for Catholic boys, which, however,

was a short-lived enterprise. His successors were: Fathers Lebarbanchon (1858); La Marque (1865); J. B. Legrand (1865); Fabian Barnabe (1869), a Canadian, whose pastorate was most fruitful both materially and spiritually. He bought the rectory; improved the church property, which he also freed from debt; formed numerous societies; and won the reverent affection of his people by his piety, charity, devotion to duty, and the stern and honorable uprightness of his character. He died in 1883, and at his funeral the Bishop and a distinguished concourse of priests and citizens were present.

His successor, Father Guilbault, also a Canadian, was born in 1862 at L'Assumption, Canada; studied at the college in his native town; and was ordained there in 1881. He was curate at Ogdensburg and Fort Covington before his appointment to Keeseville. He built a church at Peru, then a mission of Keeseville. Succeeding him were: Revs. John Beaudry (1896) and Michael Charbonneau (1897). Father Charbonneau was born at St. Benôit, Lower Canada, in 1848; educated at the colleges of St. Thérèse and St. Mary, Montreal, and the Seminary of St. Thérèse; and ordained by Bishop Fabre in 1877. He was sent to the Manitoba Mission, where he was nearly killed by anti-Catholic ruffians. He returned with shattered health to Montreal, and was later appointed first as assistant at Redford and Keeseville, and then as pastor at Black Brook, where his nominal parish included towns over twenty miles away, but in reality had no limits save the endurance of the priest. At his death in 1909 his brother, Rev. Francis Charbonneau, became pastor, and was succeeded by Rev. Telesphore Campeau of West Chazy. Father Campeau is a native of Canada, was born at Vaudreuil in 1869, and studied with the Oblate Fathers at Ottawa, where he was ordained in 1894. He came to Ogdensburg in 1901.

The parish has a population of 1200, and includes the mission at St. Ann's, Port Kent. St. Stanislaus' Academy, the parochial school has 262 pupils, in charge of the Sisters of the Holy Cross. The chapel at Holy Cross Convent is attended by the pastor.

St. John, Lafargeville, N.Y. — This parish was the site of a theological seminary which Bishop DuBois erected in 1838, after two unsuccessful attempts to establish a seminary in New York City. It was, however, too far in the wilderness at that time, and the attempt was abandoned. (*See* General Article on Diocese of Ogdensburg.) Father Francis Guth, the first and only rector of the Seminary, attended the Catholics in this region during his stay, and Father Mackey, afterwards identified with the Ogdensburg parish, was one of the seminarians. The house occupied was one built by Mr. Lafarge, for whom the town was named, and who bought from Joseph Bonaparte the latter's chateau at Natural Bridge. Father Guth's assistants were: Fathers Moran, Hoes, Mark Murphy and James Dougherty, with three tutors, and the pension was $112.

The settlements in this region were among those made on the land of Vincent LeRay. Lafargeville was for some years attended from Rosière or Clayton. Father Guth built the church in 1849. In 1899 Rev. Joseph Pontur was appointed the first resident pastor, and remained until 1902, when he was succeeded by Rev. Eugene Derome. Rev.



ST. WILLIAM, RAQUETTE LAKE, N.Y.

Anthime Constantineau followed in 1906, and Rev. Clarence A. Kitts was appointed in 1908. He was replaced in 1913 by Rev. Hugh T. O'Reilly of Canton. Father O'Reilly was born in Ireland in 1882, and studied at Dunwoodie and at Montreal, where he was ordained in 1907. Attached to the parish are St. Joseph's, Philadelphia, and St. Teresa's, Thérèse. The Catholic population of the parish is 287.

St. John in the Wilderness, Lake Clear, N.Y. — Lake Clear was a mission of Derrick, or Brandon as it was originally called, and was attended by Rev. Joseph Hervieux, founder of that place, and his successor, Rev. Emile Berard. In 1910, when Lake Clear was incorporated into a parish with Paul Smith's mission, Rev. Father Berard was made pastor. Father Berard was born at Warren, R.I., in 1874, studied at Chicoutimi and St. Hyacinth and was ordained for the Diocese of Ogdensburg by Bishop Gabriels in 1904. The parish includes Derrick, an out-mission, and, in the summer, Saranac Inn. At Lake Clear there is a small chapel built by a lady from New Rochelle, N.Y., and the congregation is comprised of a few scattered families. The chapel at Paul Smith's was built in 1894 on ground given by the well known owner of the hotel.

St. Agnes, Lake Placid, N.Y. — Lake Placid was a mission of Saranac Lake until October 7, 1903, when it was made a separate parish with Rev. Richard J. Cotter, D.D., as pastor. The church was built in 1904 and dedicated on August 13, 1905.

Father Cotter was born at Ithaca, N.Y., on February 26, 1867. He studied at the public schools of Plattsburg, N.Y., until 1887; read philosophy and theology at the Grand Seminary,

Montreal, until 1891; studied in Rome for two years; and was ordained on May 27, 1893. He served at the cathedral in Ogdensburg until 1895, then made a special course at Bonn and Berlin Germany, and in the Holy Land. He was professor of theology at St. Mary's Seminary, Baltimore (1895–96), professor of advanced theology at St. Paul's Seminary, St. Paul (until 1899) and pastor of St. Agnes' until his health failed in January, 1907, when he went to Pasadena, California. The parish was attended by Rev. Joseph Tierney in 1907, and by Rev. D. N. Burke, until 1913. Father Burke secured a rectory at a cost of $7500 and a cemetery for $1000. He also cleared off the heavy debt which burdened the parish at his advent. His death on August 5, 1913, after an illness of over a year, was a sorrow to the congregation.

Father Burke was born at Middlebury, Vt., in 1845, and educated at the academy and college there. He entered the teaching profession, and was principal of schools at Canton, Arcade, Yates and Minneville, during which time he became known as a lecturer and writer. During President Cleveland's administration he was consul to Venezuela, Brazil, Spain and Morocco. On his return in 1898 he entered the field of a campaign speaker, in which he won fame, and in 1901 he entered St. Bonaventure's Seminary, Allegany, N.Y., to study for the priesthood. He was ordained by Bishop Colton on December 19, 1903, and appointed as assistant at the cathedral. He also served at Hogansburg and Watertown before assuming charge at Lake Placid. By his eloquent and forceful sermons, Father Burke made between 30 and 40 converts among the people at Lake Placid. He was succeeded by Rev. George J. Savage of Westport.

The parish population numbers 345, and the societies established are: League of the Sacred Heart, Altar and Holy Name societies.

St. Henry, Long Lake, N.Y. — Long Lake was formerly a mission in the Adirondack forest, and was attended first from Olmsteadville and afterwards from Old Forge. Father John Fitzgerald of Old Forge began the erection of St. Henry's about 1901. Rev. Daniel G. Cahill (*q.v.* Waddington), who was made resident pastor when the mission was made a parish in 1902, completed the church and built a rectory. He was succeeded by Rev. George Montreuil, in 1908. The third pastor is Rev. Leo Desmet. Father Desmet is a native of Belgium. He labored for thirteen years on the Chinese mission, coming to America in 1908, and served for three years as assistant at Notre Dame, Malone. The Catholic population of the parish is 332 and is increasing by natural growth. The mission of St. John, Newcomb, is attended from St. Henry's.

St. Peter, Lowville, N.Y. — The first resident pastor of Lowville, which was previously visited at intervals by missionary priests, was Father Herbst, who from 1865 to 1867 used to say Mass in the courthouse. In 1867 he was succeeded by Rev. Joseph Fitzgerald. Two years later a small frame church was built to accommodate the 80 German and Irish Catholic families which then constituted the entire congregation. The land for the church was donated by D. C. West, a non-Catholic.

In 1871 Rev. W. B. Nyhan became pastor. He built a rectory in 1875 at a cost of $3500, and remained until 1883. Succeeding him were: Revs. J. Redington and Michael O'Neil, each for a short time; P. H. J. Ryan (1886); C. J. McMorrow (1893), later dean of Lewis County, who died in 1898; J. H. O'Rourke (1898), who was transferred in July, 1908, to St. Joseph's, Malone. During Father McMorrow's pastorate the church was enlarged, so that it seats 450, and he also built a sacristy and a large meeting-room. Father O'Rourke installed a bell and new pews.

The Catholic population is about 1200 Irish and German, and shows an increase of about 200 souls in five years. A few Polish and Hungarian families moved in from neighboring parishes. One member of the congregation became a Franciscan and one a Jesuit. The parish property includes a cemetery, is valued at $10,000 and is free from debt. At Maple Ridge, which is attached to Lowville, there is a church dedicated to St. Patrick, the congregation of which was once larger than that at Lowville, but it is steadily decreasing so that in 1914 scarcely 100 Catholics attend the chapel. The parish records for 1913 show: 34 baptisms; 19 marriages; 800 Easter communions; 300 monthly communions; 100 members in Holy Name Society and 150 Knights of Columbus.

Rev. George L. Murray, who took charge of the parish in September, 1908, was born at Canton, N.Y., on March 21, 1869. He graduated from St. Lawrence University, Canton, in 1893, studied at the Grand Seminary, Montreal, and at the Propaganda College, Rome, and was ordained on July 26, 1896. He served as assistant at St. Mary's, Ticonderoga, and at the cathedral, Ogdensburg, and as pastor at Copenhagen from September, 1902, until September, 1908. He is dean of the district.

St. Bernard, Lyon Mountain, N.Y. — This parish was established in 1881, when it was known as Rogersfield, and was cut off from the parish of Redford. Monsignor Lorrain said Mass here when the houses did not number a dozen, and Father Decaries built the church when the opening of the mines brought in several hundred families of French Canadians. The succession of pastors is: Revs. J. H. Lecomte, first resident pastor; Francis X. Lachance; L. B. Demers; Michael Charbonneau (1884–92); Francis Cinq-Mars (1892–1902); Leo Cochard (1902–03); George Montreuil (1903–08); and Rev. Joseph Hervieux. Father Hervieux was born in Canada in 1864. He studied at Rochester, where he was ordained by Bishop McQuade in 1900. He served at North Lawrence and at Derrick till 1908. The Catholic population of the parish numbers about 700.

St. John the Baptist, Madrid, N.Y. — The Church of St. John the Baptist was incorporated on September 17, 1869. Madrid was then a mission attached to Waddington parish, and Monsignor Swift (afterwards Vicar-General of the Albany Diocese) of Waddington, attended it. After him Father McCarthy of Mineville and Father Ryan attended it until 1886, when it was made a separate parish with Father John G. Fitzgerald (*q.v.* Old Forge), as first resident pastor. Father Varrily succeeded in 1890 and Father Cyril Stevens in 1894.

Father Stevens was born at Schoorisse, Belgium, on August 3, 1870. He studied at Oudenarde College, and St. Nicholas Petit Seminaire, Belgium, and at the American College, Louvain, where he was ordained on June 29, 1894. He became pastor of Madrid in the following October, and was succeeded in 1913 by Rev. M. F. Kenny, D.D., of Mohawk Hill. The Catholic population numbers about 650. The parish includes the mission of St. Lawrence, Louisville, and owns property worth about $4000.

St. Joseph, Malone, N.Y. — In 1820 and in 1828 the brothers McFarlane and Mallon, Charles Carlyle, Messrs. Cosgrove and Darcy settled at Malone. Mass was at that time said at no nearer place than St. Regis, 25 miles away, and not a few of the Malone Catholics, men and women, used to walk thither at Christmas and Easter. Mrs. Healy, an old pioneer, used to tell of the journey on foot in the winter time, when the roads were good, the snow hard and firm and the nights bright for walking. At long intervals, Father Moore, a Canadian priest, visited the settlement. The first Mass was probably said in June, 1831, in the house of John McFarlane. Bernard Mallon, a young man just from Ireland, served it. Later, Father Rafferty of Plattsburg preached in the courthouse. In 1838 Father McNulty was appointed to Hogansburg (*q.v.*), which included as much of the surrounding country as he could traverse, up to the boundaries of Ogdensburg and Plattsburg.

Father McNulty built a small wooden church at Malone, which was finished in 1837. One of the first trustees was Michael Cowan. Father McNulty was succeeded in 1840 by Rev. James Keveny, who in 1849 persuaded the Bishop to make Malone an independent parish. The first resident pastor was Rev. Bernard McCabe, who built a transept to the church. He was assisted for a time by Father Callan, who died a few years after his ordination. Father McCabe was accidentally burned to death in 1858. His successor, Father A. Theves, was a French priest, a former assistant of Bishop McCloskey at Albany. A larger church was begun in 1862, the foundations were laid and the frame was put up, when Father Theves was transferred. His successor, Rev. Francis Van Campenhout, a Belgian priest, completed the church, which was dedicated by Bishop McCloskey.

In 1867 Rev. James Sherry was appointed. In 1871 the church was burned to the ground, but as the times were good, and money and work were plenty, the building of a larger church was begun, the cornerstone being laid on July 4, 1871, by Rev. Edgar P. Wadhams, Vicar-General. The walls were up and the roof on in November when a windstorm demolished the whole structure. The pastor, however, proceeded to build again, and in the



ST. PATRICK, ROSSIE, N.Y.

spring of 1872, the basement was ready for use as a church, while the rest of the church was closed in, to await the time when it would be possible to finish it.

Rev. William Rossiter, who was appointed to the pastorate in 1877, in 1880 began work on the completion of the church. It is one of the largest in the diocese, and in 1883 was dedicated by Bishop Wadhams, Bishop O'Farrell of Trenton delivering the sermon. The debt, $25,000, was for many years a weight on the development of the parish, but it was eventually paid off. A community of Sisters at one time conducted a convent and parochial school in Malone, but were compelled finally to go to Hogansburg. Several parishes were formed from St. Joseph's, namely: Constable, Trout River, Brushton, Chateaugay and the French parish of Notre Dame in Malone (*q.v.*). Rev. John H. O'Rourke assumed the pastorate in 1908, and was assisted for a time by Rev. Daniel Sullivan. He was born in Canada in 1846, studied at Fordham and Montreal, and was ordained in 1873. He worked in various places until 1908. His congregation numbers 1500 souls.

Notre Dame, Malone, N.Y. — This parish was established for the French Catholics of Malone, in the early part of December, 1868. Up to that time, out of the 550 families in the town, 30 or 40 went to St. Joseph's, the church of the Irish Catholics. On November 29, Father Legrand, of Keeseville, came to Malone, and bought a house near a park in the center of the town, and transformed the building into a chapel. Mass was said here until a church could be built. Among those who aided in the founding of the parish were Edward Cherner, Louis Langlois, Joseph Lang-

lois, Oliver St-Come, Joseph Dumas and other devoted French Canadians. Father Legrand bought the site for the church in March, 1869, and laid the foundations on May 16, 1869. Rev. Edgar Wadhams, V.G. (later Bishop), blessed the cornerstone in June, and on August 15, Mass was celebrated for the first time in the church. It was not much more than a large barn, 108 by 42 feet and 35 feet high, with a wooden altar; the pews were hired by enterprising members of the congregation, and a beautiful statue of Our Lady stood in the sanctuary. The exterior of the church was finished before winter, the congregation, which was regarded as too poor to build a church at all, furnishing between August 16 and December 25 over $3000 for this purpose.

The church soon became too small for the congregation, and in 1874 a church was built at Constable six miles away for the 84 Catholic families there; in 1877 a third church was built at Titusville. Whippleville is a station attended from Notre Dame. In 1884 Father Legrand was succeeded by Very Rev. Edward Blanchard, V.F.

Father Blanchard was born at St. Rosalie, Canada, in 1843, and made his studies at the college and seminary of St-Hyacinthe, where he was ordained in 1868. He served in his native diocese for some months, and was then sent to Sherbrooke until 1878, when he returned to St-Hyacinthe, for three years. In 1881 he offered his services to Bishop Wadhams and was appointed to Olmsteadville, from which parish he was transferred to Malone. He is permanent rector of Notre Dame, rural dean, and is also a diocesan consultor. He is assisted by Revs. Aimé Troie and Armand Dussault.

St. Joseph's Ursuline Academy, conducted by 11 Ursuline Sisters, has 257 English and French-speaking pupils, and a chapel, of which Rev. Abraham Guertin is chaplain.

The church property, including the rectory built by Father Blanchard at a cost of $10,000 in 1897, is valued at $40,000, and is free from debt.

The congregation numbers about 4500 souls, and has the societies of St. John Baptist, Altar, Children of Mary, Apostleship of Prayer, Holy Name, as well as a branch of the Foresters' Association. The parochial records show for 1913: 175 baptisms; 238 confirmations; 51 marriages; 70 deaths; and 2771 communions.

Sacred Heart, Massena, N.Y. — As early as 1820 Irish Catholics were settled in the district, one of whom, William Whelan, was living there in the early eighties. In 1822, a small Irish colony settled near Waddington, and earlier yet, in 1812, Charles Whelan, a brother of William, had settled with his family on the St. Lawrence.

The first Mass known to have been said at Massena was said by Bishop McDonnell of Kingston, who was at the sulphur springs in that neighborhood for the benefit of his health. He found there, in 1830, John O'Flaherty, Bryan Keating and a few others, who were there since 1826. He assembled them in a schoolhouse, and during his residence at the springs continued to say Mass and to instruct them in the Faith. Even before this, Father Farnham of Utica penetrated into the wilderness and visited the scattered Catholics of the district.

Later the establishment of cement works drew some Catholics to the place, and Father McNulty of Hogansburg said Mass for them in the house of Alexander Leclair. The next year, 1838, under his instructions the people built a small church, which Father Keveny blessed under the title of St. Peter's, along with a new cemetery. It cost the modest sum of $120. Six years later Father Keveny added 24 feet to the structure. In 1859 the mission was attached to Waddington and so remained until 1871, when the three towns, Massena, Louisville and Norfolk were made an independent parish, and Rev. Edmund Walshe was appointed pastor. Father Walshe was succeeded in 1872 by Father Brennan, who built a new church at Massena at a cost of $15,000. He remained until 1878, and then went to Copenhagen, where he died. Father Kelleher succeeded him, paid off a debt of $7000 and built a rectory at a cost of $6000, besides doing much to improve church property in general.

Father Kelleher was succeeded by Revs. John Varrily (1888–90), Denis Nolan (1890), and in 1902 by Rev. Thomas Fitzgerald. Father Fitzgerald was born at Toronto in 1856. He studied at Montreal and Toronto, was ordained at Ogdensburg and served at Crown Point, Keeseville and Ticonderoga before his appointment to Massena. At various times the missions were detached, so that the parish only includes the station at Barnharts Island. The Catholic population numbers 1500.

SS. Peter and Paul, Mineville, N.Y. — Mineville was attended from Port Henry, and it was recorded that when the influx of Irish miners warranted Father Luke Harney in building a church in 1861 at Mineville, whenever a collection was made at Port Henry the miners on the mountain waited to hear its amount in order to make theirs a few dollars more. The extensive missions under Father Harney's charge made it impossible for him to give the work of building the church proper attention, and he gave Mineville in charge to Father Philips, who became its first resident pastor in 1870. Father Joseph Taney, who succeeded on Father Philips' death in 1871, completed the church, built a residence and bought a cemetery. He died in 1880, and was succeeded by Rev. Florence McCarthy, who rebuilt the church, paid the debts and made many improvements.

Father McCarthy was born in Ireland, and was ordained by Bishop Conroy from Troy Seminary in 1868. He served at Norwich, Syracuse and Albany, and was pastor of Massena Springs, Waddington and Watertown before his appointment to Mineville. He was succeeded in 1901 by Rev.

Adonat Dufresne, and in 1907 by Rev. James Connor. Father Connor was born at Worcester, Mass., in 1853. He studied at Troy and was ordained in 1877. He labored at Port Leyden, Trout River and other places.

The church, a brick, Gothic structure, with a seating capacity of 320, cost, including furnishings, $15,000, and is free from debt.

The congregation numbers 500 souls, all Irish or of Irish descent. Of its members two became priests and two nuns. The records for 1913 show: 12 baptisms; 30 confirmations and 8 marriages.

St. Michael, Mineville, N.Y. — In March, 1911, Rev. Michael Wyborski organized the Polish Catholics of the town into a separate congregation. Non-Catholics donated a site for the church and $4100 towards its erection. It is of concrete blocks, in the Gothic style, seats 450 and cost $20,000. The rectory also of concrete blocks was built at a cost of $5000. The school is taught by lay teachers. The church property is valued (1914) at $30,000 and carries a debt of $9000.

Father Wyborski was born in Prussia in 1877. He studied at Montreal and Detroit and was ordained in 1909. He established the sodalities of the Rosary (42 members) and Infant Jesus (41).

The parish records from January to September, 1913, show: 50 baptisms; 20 marriages; and 900 communions. The congregation, mostly miners, numbers about 150 families.

St. Michael, Mohawk Hill, N.Y. — This parish was organized by the Franciscan Fathers of Syracuse in 1834. Father Tapperst, O.F.M., built the present church. The Franciscans remained in charge of the parish until 1888, when Rev. Joseph Weiand was appointed first resident pastor.

Rev. Francis M. Kenny, D.D., who succeeded Father Weiand, September, 1907, was born at Meiltron, Carrigallen, Ireland, and was educated at the Augharan national school, St. Mary's, Moyne; Mungret College, Limerick; All Hallows' College, Dublin; and at the University of the Propaganda in Rome, where he was ordained on February 18, 1900. St. Michael's has two missions: SS. Peter and Paul, Fish Creek, and the Nativity of the B.V.M., Prussian Settlement. The Catholic population comprises 695 souls, principally German-Americans. In 1913 Rev. Joseph Creeden, assistant at Saranac Lake, was appointed pastor. He was born in New York in 1871, and studied at Rome and at Louvain, where he was ordained in 1907.

St. Ann, Mooer's Forks, N.Y. — Rev. Francis Van Campenhout, about 1861, superintended Mooer's Forks, along with the whole territory as far west as Ellenburgh, from his residence at Cooperville. There were many French Catholics at Mooer's Forks, and in 1861 he said Mass in the house of Michel Morin, organized the Catholics and set them to work at building a church. The building was completed within the year and dedicated to St. Ann. The priests who had charge of the mission as curates and pastors were: Fathers Boyer, Jeannotte, Crevier, Legrand, Lapic, Clement, Laporte, Langlois, Nolin, Delphos, Hubert, Scanlon, Brennan, Roy, Beaudry, Demers, Lachance, F. X. Charbonneau, Leon Cochard and Henry Cormerais (1907). Father Demers died at Mooer's Forks on March 1, 1888. Father Cochard (born in France in 1853) returned from Tupper Lake, and again took charge of St. Ann's, where he was assisted by Rev. James Rensing. He retired to France in 1913 on account of ill health, leaving Father Rensing administrator.

The parish at one time embraced the villages of Mooer's Junction, Altona and Irona; Altona, however, was made a parish. Father Charbonneau added a steeple and beautiful altar to the church, and made other improvements; and Father Cormerais in 1911 erected the first church at Mooer's Junction, and made an addition to the cemetery. The Catholic population of the parish is 1250.

St. Alexander, Morrisonville, N.Y. — The mission of Morrisonville was established in 1872, and attended by the priests from Plattsburg, and later from Peru, until 1897, when it was erected into an independent parish with Rev. Albert Desaulniers as pastor. The parish embraced a territory of four miles and included the mission of St. Alexis at Rand Hill. This, however, was afterwards detached. Father Desaulniers erected a church, a wooden structure, in Gothic and Roman style, with a seating capacity of 500, at a cost of $8000, and in the same year (1897) built a rectory for $1500. The pastors who had charge of Morrisonville from its erection as a mission until 1914 are: Revs. Amyot, O.M.I. (1872–80); Mathirid, O.M.I. (1880–88); Burke (1888–97), a secular who attended from Peru; Desaulniers (1897–98); Benedict Granottier (1898–1910); and Heliodore Valois (1910).

Father Valois was born at Vaudreuil, Canada, in 1880; educated at the Sulpician College and Grand Seminary, Montreal; and ordained on October 28, 1904. He served as assistant at Malone (one year and a half) and Champlain, and as pastor at Chasm Falls (August 15, 1907), until his appointment to Morrisonville on November 24, 1910.

The congregation numbers 1348 souls and shows an increase of almost double in four years. The parochial property is valued at $15,000, and is free from debt. The parish records for 1913 show 60 baptisms and 12 marriages, and in 1914, there were 97 members in the Altar Society and 56 in the Union of Prayer.

St. Henry, Natural Bridge, N.Y. — This parish, which includes the mission church of St. Patrick at Sterling Bush, has for administrator Rev. John J. Bent. Father Bent was born in Ireland in 1876 and ordained at Montreal in 1910. He was assistant at Port Leyden and Hogansburg.

Visitation, Norfolk, N.Y. — The pioneer Catholics of Norfolk were of Irish origin. Among the families that first settled at Waddington in 1817, and then blazed their way back through the wil-

derness to the town of Norfolk, were Bernard Smith and Patrick Quigley. This was in 1820. James Connolly arrived in 1847, and was, as far as can be ascertained, the first Catholic to reside in the village. The early settlers were attended sometimes from Ogdensburg, by the venerable pioneer, Father Mackey, but generally from Waddington, to which Norfolk was attached until 1871, when, together with Massena and Louisville, it became a separate parish. In 1867 Rev. John J. Swift (afterwards Vicar-General of Albany) of Waddington bought a Methodist church which he converted into a very serviceable chapel for the Norfolk Catholics. The first service held in the remodeled edifice was a St. Patrick's Day lecture given by Father Swift on March 17, 1867. The dedication took place in August, after which Mass was here celebrated from time to time. In 1871 Father Florence McCarthy was appointed the first pastor of Norfolk, attending from there Massena and Louisville, and the parish was called the Massena parish, although Father McCarthy resided at Norfolk.

After Father McCarthy came Fathers Edmund Walshe, Brennan and Thomas Kelleher, who took up his residence at Massena, and bought the ground for the Norfolk cemetery. Before his time the deceased of the parish were buried at Waddington, Potsdam and Chamberlain's Corners. Norfolk was next allied with Madrid and attended by Father John Fitzgerald. Then came Father Joseph Butler, who lived at Norfolk. From 1890 until December, 1911, Norfolk was served from Norwood, the succession of pastors being: Revs. John Fitzgerald (from Norwood), E. G. Brice, McKenna, M. F. Ambrose, Jeremiah Manning and T. J. O'Brien.

From Father Kelleher's time until 1908, little was done towards the material betterment of the mission. In this year Father T. J. O'Brien built and furnished the present church at a cost of $12,750. It is a beautiful brick edifice, seating 500 people comfortably, and reflects no little credit on the zeal of both priest and people.

The mission was again made an independent parish on December 11, 1911, and Rev. Joseph Lawrence Cole was appointed as resident pastor. He was born at Cole's Creek in the town of Waddington on July 1, 1877. In 1877 his people moved to Ogdensburg, and here he attended the public schools until his conversion to the Catholic Faith in 1891. He then attended St. Mary's Academy from which he graduated in 1895. His higher studies were made at Montreal; St. Paul Seminary, St. Paul; and at Louvain, where he was ordained on July 13, 1902. For nearly ten years he acted as assistant at the cathedral, Ogdensburg, and taught at St. Mary's Academy in that parish. He said his first Mass at Norfolk on December 17, 1911. To his efforts is due the commodious brick rectory, which he built and furnished at a cost of $8750. The parish debt amounts to $8000, and is equally divided between church and rectory.

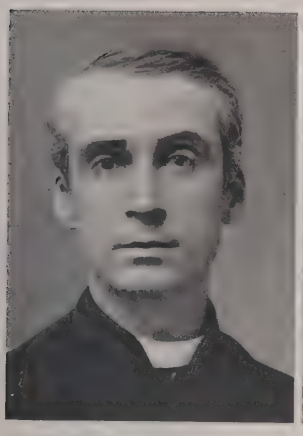
The congregation, consisting of Irish, Hungarians, French and Americans, numbers 153 families, totaling 652 individuals, including those of the station at Raymondville. The major and more stable part of the congregation is engaged in farming. Norfolk, being a paper mill town, is constantly changing its population.

St. Lawrence, North Lawrence, N.Y. — Irish and French Catholics settled at North Lawrence about 1853 and Mass was said for them in private houses by various missionary priests. Until 1887 the mission was attached to Brasher Falls. In 1875, however, Father O'Haire of the latter parish, and secretary to the Bishop, built a church at North Lawrence which was attended from Brasher Falls until 1886, when Rev. J. H. Byrne was appointed first resident pastor. Father Byrne purchased a house from a Protestant family for $3000 and remodeled it as a rectory. Ground was also obtained for a cemetery. Father Byrne was followed by Revs. J. H. Lyons (Sept. 1, 1888–July 1, 1891); John A. Fitzpatrick (until Aug. 1, 1891); William O'Connor (until Aug. 1, 1893); Joseph Butler (until Sept. 1, 1894); J. H. Driscoll (until 1897); A. Saurel (until May 15, 1908); Denis E. Cahil (until Aug. 6, 1909); and J. L. St. Jacques, who took charge on August 6, 1909.

Father St. Jacques was born on March 27, 1876, at St. Augustin, Canada. He made his theological studies at St. Thérèse, Canada, and St. Bernard's, Rochester, and was ordained at Keeseville, N.Y., on June 9, 1901. He served as assistant at Keeseville, Harrisonville and Malone, N.Y.; pastor at Chasm Falls (July, 1903–July, 1907), Bangor (until May 1, 1909), Faust (until Aug. 6, 1909), before coming to North Lawrence. The church is a Gothic brick structure with a seating capacity of 400 and cost $15,000. The church property is valued at $18,000 and carries a debt of $700.

The congregation is composed of 120 families or about 500 souls. The majority is of Irish origin and the remainder French Canadian. Of this number 380 are communicants. There is a very slight increase due to natural growth and a few communions. Two parishioners became priests and three entered sisterhoods. The statistics for 1913 show 16 baptisms, 43 confirmations and 3 marriages.

St. Andrew, Norwood, N.Y. — This territory was settled about 1840 and owing to its situation on the Racquette River was called Racquetteville. In 1855 when the R. W. & O. Railroad was extended there from Potsdam, the name was changed to Potsdam Junction and was again changed to that of Norwood. The settlers who came principally from County Cork, Ireland, the first Catholic family being that of Daniel Morgan — other families were the Collins, Quinns, O'Briens, McCarthys, Driscolls, Burkes, McCormacks, Learys and Halligans — were attracted by the rich woods and later were joined by some French Canadians, who settled near the saw mills. The first priest who said Mass



VERY REV. GEORGE BELANGER, V.F.
ST. JOSEPH, DANNEMORA, N.Y.



REV. FERDINAND J. OUELLET
ST. ANN, ST. REGIS FALLS, N.Y.



REV. M. R. BURNS
HOLY FAMILY
WATERTOWN, N.Y.



VERY REV. E. BLANCHARD, V.F.
NOTRE DAME, MALONE, N.Y.

for the settlers was Father McGlynn of Potsdam, from which parish the mission was attended until 1878, when it was made a station and entrusted to Father Thomas Walsh of Hopkinton. Father Walsh erected a frame church and most of the lumber was donated by Roderick Luby. The church was dedicated to St. Andrew on October 18, 1879, by Bishop Wadhams. The parish included the villages of Hopkinton, Harrisonville, Wicke, Raymondville and Norfolk. Father Walsh remained in charge until 1887. He was a native of Ireland, where he was ordained, and was well known in the literary world (*q.v.* Plattsburg). In April, 1888, Rev. John Fitzgerald assumed the pastorate. He bought the rectory which, however, was replaced by a modern building in keeping with the style of architecture of the second church. His successors were: Revs. J. H. McKenna (May, 1894–Dec., 1894); Edward G. Brice (March, 1895–July, 1895); Michael F. Ambrose (July, 1895–May, 1899); Jeremiah C. Manning (May 1, 1899– Aug., 1, 1907); Thomas O'Brien (Aug. 1, 1907–Nov. 30, 1911); and Joseph Pontur (Nov. 30, 1911).

Father Pontur was born in Belgium on June 5, 1870, made his preparatory and classical studies at Notre Dame College, Antwerp, and his philosophical and theological studies at the American Seminary, Louvain, where he was ordained for Ogdensburg Diocese on June 28, 1899. On August 16, he was appointed as resident pastor of Lafargeville, where he did great pioneer work.

Father Manning brought the parish out of debt and through his savings bought the Catholic cemetery and the site for the new church, and in addition to this left $8000 in the treasury as a fund towards the present new church. Father O'Brien began and completed the edifice with the assistance of the people from Norwood and of the surrounding country. It is a magnificent marble structure and cost, with furnishings, $40,000. The outstanding debt (January 1, 1913) amounts to $7675.

The parish extends north as far as Yaleville; east towards Knapp or North Stockholm; south to Union Hill and Hewettville; west towards Potsdam and Four Corners. Norfolk was detached in 1911.

The parishioners are engaged in the railroads and paper mills, very few being occupied in farm industries. The parish records for 1913 show: 192 families or 828 souls; 607 communicants (540 Easter communions, and 250 Christmas communions); 32 baptisms; 3 marriages; 15 deaths; 10 first communicants; 52 candidates for confirmation; and 90 pupils in catechism class. The societies of the congregation are: St. Vincent de Paul (27 women); Children of Mary (35); League of the Sacred Heart (80); Archconfraternity of the Rosary (45); Holy Name (Senior, 53, Junior, 16); as well as 42 members in the local branch of the Knights of Columbus.

St. Bartholomew, Old Forge, N.Y. — In 1897 the immense region comprising the larger part of the Adirondack Mountains did not know the ministrations of a resident priest. Wilderness though it is, it was inhabited the year around by lumbermen, trappers and hunters, many of whom were of the true Faith, while in summer many Catholic visitors sojourned in the beautiful regions of the Adirondacks. All these Catholics were often cut off from the Sacraments, but since 1897, thanks to the indefatigable exertions of missionaries, this district is not only attended, but boasts of many churches. In 1897 Bishop Gabriels sent Rev. John Fitzgerald to take charge of this district. Father Fitzgerald laid out a territory here 60 miles by 60 miles, and took it for his parish.

He commenced by traveling from place to place, sometimes by water, but more often trudging on foot to say Mass and administer the Sacraments to scattered groups of Catholic woodsmen. He then erected churches: St. Bartholomew's, at Old Forge; Holy Rosary, at Big Moose Lake; and numerous temporary altars at his stations of Bear Pond, Beaver River, Horseshoe, Kippewa, Long Lake West, McKeever, Nehasane and Pemaqua.

He makes his headquarters at Old Forge, where he has a comfortable rectory, and then camps out where he can.

All the year around there are at least 400 Catholics in this extensive parish. In the summer the number is nearly quintupled, and then Father Fitzgerald has a number of assistant visiting priests. The total value of the property of all the Catholic churches in the parish is about $50,000. In 1911 Raquette Lake was made an independent parish.

Father Fitzgerald was born in England about 1859; he was educated in that country and in the United States, and was ordained for the Diocese of Ogdensburg. He won a reputation as a builder of churches before coming to the Adirondacks, as the edifices at Keene, Rossie, Bellwood and St. Henry's, Long Lake, were erected by him.

St. Joseph, Olmsteadville, N.Y. — This parish is composed of seven small villages, Olmsteadville, Indian Lake, Wells, Griffin, Morehouseville, Piseco and Sageville, the last five until 1912. There are churches in the first three villages, dedicated respectively to St. Joseph, St. Mary and St. Ann. There is no record of the visit of a priest to this parish before 1842, when Bishop DuBois of New York at the request of one of the settlers placed the mission in care of the priests of Troy. Fathers Shanahan, Kelly and Quinn visited the territory occasionally, and said Mass in private houses. Father Olivetti of Port Henry built the first church at Olmsteadville and opened a Catholic cemetery. When the church was finished Bishop McCloskey dedicated it, and placed the mission in charge of Father Murphy of Glens Falls. Father Murphy's successor, Father McDermott, continued to attend the mission until Father Louis des Roches was made pastor of all the missions. Father des Roches was followed by Fathers Moore (1869); John Craven (1870–73); the Paulist Fathers (during 1873–74); John Conlon (1875); Kelly of Warrensburg (until 1876); Pelletier (until his death in 1881); E. Blanchard (until 1884); J. B. Legrand (until 1890); John F. Byrne (until 1894); John M. Varrily (until 1897); Thomas J. O'Brien (until 1902); B. J. McLoghlin (until 1904); George J. Savage, S.T.L.; John P. O'Rourke, and Arthur C. Kenny, appointed in 1913.

The parish includes the mission of St. Mary's at Indian Lake, and has a congregation of 550 souls. The church property is in good condition, without debt and valued at about $20,000. The Rosary Society and the League of the Sacred Heart are in a flourishing condition.

The Catholic Mission at Osceola, N.Y. — Osceola is part of Ogdensburg Diocese, although, by courtesy of the Bishop of Ogdensburg, it is attended from Florence in the Syracuse Diocese. It was never an out-mission. It is separated from the territory of Ogdensburg Diocese by a dense forest through which it is impossible for a priest to make frequent trips. In the early days there were about 100 families of stanch Catholics in a territory of 90 square miles; this number has decreased, however, to about 150 souls, in 1913. All along the roads of Osceola may be seen the ruins of the homes of those who emigrated to other quarters offering more tempting prospects.

St. Augustine, Peru, N.Y. — Peru formed part of St. Jean-Baptiste's parish of Keeseville, and St. Augustine's church, Peru, was begun in 1883 by Rev. Damase Guilbault of Keeseville. In July, 1886, Bishop Wadhams erected Peru into the parish of St. Fabian. The name was afterwards changed to that of St. Augustine. The congregation was originally composed of French Canadians, but to-day the Irish families living within the limits of the parish are members of the congregation. The first pastor, Rev. G. Burque, completed the church, and purchased property adjoining it from Mrs. Elmore for $1200. On this site he built a rectory. He also attended Morrisonville and Rand Hill as out-missions. The site of the church and the cemetery were donated by Mrs. H. U. G. Elmore. Father Burque died on July 27, 1897, and was buried in the cemetery behind the church. His successors were: Revs. Alphée Perron (1897–1904); John Simard (1904–10); and B. Granottier (Nov. 23, 1910).

Father Granottier in 1911 enlarged the church, to which he also added a vestry and Sunday-school room. In April, 1913, electric light was installed in the church and rectory, and other improvements were made. Father Granottier also attends the station at Schuyler Falls. He was born at Valfleury, France, in 1852. Since 1895 he labored at Crown Point, Cooperville and Morrisonville.

The congregation is composed of 140 families, one-half French and one-half Irish. The records for 1913 show 25 baptisms and 6 marriages. There are 600 Catholics in the parish and the property is worth about $17,000. The societies are: the Holy Rosary, the Union of Prayer, the Stations of the Cross and the League of the Sacred Heart.

St. Paul, Piercefield, N.Y. — Piercefield, originally a mission of Tupper Lake, was erected into a parish in 1899, with Rev. Edward Hervieux as first resident pastor. In 1908, the present pastor, Rev. Charles A. Desrosiers, succeeded. He was born at Ogdensburg in 1877, studied at Holy Cross School, Montreal College and the Grand Seminary, and was ordained by Bishop Gabriels on December 6, 1903, at Ogdensburg.

Piercefield is a pretty town, on the south side of the Racquette River. The International Paper Co. owns about 40,000 acres of woodland, and all the homes and buildings of the town. Hence, there is little inducement to settle here, as the people cannot buy homes. The population is a floating one. The Catholic population is about 600, with 95 families and 260 children. There are 25 Protestant families. The Catholics are chiefly French Canadians, with a few Irish and about 25 Italians. The parish is at its best during the winter, as many



REV. E. O. HERVIEUX
HOLY ANGELS, ALTONA, N.Y.



REV. J. R. LAUZON
ST. AUGUSTINE, BANGOR, N.Y.



REV. W. B. NYHAN (R.I.P.)
ST. PATRICK, BRASHER FALLS, N.Y.



REV. VICTOR VANDENHENDE
SACRED HEART, CHAZY, N.Y.

leave town during the summer on account of low water.

The property upon which the church is built was donated by former Senator Flower, and is ceded to the parish for 99 years. The church was built by Rev. Michael Holland of Tupper Lake. It is of wood, and seats 200. The parish also owns a hall, used for dwellings, post-office and town purposes. The property is valued at $1800. There are about 25 baptisms a year. The Confraternity of the Holy Rosary has a membership of 100 and the Holy Name Society of 120.

St. John the Baptist, Plattsburg, N.Y.—This is one of the oldest parishes in the diocese, and was inhabited by Catholics long before it was settled from Poughkeepsie. When the land was in the possession of Count de Fredenburgh, in the colonial period, John LaFramboise, a Frenchman, was his nearest neighbor; and when lands were granted to Acadian soldiers who fought in the Revolution, Father Mignault of Chambly came to Cooperville to attend them. In 1825 he found French families and an Irish soldier at Plattsburg, and was entertained at the house of Zephaniah Platt, founder of the town. It is not known that Father Mignault said Mass at Plattsburg. Afterwards the Catholics of this place were attended by Father Dorgan, of whom nothing further is known, and by Father O'Callaghan of Burlington, who seems to have discovered and attended every Catholic family on either side of Lake Champlain.

The parish was formally organized by Rev. Patrick McGilligan in 1827. Tradition has it that the first Mass said was in the residence of Hugh McGuire, a shoemaker in Broad Street. Under the direction of Father McGilligan the congregation hired and furnished a building known as the Red Store. The pastor died in November, 1828, and for several years the parish was attended by many different priests. Father Mannigan remained for three months. In 1832 a newly-ordained priest, Father Rogers, was sent to take permanent charge of the place, and in the same year several Irish families came from Boston and formed what was known as the Irish settlement. In the spring of 1834 Father Rogers was able to buy from Judge John Palmer a lot for the site of a church, the conveyance being made to Hugh McMurray and Edward Kelley, who in turn conveyed it to the trustees of the church two years later. Father Rogers also visited the French and Irish Catholics at Keeseville, Ausable and Black Brook. Among the priests who followed him were: Fathers Raftery, Rafferty, and Burns, who died in April, 1836, and was buried beside Father McGilligan. Rev. George Drummond then came from Syracuse to take charge of the parish, and in May the church was incorporated, and Patrick Foy, William Eagan, Richard Cullen, Michael Kearney, James Trowlan, John Hogan, Barney McWilliams and Christopher Sherlock were elected trustees. A church was then begun, and Father Drummond went to Canada to raise money for it; he died at Quebec in the fall of 1839 and was buried there.

His successor, Father Rooney, remained for fifteen years and is well remembered by the people. He is described as "a medium-sized, rosy, well-knit and choleric Irishman," and was pastor of all the territory north of the mountains, west of the lake and east of Chateaugay. He pushed the church to completion with a vigor that did not always take into account the purses of the parishioners. It was of stone, square, and seating four or five hundred persons, and was dedicated on September 25, 1842, by Archbishop Hughes, who confirmed many hundred children and preached a memorable sermon to a huge congregation of both Catholics and Protestants. It was the Archbishop's first and only visit to the northern limits of his vast archdiocese, and a few years after his return to New York, the Diocese of Albany was formed.

Father Rooney spent twelve years in paying off the debt on the church and in consolidating his parishes. Keeseville was made an independent parish in 1848, and in 1853 the French Catholics formed a separate organization in charge of the Oblate Fathers. A parish residence was bought,

and the cemetery and the church improved. Bishop McCloskey visited Plattsburg in 1850, and in 1854 he removed Father Rooney to Albany, the good priest being then well advanced in years. Father Rooney left his entire property to the Church with a special bequest for Plattsburg. Father Kinney, who followed Father Rooney as pastor, remained two years, and was succeeded by Father Cahill. In May, 1860, Rev. Richard J. Maloney, an Oblate missionary, took charge.

At this time, it became apparent that the new Diocese of Ogdensburg was a thing of the near future, and it was thought that Plattsburg would be its seat. Father Maloney determined that the new church to be erected should be worthy of the name of cathedral. In 1867 the lots were bought, and on July 1, 1868, the cornerstone was laid by Bishop Conroy. On May 27, 1869, the church was reincorporated under the new acts of 1863 with the title of St. John the Baptist; the lay trustees being Bernard McKeever and Patrick Delaney. In the fall of 1871 the roof of the church was finished, and in the winter of 1874 the building was used for service. In August, 1875, Bishop Wadhams dedicated it, assisted by Bishop de Goesbriand of Burlington. It is stone, cruciform in shape, 201 feet long, and in the transept 84 feet wide and 90 feet high. The parishioners dug the stone from the quarries and hauled the timbers, and gave their labor as well as their money.

Father Maloney left Plattsburg in 1879, and was followed by Father Normandeau and Father Shields. Very Rev. Thomas Walsh was appointed in 1881. Father Walsh was born in Ireland in 1842, and made his classical course there; he studied theology at Troy Seminary, and was ordained in 1868. He served as curate for a year at St. Mary's, Oswego, and St. John's, Albany, and was then appointed in 1869 pastor of Hogansburg. During Bishop Wadhams' absence in Rome he acted as administrator of the diocese. In 1878 he was sent to Watertown; in 1879 he was appointed vicar-general with temporary residence in Ogdensburg, and then was placed in charge of Plattsburg. Within a few years he reduced the debt of the church by $11,000, bought and fitted up a parochial residence and did much to improve church property. In 1901 he was succeeded by Rev. William Kelley, who was pastor until 1908, when Rev. James H. Driscoll, D.D., D.C.L., took charge. Father Driscoll is assisted by Rev. Matthew Sweeny, and has a congregation numbering 1900 souls. Dr. Driscoll was born at Lawrence, N.Y., in 1865. He studied at Montreal and Rome. He served at Evans Mills, North Lawrence and Rouse's Point. He is an episcopal consultor and *defensor matrimonii.*

St. Pierre, Plattsburg, N.Y. — In 1853, when the French-Canadian Catholics of Plattsburg grew so numerous as to make a church of their own a necessity, Bishop McCloskey founded this parish for them, and entrusted it to the Oblate Fathers. In addition the parish comprised the missions of Redford, Black Brook, Dannemora, Cadyville, Rogersfield, Morrisonville and Rands Hill. Fathers John Bernard and Claude Sallaz were sent in August to organize the parish, and Mass was said in a hall for a time. On September 5, Father Bernard broke ground for the church; the first Mass was said in February, 1855, in the sacristy, and the church was dedicated by Bishop Guigues of Ottawa, on June 29. Notable among those present was Father Mignault of Chambly, who for a quarter of a century traveled as a missionary priest through this territory. The first trustees of St. Pierre's were: D. Laforce, F. Davis, Joseph Fontaine, Louis Chauvin and Z. Jourdonnais. The Oblate priests in charge of the parish were: Fathers Garin, Cauvin, Thénier, Mourier, Bournigalle, Lauzon, Trudeau, Gaudet, Lebret, Peltier, Medieville, Amyot, Fournier, Lavoie, Napoleon J. Pelletier, and J. A. Sirois, the present pastor, who is assisted by Revs. Athanese Marion, Victor Viaud and H. Racette, all Oblates.

The Gray Nuns of Ottawa established a school, which now has 525 pupils in charge of 18 Sisters. St. Peter's College and school has 250 pupils in charge of 8 Brothers of Christian Instruction. The parish includes the stations of Creek and Clinton County Home, and has a Catholic population of 4230. The Sisters' chapel and the chapel of Assumption Institute are attended by the parochial clergy. (For Oblates, *see* Vol. 1.)

Notre Dame des Victoires, Plattsburg, N.Y. — This parish was founded by a decree of Bishop Gabriels on October 1, 1907, for the French-Canadian families living between the Saranac and Salmon Rivers, and also for the mixed families of the rural part of that region, at their option. Rev. Joseph Desjardins, the first pastor, who had as assistant Rev. A. Dufresne, was succeeded by Rev. Joseph A. Bachand. Father Bachand's jurisdiction extends over the missions of Treadwell Mills and Rand Hill. He and his assistant, Rev. Louis Lefort, also attend the military barracks. Father Bachand was born in Canada in 1874, studied at St. Hyacinth and Montreal and was ordained in 1903. Until 1911 he was assistant at Redford.

On November 13, 1907, Father Desjardins commenced the foundations for the church and school; on August 26, 1908, the church was dedicated by Bishop Gabriels. The church cost $18,000 and the parish house $6500. A parochial school was founded in 1909, and entrusted to the Sisters of Charity of St. Louis. The roll in 1913 shows 148 children in charge of 5 Sisters. There are about 205 families in the parish and 50 more at Treadwell Mills (1900 souls). The congregation has the Archconfraternity of the Holy Rosary and the Union of Prayer, and publishes a parish monthly.

St. Patrick, Port Henry, N.Y. — The history of this parish begins with the first Mass said at the house of Michael McGuire in 1840 by Father



REV. J. P. MURPHY
ST. PHILOMENA, CHURUBUSCO, N.Y.



REV. PHILIAS S. GARAND
ST. MARY, CLAYTON, N.Y.



REV. A. J. BOULERICE, D.D.
ST. FRANCIS, CONSTABLE, N.Y.



REV. DANIEL F. O'REILLY
IMMACULATE CONCEPTION
KEESEVILLE, N.Y.

Jeremiah O'Callaghan of Burlington. Probably 30 persons attended. There were at this time some fifteen families in the neighborhood, and they were attended for some years by this energetic and faithful missionary until about 1847, when the Bishop of Albany gave the charge of Port Henry to Father Michael McDonnell of Keeseville. By that time, the congregation had grown beyond the limits of private houses, and, as there was no church in the village, visiting priests said Mass in the schoolhouse. The Catholics of Port Henry desired to use the building for Mass on the occasion of Father McDonnell's first visit, but found that the schoolmaster had left town, instructing the man who had the key of the schoolhouse to give it to no one in his absence. This was the only evidence of bigotry against the Catholics here. The people assembled in the woods, where an altar was erected and enclosed with pine boards near the old furnaces of the Bay State Mining Company and in full view of old Fort St. Frederic; and here on August 2, 1848, Father McDonnell said Mass. The people were afterwards given the use of a building known as the Academy, but the priest set about collecting money for a church, and erected with the $400, which was all he could secure at first, a small building, the first house of worship in Port Henry. On October 20, 1847, Father Olivetti, whose name is remembered not only for his energy and devotion but for his tragic end, succeeded. He was an Italian priest of great learning and fine physical presence, over six feet in height. He at once began the erection of a church of stone, quarried out of the land in the church lot and elsewhere by the parishioners, and when in 1852 Bishop McCloskey came to examine and confirm the people, the roof was just closed in. The building was finished in 1854, and after a time Father Olivetti made Port Henry his residence, from which he attended Whitehall and his other missions. Seeing the advantage of settling Catholics in this territory, he bought at an auction sale the whole of the seventeenth township, now known as Pendleton, induced some families to take up homes on the land and was planning an extensive colony when, on the night of September 16, 1863, as he was returning from Ticonderoga to Port Henry, he was murdered. His body was left in a pool of water by the road, his satchel of vestments and the contents of his pockets were taken. No clew to the crime remained except that a man of doubtful character from Ticonderoga was seen to follow him. Nothing was ever done about the matter, and the crime was never cleared up.

The congregation, which numbered more than 2000, was next placed in charge of Rev. Luke Harney. Money was plentiful at this time, and Father Harney built a church at Mineville, which was opened as a new mission. He also built a parochial residence at Port Henry, and made preparations for enlarging the church, which in time he did to an extent which almost amounted to rebuilding. Though not large, the church is beautiful, the bell-tower being its most attractive feature. It was visited by Bishop Conroy in July, 1866, and by Bishop Wadhams later. Father Harney's successors were: Revs. John H. O'Rourke (1879), Michael Holland (1898), and Richard Pierce, V.F. (1906). Father Pierce was born at Moira in 1864. He studied at Montreal and was ordained in 1891. He labored as assistant and pastor in various places until 1906.

The parish comprises Port Henry and the station at Moriah, as well as the chapel at St. Joseph's Convent, and has a Catholic population of 1494. The school, in charge of 11 Sisters of St. Joseph, has an enrollment of 93 boys and 75 girls, and is under the Board of Regents.

ST. MARTIN, Port Leyden, N.Y. — This parish was founded in 1874. The first resident pastor, Rev. Eugene Carroll, a venerable priest, said Mass in the town hall until the completion of the church in 1881, when it was dedicated by Bishop Wadhams. Father Carroll died in 1882, and was succeeded by Rev. James Connor of Redwood, who remained until 1896. Then followed Rev. James Hagarty (1896–1903), and Rev. John J. Dean,

the present pastor. Father Dean was born at Randolph, Mass., in 1870. He studied at Brighton and was ordained there by Archbishop Williams for the Diocese of Ogdensburg. He was assistant at various places and at the cathedral until 1903. Rev. Michael Ambrose had charge for a short time in 1907. The parish includes a mission at Lyons Falls and the stations at French Settlement, Moose River and Talcottville. The Catholic population numbers 800.

St. Mary, Potsdam, N.Y. — The first Mass ever celebrated in this parish was in the house of a Mr. Burke, about 1832, by Father Salmon of Waddington, who found here a few venturesome Catholic families who were farmers and not employees of wealthy landowners. Among those who heard this first Mass were John and Patrick McGovern, George Morgan and John Kehoe, who was the only one rich enough to give $100 toward the first church. In 1841 there were some 25 families scattered through the district, and Father Mackey of Ogdensburg, who for some months said Mass in the house of Henry Lenny and elsewhere, bought a large dwelling-house, converted it into a church and blessed it himself, giving it the title of St. Mary's. He said Mass there three or four times a year to some fifty persons, as many as the church would hold. When Waddington was cut off from Ogdensburg, this parish was attached to the new Church of St. Mary's at Waddington, and was attended by Father Herfkins, a Dutch priest.

In 1857, Potsdam became an independent parish with Father Philip Keveny as its first pastor, and including Canton, Brasher and Colton. A year later Rev. P. J. McGlynn succeeded and built a church, which was dedicated by Bishop McCloskey in 1859. The old church was moved off and remanded to its original use of a dwelling. A parochial house was bought later, and afterwards a cemetery which Bishop Conroy blessed in 1867. On December 13, 1867, Father McGlynn died and was buried at Utica. In the spring of 1868 Rev. Joseph Taney took charge, and Canton was cut off from the parish, as Brasher in 1860 had already been. Father Taney paid off part of the debt, and received Bishop Wadhams in July, 1872, when the Bishop confirmed 228 souls. Rev. John J. MacDonald, who succeeded in 1873, paid nearly all the debts. Bishop Wadhams visited the parish during his administration.

Rev. Bernard Marron, the present pastor, took charge on Father MacDonald's death (Feb. 4, 1879).

Father Marron was born at Port Henry in 1855, and made his classical and philosophical course at the Jesuit College, Montreal. He studied theology in the Sulpician Seminary there, and was ordained by Bishop Fabre for the Ogdensburg Diocese in 1878. He served as curate at Watertown until February, 1879, when he was appointed to Potsdam. In that year, Colton was made a separate mission. The church debt was paid off, and various improvements made to the property. The parish has a Catholic population of about 2210.

St. William, Raquette Lake, N.Y. — St. William's Church was built in 1896 by Mr. William Durand, a Protestant, who also donated the grounds. The mission was attended by Fathers Galvin and Kelley of North Creek. After Father Kelley came the great missionary, Father Fitzgerald, who attended Raquette Lake during the summer months. In October, 1911, the missions Raquette Lake, Blue Mountains and Wells were given in charge to the Minor Conventuals of Syracuse, Rev. Henry Thameling, O.M.C., being appointed rector. In February, 1912, Rev. Gabriel Eilers, O.M.C., had charge, and in 1913 Raquette Lake was given a resident pastor, Rev. Alphonsus Vollmer, O.M.C. Father Vollmer was born in Docham, Holland, studied at Louvain, and was ordained in 1898. He was a missionary in Constantinople from 1903 to 1908, came to America in June, 1909, served at Grand Rapids, Jeffersonville (Ind.), Centuria (Wis.), Terre Haute, Syracuse, coming to the Adirondacks in 1913. The parish embraces the missions of Blue Mountain Lake, Fourth Lake, Big Moose, Brandreth, Wells and Piseco.

Assumption of the Blessed Virgin Mary, Redford, N.Y. — This parish had its origin as far back as 1821, when the first settlers found their way into the wilderness. In 1847 the iron mines were discovered by a Canadian, Pierre Tremblay, and the Canadian population began to increase. The French and Irish Catholics were attended from St. John's, Plattsburg, until the Oblate Fathers took charge of them in 1853. From the foundation of the parish in September of that year to August 15, 1869, Redford was attended from St. Pierre in Plattsburg. Rev. C. N. F. Sallaz, who is considered the father of the mission, attended it from 1853 until 1869. He found but 60 families in the parish, and built a small chapel which afterwards served as a sacristy. The stone church, in Gothic style and with a seating capacity of 500, was built in 1853 and blessed on August 15, 1855. The mission at that time comprised the parishes of Lyon Mountain, Standish, Dannemora and a part of Black Brook.

Rev. N. Z. Lorrain (later Bishop of Pembroke) was appointed first resident pastor on August 14, 1869. He enlarged the church, bought two lots, and a brick house costing $5000 for a rectory. He was succeeded in 1879 by Rev. R. M. Decarie (afterwards honorary Canon of Montreal). During his stay at Redford, Father Decarie built the church at Lyon Mountain, made important repairs to that of Dannemora, and established the Society of the Union of Prayer. To his efforts is due the establishment of the parochial school. In 1882 he opened a school in the Richmond House, which was previously purchased by the congregation, and then he erected a building adjoining the church and entrusted the school to the Franciscan Nuns. This building, however, was replaced in 1883 by a handsome one combining convent and school,

which Rev. J. N. Beaudry (1882–96) erected at a cost of $5000. In 1885 the Franciscans were superseded by the Sisters of the Holy Cross from St. Laurent.

Father Edward Charles Laramée, the present incumbent, succeeded on September 1, 1896. He was born on February 3, 1857, at Plattsburg, N.Y.; educated at St. Mary's College, L'Assumption College, and Sulpician Seminary, Montreal; and ordained on January 22, 1882. He was assistant at Mooer's Forks and pastor at St. James's Church, Gouverneur, N.Y., until transferred to Redford. His assistant is Rev. Domina J. Brault. The church was consecrated on October 13, 1898, by Bishop Gabriels, the debt of $2000 which Father Laramée found, having been wiped out. Father Laramée enlarged and remodeled the rectory, built a hall, enlarged the cemetery and made many other improvements to the church property. The population is composed of 1433 French and 150 Irish. Of its members one became a priest and three entered various sisterhoods. The property is valued at about $35,000 and the church is out of debt. The parish records for 1913 show: 52 baptisms; 6 marriages and 15 First Communions.

The parochial school roll for 1914 shows: 140 pupils under the direction of 5 Sisters. The school was placed under the Regents of the State of New York in 1904. The societies connected with the church are: Ladies of St. Ann (60 members); Archconfraternity of the Most Holy Rosary (450); Conseil Bourget, No. 71 of L'Union St. Jean Baptiste D'Amerique (93).

St. Vincent de Paul, Rosière, N.Y. — This parish, which included Cape Vincent, was founded and the church built in 1832. Bishop DuBois laid the cornerstone of the church, and Father Simon said the first Mass. The congregation was composed of French and German settlers. For a time the church was attended from Kingston, Canada. From 1837 to 1843 Father Francis Guth was pastor; then came Father Kapp, Rev. Michael Guth, Rev. Lewis Lapic (until 1866), Rev. C. J. Turgeon (until 1873). Between 1873 and 1877 Revs. Ritter, Pinet, Arents, Conlon and Durin were in charge. In 1877 Rev. James Sherry came to Rosière and built a frame church costing $8000. He was succeeded in 1883 by Father Connor, and he by Rev. William Kelley, who introduced the C.M.B.A. Rev. Damase Guilbault followed in 1900, and then Father J. F. Byrne, who built the rectory for $5000.

The present pastor, Rev. Joseph Weiand, succeeded to the pastorship in September, 1907. Father Weiand came from Germany when sixteen years old and studied at Paterson with the Franciscans; he was ordained there on September 10, 1882. Before coming to Rosière, he was pastor of St. Michael's, at Mohawk Hill, from July, 1888, to September, 1907.

At the time of the foundation of the parish, Count Vincent Leray de Chaumont donated ground which became the site of the first and present churches. Mr. Leray had built a mansion at Leraysville, and seemed to contemplate a plan for renewing in America the life of the old French châteaux. He established villagers from Rosière and his native place, Chaumont, on lands in what is now Rosière, which their descendants hold to this day. The first French to set foot within the present parish limits were soldiers of Louis XIII. In 1673 a fort was erected on Carlton Island. Mr. Leray's countrymen came probably in 1828, and old records say that they had hardly arrived before they began building a church, and that the coming of Bishop DuBois to lay the cornerstone was attended by colonists from the remotest districts, finding their way through the forest by means of the blazed trees. When the Bishop came with Mr. Leray, the veterans of Napoleon's army attended in uniform and presented arms, and the cornerstone was laid amid the rattle of musketry.

The parish property is free from debt, and includes the farm of 96 acres, valued at about $5000, which was donated by Vincent Leray.

The population originally was mostly French, but afterwards Germans increased, and now (1914) the 600 souls comprising the congregation are equally divided among the two nationalities. The records for 1913 show: 16 baptisms; 6 marriages; 35 confirmations; 50 members in the League of the Sacred Heart and 65 in the Holy Name Society.

St. Patrick, Rossie, N.Y. — Among the first settlers of Rossie were Irish Catholics who came about 1840 to work in the iron mines. They were attended at intervals by missionary priests and priests from neighboring parishes, but had no church until a small wooden building was erected in 1860. The mission was then attended from Redwood until 1880, when Rossie and Antwerp were made a separate parish. Rev. W. S. Kelley, the first pastor, built a handsome stone church at a cost of $10,000. It is in the Romanesque style and seats 300. Rev. John Fitzgerald, who took charge in 1883, completed the interior. The next pastor, Rev. Michael O'Neill, was followed by Rev. Cornelius J. Crowley. Father Crowley was born at Helena, N.Y., in 1869, and studied at Montreal, where he was ordained in 1896. He made many improvements to the church property, built St. Peter's Church, Hammond, and St. Margaret's, Pine Hill, and at his transfer to the irremovable rectorship of Brasher Falls, in April, 1914, left the parish free from debt and with property worth about $25,000. The parish includes the missions of: St. Michael's, Antwerp; St. Margaret's, Macomb; St. Peter's, Hammond; and St. John's, Morristown. The population of the parish numbers about 400, and, owing to emigration, shows a decrease; that of the missions is 600.

The parish records for 1913 show: 25 baptisms; 3 marriages; 20 confirmations and 500 communions. The statistics for the missions are about

the same as those of the parish. The League of the Sacred Heart includes 200 members.

St. Patrick, Rouse's Point, N.Y. — This church was incorporated on May 31, 1857, and a small church and rectory were built by Father Lebanbarchon. Father Mignault laid the cornerstone in 1857, and in 1858 the church was dedicated by Bishop de Goesbriand of Burlington. The trustees were: John Myers, William Collopy, Robert Condon, John Sweeny and Ambroise David. The first resident pastor, Rev. James Scanlan (1869–70), paid the debt on the church and built a pastoral residence. He was followed by Revs. L. D. Laferrière (1871–73); D. M. Archambault (1873–75), who died here and is buried near the altar; Francis Poissant (1875–77); Father Scanlan again, until his death in 1879; P. J. Devlin, who did much for the finances of the parish; Joseph H. Conroy, who was appointed in 1883 to the cathedral parish; John Talbot Smith (1883–89); Michael R. Burns (1889–92); Michael Charbonneau (1892–97); James Driscoll, D.D. (1897–1908); and Adolphe Saurel (May 26, 1908).

Father Saurel was born at Fournels, Lozère, France, on February 3, 1859; was educated at the Catholic and Christian Brothers schools and the Petit Séminaire de Beaucaire, Gard, College of St. Stanislaus and the Grand Séminaire, Nîmes, Gard; and was ordained on December 22, 1883. He served as curate at St-Etienne, Uzès, and St. Paul, Nîmes, and came to America on June 1, 1890. He was curate at Renfrew, Ontario; St. Bridget's, Trout River, N.Y. (August 31, 1892–March 8, 1897); and St. Lawrence's, North Lawrence, N.Y., before coming to Rouse's Point. He is diocesan director of the Society for the Propagation of the Faith. He translated many works into French, including "The Faith of Our Fathers," by Cardinal Gibbons, and "Notes on Ingersoll," by Father Lambert, which gained great popularity, in Paris and Montreal, 25,000 copies of the former being sold in Montreal.

The Catholic population of the parish numbers 910. The church, convent and rectory are free from debt, in good condition and worth about $16,000. The Sisters of Mercy have charge of St. Patrick's Academy, which is under the Regents. The roll for 1913 shows 230 pupils in charge of 8 Sisters. The parish societies are: Catholic Foresters, St. Michael's Court (80 members); Sodality of the Holy Rosary (40); and Children of Mary (27).

St. Regis, St. Regis, N.Y. — This parish dates from 1760, when it was founded by two sons of a Massachusetts Puritan named Tarbell. They were carried away by the Indians from the town of Groton when children, and were adopted by the Christian Indians of the Caughnawaga mission. They grew up there and married daughters of chiefs, and with their relatives, numbering four Indian families, came to the neighborhood of St. Regis, where a piece of land six miles square was given them by Louis XIV. Father Antony Gordon joined them with an Indian colony from Montreal. They built a log church roofed with bark in which Mass was said for two years, and which was burned in 1762. Another was immediately built, and from that time records were carefully kept. Father Gordon remained until 1775, when he returned in ill health to Caughnawaga, where he died in 1777. In October, 1784, Father Danaut (afterwards Bishop of Quebec) and Father LeBrun, S.J., visited St. Regis. In December, 1785, Rev. Roderic McDonnell, a Scotch priest, settled here, and built a solid stone church with walls nearly four feet thick, and also a residence for the pastor. He died in 1806 and was buried beneath the church. His successors were: Fathers Rinfret (1806–07); J. B. Roupe (1807–13); Joseph Marcoux (1813–19); Nicholas Dufresne (1819–24); Joseph Vallé (1824–32); Francis Marcoux (1832–83); and Father Mainville. The Indians, 1000 in numbers, are now attended from the Diocese of Valleyfield, Canada.

During the Revolution the Indians remained neutral, though efforts were made by Sir Guy Carleton to draw them into the British service. The line between Canada and New York was finally drawn through the reservation, the church property remaining in Canada, which is a reason for the parish remaining under the Bishop of Montreal. About 1200 Indians are to-day Americans. In the war of 1812 St. Regis was occupied by British soldiers, then seized by Americans, who made Father Roupe a prisoner in his house. The Indians received rations from the American commissariat, which they shared with their pastor. Father Roupe was condemned by the Canadian Government. He withdrew from the mission, and his successor was Father Joseph Marcoux, an authority on the Iroquois language.

Father Francis Marcoux was known among the Indians as Clear Sky from his fair complexion. During his pastorate of 51 years a few Indians were induced by Protestant missionaries to form a Methodist congregation, but tradition is so strong that they retain pictures of the Blessed Virgin and the Saints in their houses, and persist in saying the Rosary. In 1865 the church was burned; Father Marcoux spent eighteen years trying to build another, but succeeded only in raising the walls and roof. After his death in 1883 the work was completed at an expense of $6000 by Father Mainville, a member of the congregation of St. Viateur, known to his Indian flock as "the man who looks up to heaven." Owing to the difficulties of the Iroquois language, work among the people is peculiarly arduous, but progress is steady, though slow, from generation to generation. (*See* General History of the diocese.) Rev. P. J. Bourgeot is the present pastor.

St. Ann, St. Regis Falls, N.Y. — The first Mass was said at St. Regis Falls not earlier than 1864, when Father Smith, a priest stopping at Malone, offered Mass for the few French-Canadian farmers



REV. J. L. COLE
VISITATION CHURCH
NORFOLK, N.Y.



REV. J. L. ST. JACQUES
ST. LAWRENCE
NORTH LAWRENCE, N.Y.



REV. JOS. PONTUR
ST. ANDREW, NORWOOD, N.Y.



REV. BENEDICT GRANOTTIER
ST. AUGUSTINE, PERU, N.Y.

of the vicinity. They were attended only at long intervals until Brushton was made a separate parish with St. Regis Falls as its out-mission. About 1884, the sudden development of the lumber industry in the vicinity trebled its population, and it received a resident pastor, Rev. F. J. Ouellet.

Father Ouellet was born in Essex County, Ontario, Canada, in 1842. He made his classical studies at Sandwich College and at St. Hyacinth's, Province of Quebec; studied theology at the Grand Seminary, Montreal; and was ordained on December 29, 1867. He exercised his ministry in the Diocese of London, Ontario, until adopted into the Diocese of Ogdensburg in 1884 and sent to St. Regis Falls.

When Father Ouellet assumed charge four missions were attached to St. Ann's: Brandon, Everton, Santa Clara and Spring Cove. Of these only Santa Clara and the station at Spring Cove remain attached. He at once proceeded to build a church, which he completed by January, 1885. Afterwards a cemetery was bought, and then a rectory was built, with a later addition in which for a time a school was conducted. Father Ouellet and Rev. B. Faggianelli, his assistant, also attended about twenty camps in the woods, saying Mass in each one. His assistant now (1914) is Rev. John McIntyre. The church property is valued at $20,000, without debts. The statistics for 1914 show a population of 1100, 215 French families and a few Irish. The principal industries are three large mills and a mica factory. The societies are: St. John the Baptist and the Rosary Society.

St. Andrew, Sackets Harbor, N.Y. — St. Andrew's was erected into a parish in July, 1902. Prior to that date the mission was attended by the priests of St. Patrick's and the Sacred Heart, Watertown, and the Immaculate Conception, Brownville. The church was built in 1886 and 1887 under the direction of Fathers E. J. V. Higgins and Charles Gireaux, M.S.H. Rev. T. J. Mahony assumed charge as first resident pastor in July, 1902, and remained four years. He was succeeded by Rev. M. E. Fogarty, who continued as pastor until September, 1908, when he was succeeded by Rev. Joseph L. Tierney. Father Tierney was born at Plattsburg in 1878, studied at Dunwoodie and the Catholic University and was ordained in 1904 by Bishop Gabriels. He is temporarily working at the Catholic University as prefect of Albert Hall. His substitute is Rev. Aloysius McMahon. From Sackets Harbor, St. Cecilia's Church (built in 1903) at Adams and St. John the Evangelist's Church, Belleville, are attended. The stations at Adams Centre and Ellisburgh are also attended from St. Andrew's.

St. Bernard, Saranac Lake, N.Y. — This parish was incorporated in 1888 by Bishop E. P. Wadhams, Very Rev. Thomas E. Walsh, V.G., J. H. McCarthy, of Rochester, John Meagher, Michael L. Carey, being trustees. Father McCarthy was in charge for a time, but at his death in August, 1890, Rev. John J. Waters took charge. He was sent there on the day of his ordination and found 60 Catholics in a district which extended over 36 miles, and which now includes the parishes of Bloomingdale, Lake Clear and Lake Placid.

A frame church, seating 500, was completed on July 27, 1892, at a cost of $10,000. It was burned on March 16, 1909, and a new church of marble was soon started. The cornerstone was laid on June 14, 1910, by Bishop Gabriels, and it was opened on November 29, 1911. The dedication took place on August 20, 1913. The new church is a handsome structure, costing $100,000, on which there is a debt of $60,000. A frame rectory was bought in 1899 for $4000. The church property is valued at $150,000.

Father Waters was born on October 6, 1860, at Cohoes, N.Y., and was ordained by Bishop Wadhams at Malone, N.Y. His parish has increased to 1500 souls, a large number of whom are converts. It has given two nuns to the Church. The societies established in the parish are: League of the Sacred Heart; Altar Society, which presented the church with a Carrara altar, costing $4000. In

1913 there were 65 baptisms; 50 confirmations; 23 marriages; 8000 communions. Father Waters also attends the Adirondack Cottage Sanitarium, Trudeau, and the Ray-Brook Sanitarium (State Hospital).

St. Louis, Sciota, N.Y. — Sciota was a mission of Cooperville until its erection into a parish on June 25, 1899. The early settlers had to walk ten or twelve miles to attend Mass, but as their number increased a priest came to the village once a month. In 1874 a church was built, all the men helping with the work, and was dedicated in 1875 by Father Bournigalle, O.M.I., of Plattsburg.

Rev. Leon Cochard, the first resident pastor, built the rectory and decorated the church. He was succeeded by Rev. Louis F. Lussier in 1902, and on July 20, 1912, Rev. George E. Racette, D.D., took charge. Dr. Racette was born at West Warren, Mass., in 1882, and studied at Montreal and the Propaganda, where he was ordained by Cardinal Rospighi in 1910.

Sciota forms part of the township of Chazy. The original population of 80 families increased (1914) to 110. The members are mostly French Canadians. The church property is valued at $6000 and the financial condition of the parish is excellent.

St. Michael, Standish, N.Y. — Williamstown, or 81 Mine, as Standish was formerly called, was first settled by Catholics about 1873, when French Canadians moved there. Mass was said there for the first time in 1879 by Father Decarie, pastor at Redford, of which Standish became a mission. When Lyon Mountain was created a parish, Standish was attached to it as a mission. In 1889, however, Rev. M. Charbonneau of Lyon Mountain organized it into a separate parish, and built a cruciform Gothic church, to seat 200, at a cost of $1973. Rev. Victor Vandenhende, who was pastor from 1902 until 1907, built a rectory at a cost of $5000. Rev. Louis Lefort (1907–09) was succeeded by Rev. Walter J. La Rocque, the present pastor.

Father La Rocque was born at Cooperville, N.Y., on February 14, 1881; educated at Joliette College, Quebec, and at St. Sulpice Seminary, Montreal; ordained on December 18, 1909, and immediately appointed to Standish as pastor. The parish then labored under financial difficulties, but within two years the debt was paid off. In November, 1912, Father La Rocque was appointed by the Bishop to reorganize the old Cooperville parish (*q.v.*), while at the same time taking charge, with the aid of an assistant, of Standish.

The congregation is a floating one, the members being chiefly workers in the iron industry. In 1903 there were 125 families, and in 1914, only 50 families. The estimated value of the church is $3000, and of the church property (including rectory, hall, cemetery) $10,000; the parish debt amounts to $400. Stations are attended at Loon Lake, Middle Kiln, Plumadore, Twin Ponds and Wolf Pond. The records for 1913 show 37 baptisms, 1 marriage and 5 deaths.

St. Mary, Ticonderoga, N.Y. — The Catholic history of Ticonderoga is coeval with the French occupation, as the army chaplains of France often said Mass in this region before the occupation of the English. Its history as a parish, however, begins about 1831, when the ubiquitous Father O'Callaghan of Burlington said Mass for a few Irish families, among whom were the Quigleys and Edward McCaughin, then living in Ticonderoga. In 1844 a church was built by Mr. McCaughin at his own expense and on his own land, under the title of St. Mary's. Father Rooney of Plattsburg was commissioned by Bishop Hughes to dedicate it, and he ministered to the congregation until the appointment of Father Olivetti to Whitehall, when Ticonderoga, Port Henry and other small settlements along the lake were attached to Whitehall. Bishop McCloskey visited Ticonderoga in 1852, and suggested to Mr. McCaughin that he present the church and lot to the parish, but Mr. McCaughin did not feel disposed to do this, and it remained in the possession of the family. Father Olivetti received instructions to build a church as soon as possible, and had begun it when he met his tragic fate at Port Henry (*q.v.*). The structure was finished by Father Harney of Port Henry, to which this parish was attached until 1868, when it was made independent with Rev. Louis Des Roches, a Canadian priest, as its first resident pastor. In 1870 he was succeeded by Rev. Bernard Caraher, who was followed in 1873 by Rev. Joseph Butler. Sudden fluctuations in business caused several missions to be built up and then to decline, one of these being Crown Point and another Hammondville; but Crown Point is now an independent parish, having survived the period of its decline. Father Butler was succeeded in 1883 by Rev. Michael Hallahan. Then followed Revs. Jeremiah O'Brien (1891); Thomas Fitzgerald (1899); Denis Nolan (1902); Thomas J. O'Brien. Rev. Cyril Stevens, the present pastor, was ordained at Louvain in 1894. He is assisted by Rev. Frederick Hatch. The Catholic population of the parish numbers 1400 souls.

St. Bridget, Trout River, N.Y. — The history of this parish is much the same as that of Hogansburg, the first Catholic inhabitants being those Irish emigrants who about 1825 traveled through Quebec and along the St. Lawrence to the Adirondacks. Among them were the McCaffreys, Cunninghams, Dempseys, Lyons, Murphys and Lynches. They were at first attended by the priests of Hogansburg until 1865, when the territory was attached to Malone. Among the priests who attended it during this period were: Fathers McNulty, James and Thomas Keveny, Sheehan and McGinn. Father Sherry eventually took charge of it and was its pastor until 1870; a suitable brick church was built and dedicated under the title of St. Bridget. In 1870 Bishop



REV. CHAS. DESROSIERS
ST. PAUL, PIERCEFIELD, N.Y.



REV. JOSEPH WEIAND
ST. VINCENT, ROSIÈRE, N.Y.



REV. C. J. CROWLEY
ST. PATRICK, ROSSIE, N.Y.



REV. W. J. LaROCQUE, S.T.L.
ST. MICHAEL, STANDISH, N.Y.

Conroy cut off Trout River and Constable from Malone, and appointed Rev. Denis O'Keefe to organize the parish. In 1871 Rev. P. H. Ryan succeeded, and in 1873 Father Turgeon, who for many years had worked among the French and Canadians of Jefferson County, and was the first resident priest of the French parish at Watertown. In 1874 Father Legrand of Malone built a brick church at Constable for the Catholics there, which somewhat disturbed the balance of the neighborhood, but this parish was afterwards for a time attached to Trout River and is now independent. Father Turgeon was succeeded by Revs. James Duffy (1888–91); Adolphe Saurel (1891–97); Joseph Desjardins (1897–99); James Connor (1899–1907); and Father Bartholomew McLoghlin, the present pastor. Father McLoghlin was born in Ireland in 1861, studied at Emmitsburg and Troy and was ordained for the Diocese of Ogdensburg in 1893. He is temporarily recruiting his health and has for a substitute Rev. John Simard. The Catholic population of the parish numbers about 400.

St. Alphonsus, Tupper Lake, N.Y. — This parish was founded in 1890 by Rev. David Halde. Rev. Michael W. Holland (1891), the first resident pastor, was followed by Fathers Anthime Constantineau (1898–1904); Francis Charbonneau (1904–07); Leon Cochard (1907–11), and Henry Cormerais (1911). Father Cormerais was born in France in 1859 and ordained in 1885. He labored at Ogdensburg, Lyon Mountain, Bangor and Mooer's Forks. The Catholic population of the parish is 1650. The Academy, in charge of 10 Daughters of the Holy Ghost, has an attendance of 330 pupils. There is a station at Wawbeck.

Holy Name (Faust P. O.), Tupper Lake, N.Y. — This parish was founded in 1904, the first Mass being said in Firemen's Hall on January 17, by Rev. Alexander Klauder. The church was finished in September, 1904, so that services could be held in the basement. The interior was not finished until 1912. A cemetery was purchased in 1913.

Father Klauder was succeeded in 1909 by Rev. Joseph St. Jacques, and he by Rev. Timothy P. Holland, S.T.L. Father Holland was born at Moria, N.Y., in 1873. He studied at Toronto and the Catholic University, and was ordained by Bishop Gabriels in 1899. He taught theology for some years at Dunwoodie.

The societies of the congregation are: Holy Name, Rosary, Altar and the Knights of Columbus. The Catholic population is 900, about 200 families, and the church property is valued at over $23,000. The statistics for 1913 show 48 baptisms; 10 marriages; 57 confirmations; 4000 communions; 26 First Communions. The principal Catholic donors are: Mrs. Thomas O'Connor, Evariste Le Boeuf, Wm. H. Callanan, P. J. McCarthy, John Tobin, James Brown, Frank Dowd, Henry Fitzsimmons and Patrick Foley; prominent among non-Catholic donors are: Col. William Barbour, William G. Rockefeller, John and Franklin Hoon, James Sullivan, and Isaac N. Seligman of New York.

St. Mary, Waddington, N.Y. — This territory was settled by Irish Catholics as early as 1820. The first priest whose name is associated with the settlement was Father James Salmon, who in 1827 said Mass in a log hut on the present site of the cemetery, and occasionally made journeys into the wilderness to attend distant Catholic families. Later came Father Bacon (afterwards Bishop of Portland) and Father Foley, who were resident at Ogdensburg. Dr. Hugh Quigley was in charge during 1848–49, and was succeeded by: Revs. Patrick Phelan, during whose pastorate a stone church was built (1852); Father Herfkins, a Hollander, the first resident priest independent of Ogdensburg, who remained until 1866; Father Swift, later Vicar-General of Albany; Florence McCarthy (1871); Peter Ryan (1879–86); Jeremiah O'Brien (1886–91); Edward Murphy (1891–1907); John F. Byrne (1907–09); and Daniel E. Cahill.

Father Cahill was born at Fort Covington, N.Y.,

on March 31, 1871, and was ordained at the Grand Seminary, Montreal, on December 22, 1900. He was assistant at St. Regis Falls, pastor for seven years at Long Lake and missions, and was then appointed to North Lawrence, where he remained until appointed to his present charge. His congregation is composed of 450 souls.

St. Patrick, Watertown, N.Y. — The history of this parish begins as far back as 1820, when one Catholic was living in Watertown — John O'Dougherty. In 1830 there were six Catholic families, among them Thomas Bellew, and in 1838 there were enough to form a congregation. The first priest to say Mass at Watertown was Father O'Reilly of Utica, about 1831. Afterwards Fathers Cahill, Balfe, Waters, Bradley and Donahoe attended the Catholics here on occasion, from Utica, Rome and Syracuse. When Bishop DuBois was returning from laying the cornerstone of the church at Rosière in 1832, he said Mass in the courthouse and preached to the people; and as he never visited a village in his diocese which was lacking in a priest without making a strong effort to supply the need, Rev. John B. Daly, O.S.B., was soon after sent to take charge of the Irish in this county. Father Daly resided nine months in Watertown.

Watertown was at that time a suburb of Carthage, and when Father Gilbride came to Carthage in 1836 he began at once plans for the improvements of the missions. In 1838, he bought for $1350 the Baptist Church near the Utica Railroad depot, to which purchase Mr. Lafarge contributed $100 and Mr. Manteuil $50, and Vincent LeRay probably gave material assistance. The church held about 200 people, and Mass was said in it for the first time on October 29, 1838, by Father Gilbride. The trustees were Thomas Bellew and Daniel Scanlan. In 1840 Father Philip Gillick succeeded to this charge, and lived at Watertown, making Carthage an out-mission. During his pastorate a cemetery was bought. In 1844 he was succeeded by Rev. John O'Dowd, and in the same year Bishop Hughes visited the parish. Father O'Dowd came to the parish at a time when sectarianism was rife, and he engaged in argument with an impetuosity which finally led to the intervention of the Bishop. In 1846 Rev. Francis McFarland (afterwards Bishop of Hartford) succeeded, and obtained Rev. M. C. Power as his assistant from 1848 to 1851. The parish at that time included Watertown, Redwood, Carthage and several smaller missions. Father McFarland during his pastorate collected $3000 for a new church, and when he left in 1851, Carthage was made an independent parish with Father Power as resident priest. Father McFarland was succeeded by Father Fennelly, who remained until 1854 and was succeeded by Father McNulty. Father McNulty built the new church, and it was dedicated by Bishop McCloskey in 1856, Archbishop Hughes preaching the sermon. A parochial residence was also built. The old church, which was called St. Mary's, was closed for a short time and then sold to the French congregation.

Rev. James Hogan, who took charge in 1861, was confronted by somewhat trying conditions, owing to the lack of Catholic influence in the lives of the generation grown up since 1830, and the number of mixed marriages during this period. In 1867 extensive repairs on the church, which were caused by a defect in the first construction, cost $10,000 or more and crippled the finances of the parish, delaying the building of a school, and finally, through the burden of responsibility laid upon the pastor, destroying his health. In 1878, having suffered a stroke of paralysis, Father Hogan left the parish. He died at Clinton, near Utica, in 1882, and was buried at Troy. He was succeeded by Rev. Thomas Walsh in 1879; by Rev. Florence McCarthy in 1879, and by Rev. Tobias Glenn in 1880. When Father Glenn took charge the debt was over $16,000 and bankruptcy was threatened. In five years Father Glenn removed the debt, repaired the church property and established a school under the charge of four Sisters, with 200 pupils. But in about ten years the school was closed.

Father Glenn was born about 1846 near Utica. He made his preparatory studies at Niagara College; was ordained from Troy Seminary, and after a brief service in Oswego was appointed to Keeseville, where he remained for ten years.

The present pastor, Very Rev. Peter J. Devlin, V.F., was born in Ireland in 1856, made his collegiate course in Derry and studied theology at Troy Seminary, where he was ordained in 1879. He was curate at Ogdensburg, parish priest at Rouse's Point, and later succeeded Father Glenn at Keeseville. He is a consultor of the diocese and rural dean, and is assisted by Rev. Hollis J. Burns. He repaired and greatly beautified the church and rectory.

The parochial clergy attend the chapels at St. Patrick's Orphan Asylum, which is conducted by the Sisters of St. Joseph, and at St. Joachim's Hospital, which is in charge of the Sisters of Mercy.

The congregation numbers about 2500, and has the following societies: Altar; Rosary; League of the Sacred Heart; Holy Name; and Children of Mary Sodality. There is a school at St. Patrick's Orphanage. The church property is valued at about $250,000.

Holy Family, Watertown, N.Y. — This parish was founded in 1895 by Rev. Michael R. Burns, who built a magnificent church of Gouverneur marble. Father Burns is (1914) building a rectory of the same material. The Catholic population is 2000.

Rev. J. Maurice Bellamy, his assistant, was born at Port Henry in 1861. He studied at Montreal and was ordained at Ogdensburg by Bishop Wadhams, for whom he acted as secretary for several years. He then went to Rouse's Point and Brushton.

St. Stanislas Martyr, Watertown, N.Y. — This parish was recently formed for the benefit of the Polish Catholics, who began to settle here.

Sacred Heart, Watertown, N.Y. — This parish was founded in 1857, when the French and Canadians of Watertown numbered about 300. They bought the old Church of St. Mary, J. P. Primeau, Edouard Benoît and Antoine Lalonde serving as trustees, and the first Mass was said in it on January 1, 1858. Father Louis Lapic of Rosière first took charge and was followed by Revs. C. F. Turgeon (1867–73), P. Leclaire (1873–75), and P. O. Larose (1875–76). In 1877 Father Chappelle of the Missionary Fathers of the Sacred Heart was sent to establish a house of his community at Watertown, and Rev. Joseph Durin, M.S.C., was appointed superior of the new foundation. A church was erected on the north side of the Black River and was dedicated to Our Lady of the Sacred Heart. In 1880 a Sisters' school was founded. Father Durin was followed by Fathers Célestin; Ramot (1888–90); Cornelius O'Mahony (1890–1905); Stephen Royet; and Zephyrin Peloquin, who is assisted by three Fathers from the Apostolic School. Father Peloquin was ordained by Bishop Gabriels in 1893. The Fathers attend the mission of St. Anthony, West Watertown, and the Sisters' chapel. The Catholic population of the parish numbers 2019. The Immaculate Heart Academy is the mother house of the Sisters of St. Joseph, and has 70 pupils.

St. Joseph, West Chazy, N.Y. — This parish formed part of Mooer's Forks, from which it was cut off in 1884 by Bishop Wadhams, and formed with Sciota into an independent parish. Sciota was later detached, however. The church was built (1884) by Rev. L. A. Brosseau. He began its erection in May, and Bishop Wadhams laid the cornerstone. The first Mass was said in the building early in July, and the church was completely finished in September and dedicated under the title of St. Joseph.

Father Brosseau was born at Lapraire, Canada, in 1854; he made his classics at the Jesuit College and his theology with the Sulpicians, Montreal, and was ordained in 1879 by Bishop Fabre. He served at St. Martin's, St. Cunegunde's, St. Gabriel's, Montreal, and at Mooer's Forks and then at Chazy, where he was succeeded in 1885 by Rev. J. T. O'Brien. He was followed at West Chazy by Fathers John Varrily (1887), George Montreuil (1892–1900), Jean B. Arnolis (1900), Moses Legault (1900–08), Anthime Constantineau, Telesphore Campeau and Francis Xavier Charbonneau, the present pastor. Father Charbonneau was born in Canada in 1856, studied at St. Thérèse and Montreal and was ordained in 1886. His former parishes were Mooer's Forks, Tupper Lake, Brushton and Keeseville.

The parishioners, 935 in number, are nearly all Canadians, some of them being descendants of the Acadian soldiers of the Revolution to whom lands were granted by the State of New York in 1789.

St. Philip of Neri, Westport, N.Y. — Long before the history of this parish begins, there was a small settlement of Canadians at Split Rock near Essex, who in 1790 were attended somewhat irregularly by Father Peter Huet de la Valinière. All trace of this settlement has now disappeared. In 1879 Father O'Rourke completed a church which had remained for years half built, and in 1882 built a chapel at Elizabethtown. Father Glenn built a stone church at Essex. The first resident priest, Rev. Michael Hallahan, was appointed in 1882; he built the rectory, paid off the debt and made many improvements.

Rev. Francis X. Lachance, who succeeded Father Hallahan in 1885, remained for nearly a quarter of a century, resigning in 1909. He was born in 1845 on Crane Island, near Quebec, made his preparatory studies in the normal school of Quebec and at Terrebonne, and while a seminarian enlisted in the Papal army under General Charette. He remained in Rome until 1870, and was under fire at the Porta Pia. After the surrender of the Holy City he returned to Canada, and was ordained at St. Hyacinthe by Bishop Moreau in 1876. He served as curate at Bedford, Farnham and Iberville, was a professor at Sorel College for three years, and in the Diocese of Ogdensburg was pastor at Gregg, Rogersfield and Mooer's Forks before his appointment to Westport. He was succeeded at Westport by Revs. Alexander Klauder (1909) and George J. Savage.

Father Savage was born at Bangor, N.Y., on November 11, 1872. He graduated from St. Michael's College in June, 1896, and then entered the Grand Seminary, Montreal. He was ordained by Bishop Gabriels on July 12, 1901, and was appointed to Olmsteadville on November 16, 1904, as pastor. He was succeeded in 1913 by Rev. John P. O'Rourke of Olmsteadville. Father O'Rourke was born at Hammondsville in 1880. He studied at Rochester and was ordained by Bishop Gabriels on June 1, 1905. The Catholic population numbers about 435, and the parish includes the mission of Elizabethtown.

St. Philip of Jesus, Willsboro, N.Y. — This parish was formerly a mission of Westport, but was made a separate parish in 1909, with Rev. Hector Migneron as pastor. Father Migneron was born on December 8, 1869, at St. Laurent near Montreal; educated at the College of St. Laurent, St. Joseph's University, N.B., and the Catholic University, Washington, and was ordained in 1897. The Catholic population of the parish numbers about 600. There is a mission at St. Joseph's, Essex, and Lewis, New Russia, Whallonsburg and Willsboro Village are attached as stations.

BOSTON COLLEGE
3 9031 01618285 9

104834